



3 1761 04459 8480

















J398d

596<sup>m</sup>

(27)

45

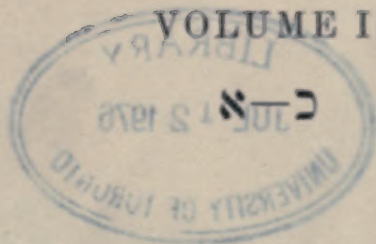
# A DICTIONARY OF THE TARGUMIM; THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME I:



LONDON, W.C.: LUZAC & Co. NEW YORK: G. P. PUTNAM'S SONS

48, GREAT RUSSELL STREET

27 W. 21<sup>st</sup> STREET

1903



PJ

5205

J3

1903

V.1





## PREFACE

# TO MY WIFE IN

## LOVE AND GRATITUDE





## PREFACE.

The literature embraced in this Dictionary covers a period of about one thousand years, and contains Hebrew and Aramaic elements in about equal proportions. The older Hebrew elements, which may conveniently be called the Mishnaic, and can in part be traced back to the first, if not to the second, century B. C. E., may be considered a continuation of the Biblical Hebrew—Biblical Hebrew tinged with Aramaisms. It is therefore apt to throw light, more directly than its successor, on many obscure words and passages in the Bible; nevertheless, the material for Biblical exegesis deposited in the later literature is an inexhaustible mine, which still awaits exploitation by sympathetic students. Besides the Mishnah and the Tosefta, the Mishnaic period embraces Sifra and Sifré, Mekhilta, and the older elements preserved in the Gemara, of which the prayers incidentally quoted are a very essential and interesting part.

The later Hebrew elements in the Gemara and in the Midrashim lead down to the fifth and the eighth century respectively, and to a larger degree than the earlier Hebrew sections are mixed with Aramaic elements, and with foreign words borrowed from the environment and reflecting foreign influences in language as well as in thought. The Aramaic portions of the literature under treatment comprise both the eastern and the western dialects.<sup>1</sup> Owing to the close mental exchange between the Palestinian and the Babylonian Jews, these dialects are often found inextricably interwoven, and cannot be distinguished lexicographically.

The subjects of this literature are as unlimited as are the interests of the human mind. Religion and ethics, exegesis and homiletics, jurisprudence and ceremonial laws, ritual and liturgy, philosophy and science, medicine and magics, astronomy and astrology, history and geography, commerce and trade, politics and social problems, all are represented there, and reflect the mental condition of the Jewish world in its seclusion from the outer world, as well as in its contact with the same whether in agreement or in opposition.

---

<sup>1</sup> For these Aramaic elements the traditional (though admittedly incorrect) term Chaldaic (Ch., ch.) is retained in the Dictionary, wherever the designation is required for distinction from the corresponding Hebrew forms.

Owing to the vast range and the unique character of this literature, both as to mode of thinking and method of presentation, it was frequently necessary to stretch the limits of lexicography and illustrate the definitions by means of larger citations than would be necessary in a more familiar domain of thought. Especially was this the case with legal and with ethical subjects.

Archæological matters have often been elucidated by references to Greek and Roman customs and beliefs.

The condition of the texts, especially of the Talmud Yerushalmi and of some of the Midrashim, made textual criticism and emendations inevitable, but the dangers of arbitrariness and personal bias had to be guarded against. Happily there were, in most cases, parallels to be drawn upon for the establishment of a correct text, and where these auxiliaries failed, the author preferred erring on the conservative side to indulging in conjectural emendations. For the Babylonian Talmud Raphael Rabinowicz's *Variae Lectiones* was an invaluable aid to the author.

The etymological method pursued in this Dictionary requires a somewhat fuller explanation than is ordinarily embodied in a preface.<sup>1</sup>

The Jewish literature here spoken of is specifically indigenous, in which respect it is unlike the Syriac literature contemporary with it, which is mainly Christian, and as such was influenced, not only in thought but also in language, by the Greek and Latin tongues of the religious teachers of a people itself not free from foreign admixtures. Foreign influences came to Jewish literature merely through the ordinary channel of international intercourse. It is for this reason, if for no other, that the Jewish literature of post-Biblical days down to the ninth century may be called original. Hence it is natural to expect that, in extending the horizon of thought, it also extended its vocabulary on its own basis, employing the elements contained in its own treasury.

Starting from such premises, the investigator had to overhaul the laws regulating the derivation of words whose etymology or meaning is unknown from known Semitic roots; every word of strange appearance had to be examined on its merits both as to its meaning or meanings and as to its origin; the temptation offered by phonetic resemblances had to be resisted, and the laws of word-formation common to all other original languages as well as the environment in which a word appears had to be consulted before a conclusion could be reached. The foremost among these laws is that a word is imported into one language from another with the importation of the article it represents or of the idea it conveys. Unless these conditions of importation are apparent, the presumption should be in favor of the home market.

Take e. g. the word **סִמְטָה** and its dialectic equivalent **אִימְטָה**, which means

---

<sup>1</sup> The attempt to make biliteral roots the basis for radical definitions of stems was found too cumbersome and too much subject to misunderstanding, and was therefore abandoned with the beginning of the third letter of the alphabet.



(a) a recess, an alley adjoining the market place to which the merchants retire for the transaction of business, also the trader's stand under the colonnade, and (b) an abscess, a carbuncle. The Latin *semita*, which since Musafia has been adopted as the origin of *simta*, offers hardly more than an assemblage of consonants: a foot-path cannot, except by a great stretch, be forced into the meaning of a market stand; and what becomes of *simta* as *abscess*? But take the word as Semitic, and שֵׁמִטָּה, dialectically = שֵׁמִיטָּה, offers itself readily, and as for the process of thought by which 'recess', 'nook', goes over into 'abscess' in medical language, we have a parallel in the Latin 'abscessus.' How much Latin medical nomenclature may have influenced the same association of ideas among the Jews is a theme of speculation for students of comparative philology or of the physiology of language.

A superficial glance at the vocabulary of this Dictionary will convince the reader that the example here given represents an extremely numerous class. The cases may not always be so plain, and the author is prepared for objections against his derivations in single instances, but the number of indisputable derivations from known Semitic roots remains large enough to justify the method pursued.

The problem becomes more complicated when both the meaning and the origin of words are unknown. Such is the case e. g. with the word שֵׁמֶטַח in the phrase (Num. R. s. 4<sup>b</sup>) יָרַח שֵׁמֶטַח וְשָׁפַח, he turned the *isperes* and leaped. Levy, guided by Musafia, resorts to *σφαγῆς*, *ankle*; others suspect in it the name of a garment, σφαῖρος, a rare form for σφαῖρον. But the phrase itself and the context in which it appears indicate a native word, and this is found in the stem שֵׁמֶט, of which שֵׁמֶטַח is an 'Ispeel' noun, that is to say, a noun formed from the enlarged stem שֵׁמֶט. As שֵׁמֶט or שֵׁמֶטָה is the cloven foot, the latter being also applied to the human foot (Sifré Deuteronomy 2), so שֵׁמֶטַח is the front part of the foot, where the toes begin to separate. The phrase quoted is to be translated, 'he (David) inverted the front part of his foot', i. e. stood on tiptoe, 'and leaped' (danced).

We meet with the same stem in the Aramaic, שֵׁמֶטַח. Referring to Lamentations III, 12, 'he has bent his bow and set me (literally: made me to stand) as a mark for the arrow', one Amora is recorded in the Midrash (Lamentations Rabbah a. 1.) as having explained *kammattara lahets* by שֵׁמֶטַח לַהֶטֶת. Another is quoted as saying, 'like the pole of the archers (the Roman palus) at which all aim, but which remains standing.' What is לַהֶטֶת? and what is שֵׁמֶטַח? The medieval Jewish commentators frankly admit their ignorance. Musafia, however, reads שֵׁמֶטַח, maintaining that he had found it in some editions, and refers to Latin *parma*, explaining *isp'risa* as *sparus*, and translating, 'as the shield to the spear.' Ingenious, indeed! But on closer inspection this explanation is beset with intrinsic difficulties. To begin with, *parma* as shield does not appear in the Talmudic literature again, from which we may infer that it was not generally known to the Jews in their

<sup>1</sup> In fact where Pesahim 50<sup>b</sup> has שֵׁמֶטַח, Tosefta Bicurim end. in Mss. Erfurt and Vienna, reads שֵׁמֶטָה, which is obviously a corruption of שֵׁמֶטָה, the pure Hebrew form for the Aramaic שֵׁמֶטַח.

combats with the Romans. Furthermore, the *sparus* is a small hunting spear never used in battle to aim against the warrior's shield. As the entire passage in the Midrash quoted conveys the purpose of the interpreters to explain the Biblical text by means of a popular illustration, the Amora reported to have used this expression would have utterly missed his object, had he employed foreign and unfamiliar words, when he might have used plain words like כמנן לרומא, or their Aramaic equivalents. If, furthermore, it is taken into consideration that editio Buber of Lam. R., in agreement with the Arukh, reads רבנן דחמין אמרין for חד אמר, thus distinctly referring to Babylonian authorities, the supposition of foreign origin for אספריסא and אספריסא falls to the ground.<sup>1</sup> But, on the other hand, take אספריסא as an 'Ispeel' noun of the stem פרס, and it means 'that which is to be cloven', i. e. the log, corresponding to the Hebrew בקעת. What is בורמא, or פרמא, again on the assumption that it is a home word? The root ברם like פרם means *to divide, to split*<sup>2</sup>, and *burma* or rather *bor'ma* is 'the splitter', i. e. the wedge used to split the log. The Amora quoted in the Midrash therefore means to say that Israel, although the target of hostile attacks, is what the wedge is to the log: the wedge is struck, but the log is split. The other Amora quoted expresses the same idea by a different metaphor: 'as the pole of the arrows', and likewise a third, who lays stress on רציבני, 'he caused me to stand', in the sense of enduring. An analogous expression to בורמא is פלגיסא (Pales of פלג), with which Targum renders the same Hebrew word (בטרה) that forms the subject of comment in the Midrash just referred to (I Samuel XX, 20).

The following lines are intended to give some specimens of such extension of roots, both Hebrew and Aramaic, as have not been recognized heretofore, or, if recognized, have not been applied to their full extent.

Ithpaal or Ithpeel nouns in Aramaean and Aramaicized Hebrew, and Hithpael nouns in Hebrew are too well known to require more than mere mention. Formations like אצטרניא, אתכנעו, השתחוויה are recognized on their face. Except for the preconceived notions concerning the nature of the Talmudic vocabulary, it would seem no more than natural that the Mishnaic אצטליה or אצטליה (Yoma VII, 1) should be an enlargement of טליה, i. e. an Ithpaal noun of טלל, and אצטליה לבן merely a synonym of לבן בגדי in the same Mishnah, meaning 'covering', i. e. a suit of clothes, whereas the plainer form טליה is used for cloak or sheet. From among the vocables reclaimed for the Semitic store on the same principle, one more may be mentioned here. איצטנא or איצטנא is a derivative of צנא, and, as such, a phonetic and actual equivalent of the Biblical צַמָּה, and the meaning of the Hebrew word should be learned from its well-defined Aramaic representative: 'something which restrains the

<sup>1</sup> That Arukh ed. Kohut and Buber in Lam. R. read אספריסא, with ת for ס, cannot be taken into consideration in view of the numerous evidences in favor of אספריסא.

<sup>2</sup> Compare Targum I Chronicles V, 12, ברם מלכותא, 'a portion of the kingdom' and the particle ברם 'besides', and B'rakhoth 39<sup>a</sup> פרמינחו פרימי, 'he chopped them into pieces.'



flying locks' (Sabbath 57<sup>a</sup>), i. e. a hair-band worn, as we further learn from the discussion concerning *ts'ma*, under the hair net or cap. To uncover the תלול (Leviticus XLVII, 2) therefore means to throw off the matron's head-cover and appear as a slave. The variant תלול for תלול in these forms is a common phenomenon in Talmudic orthography.

In connection with this noun formation it may not be out of place to note that Ithpaal or Ithpeel nouns sometimes drop the initial Aleph, in which case they may resume the regular order of consonants, which is inverted in the verb. Thus משדקא (M'nahoth 41<sup>a</sup>) is formed from משדק, the Ithpaal of שדק, 'to justify one's self' (compare Genesis XLIV, 16), and means *justification, excuse*. Another משדקא is formed from the root שדק, and means *split, breaking through, damage* (Baba Kamma 56<sup>a</sup>). משדיר (Gittin 86<sup>a</sup>) is an Ithpeel noun of שדיר (= שדיר), and means *a shining white spot*, a suspicious symptom of leprosy; and, indeed, Alfasi reads שדיר.<sup>1</sup> The Mandæic dialect offers analogies to these formations (see Noeldeke, Mand. Gramm. § 48, sq.).

The enlargement of stems by the prefix ש is well known in the Aramaic *Shafel*, but evidences of this same process are to be met with also in classical Hebrew. We have קין and שקין, נץ and שנץ, לרב and שרב, and many more. More frequent is the use of the prefix ר for the formation of verbal nouns, as רשף, רעף, &c. Such verbal nouns may again become the basis for the formation of nominal verbs, as רשפל, 'to pray', which only by a stretch of the imagination can be explained as a plain Hithpael. So also רעף, 'to shout' (Ps. LXV, 14; LX, 10; CVIII, 10), is to be taken as a derivative of רעף. The Talmudic Hebrew offers these formations in abundance, as רעף from רעף, רעם from רעם (see Abraham Geiger, Die Sprache der Mischnah, § 7).

On this principle of enlarged stems many words in this Dictionary have been regained from foreign origin for Semitic citizenship, e. g. רעם, 'shield', and its derivatives in Hebrew and Aramaic, רעם and רעם (see the Dictionary s. vv.).

The letter ס is an equivalent of ש in the *Shafel* forms in the later Hebrew as in the Aramaic; hence words like סרב, Piel סרב from רעם; סרב from רעם; סרב from רעם; סרב, 'to be empty', from ק, and many more.

A further development of *Safel* stems consists in formations which for convenience' sake may be defined as 'Ispeel' nouns, of which the aforementioned רעם and רעם may serve as examples.

The same letters, ש, ר, ס, and also ט, are used as intensive suffixes. The Biblical רעם and רעם have been explained by some as enlargements of רעם (= רעם) and רעם respectively. Be this as it may, the Talmudic Hebrew and the Aramaic possess such intensive suffixes. רעם belongs to רעם, 'to crush, grind, scrape', and the various significations of this enlarged stem and its derivatives can easily be traced back to the fundamental meaning (see Dict. s. v. רעם I and II). Only to

<sup>1</sup> See Dictionary s. v. משדיר for an explanation of the misinterpretation which the word has suffered at the hands of commentators.

one derivative of פֶּרֶס reference may here be made. אֶפְרֶסֶת is 'the grinder', i. e. the hopper in the mill, and were it not for the tenacious prejudice in favor of foreign etymologies, no scholar would ever have thought of resorting for the original of *afarkheseth* to πρόχος or ἄραξ, neither of which has any connection with the grinding process.<sup>1</sup>

For words with suffixed ך the reader is referred to אַטְלִיז and קַטְלוּז as specimens.

Enlargements by suffixed ך have been recognized in פֶּרֶק and אֶפְרֶק. More frequent is the formation by prefixed ך, originally the demonstrative or relative pronoun. In the Dictionary these forms are designated as Difel, Dispeel, or Dithpeel nouns. The well-known דְּבִיתָהּ in the form of דְּבִיתָהּוּ for 'the wife of' furnishes the key for the explanation of words like דְּמִחְמִיָּה, דְּמִחְמִיָּה (Targum Isaiah XXIII, 13; XXX, 2, for Hebrew מַפְלָה); דְּאִסְקָרְתָּהּ, contracted דִּסְקָרְתָּהּ, an enlargement of קָרְתָּהּ, 'private town, settlement'; דִּשְׁתָּקָהּ and דִּשְׁתָּקָהּ, a denominative of שְׁתָּהּ, 'handle of an axe' (Syr. אֲשְׁתָּקָהּ and דִּשְׁתָּקָהּ); דִּשְׁתָּדֹר (Sabb. 48<sup>a</sup>), 'shreds of a turban' (Ms. M. סֹדֶר), and many more.

ל as a formative suffix appears in classical Hebrew, as כְּרִמְל, חֲרִמְל &c. (See Gesenius Thesaurus sub littera ל.) Of Talmudic Hebrew there may be mentioned here אֶרְבֵּל, עֶרְבֵּל (from אָרַב, עָרַב, to knit, interlace), meaning sieve, from which the verb אֶרְבֵּל (רָבַל), to sift. Correspondingly the Aramaic אֶרְבֵּלָא, עֶרְבֵּלָא, is sieve, the verb אֶרְבֵּל, to sift, shake, עֶרְבֵּל, to confound (compare the metaphor in Amos IX, 9), and עֶרְבֵּלָאִין, mixed multitude.

It would have been superfluous to refer here to that well-known enlargement of stems by suffixed ל, were it not that even for so common a utensil as a sieve foreign languages have been ransacked, and *arb'la* or *'arb'la* has been found in the Latin cribellum. The enlarged stem אֶרְבֵּל finds a further extension in כְּרִבֵּל, for which verb and its derivatives the reader is referred to the Dictionary itself.

Reduplications of entire stems or of two letters of trilateral stems are well known. But there appear also reduplications of one letter employed for enlargement. גִּלְגֻּלְתָּהּ=גִּלְגֻּלְתָּהּ, דִּדְבָא=דִּדְבָא, לִשְׁלֹשׁ=לִשְׁשִׁית, which may be explained as contractions, find a counterpart in דְּשֻׁנָּה, *thresher* or *grist-maker*, which is a reduplication of דֶּשׁ or דֶּשׁ.

These reduplications are especially remarkable for the transpositions of the radicals with which they are frequently connected. The stem גִּעְגַּע appears as a reduplication of גָּעָה, גָּעָה, in the sense of *lowing*, *roaring*, and figuratively of *longing for* and *howling against*. But it also occurs as a transposition of גִּעְגַּע, a reduplication of גָּעָה, with the meaning of *rolling around*. מִלְמֵל, from מָלַל, interchanges with מְלַמֵּל,

<sup>1</sup> This אֶפְרֶסֶת has nothing in common with אֶפְרֶסֶת (ἄραξ=ὑδράραραξ, ἀράγιον), 'the waterclock', which appears in Gen. R. s. 4. In Kelim XIV, 6, and XXX, 4, where a metal *harpax* and a glass *harpax* are respectively mentioned, the Arukh has preserved the correct reading אֶפְרֶסֶת, where the editions have אֶפְרֶסֶת. The latter reading has misled the commentators into identifying the word with אֶפְרֶסֶת, and it forced Maimonides, who realized the difficulty of a 'glass hopper', to assume the meaning of a hopper-shaped vessel, a funnel.



signifying *to talk against, murmur*. צָעַק, apocopated צָעַ, is a transposition of צָעַק. מַלְלֵל interchanges with מַלְלֵל in the nouns מַלְלֵל and מַלְלֵל, with their Aramaic equivalent מַלְלֵל, and in the contracted forms מַלְלֵל and מַלְלֵל.<sup>1</sup>

It need scarcely be said that these outlines of Talmudic etymology by no means exhaust the subject. They have been given a place here for the purpose of showing the basis upon which the work has been constructed, and as a justification of the author's deviation from the views hitherto prevailing on the subject under consideration.

A few remarks on *reminiscent* words in the literature which for the sake of brevity is here called Talmudic, may not be out of place in this preface.

The intercourse between the Jews of the Talmudic ages with Greek and Latin speaking gentiles was not only that of trade and government, but also of thought and ideas. Along with the apostles and teachers of young Christianity, and even before their time, Jewish champions of religion and morality lectured in the private rooms of princes and princesses, noblemen and matrons. Instances of intimate association of prominent Jewish teachers with emperors, kings, philosophers, and scholars and their families are related in the Talmudic records in numbers large enough to account for the adoption of words like *philosophy, astrology, epilogue*, &c., not to speak of such terms as were borrowed by the Jews together with the objects or ideas which they represent. A footstool was called *hypopodion*, a tablet *pinax*; the profligate gourmand's emetic taken before meals, or rather between one stage of the banquet and the other, was called by its jocular name ἀποκοτταβίζιον (to play the cottabus), and adopted in the general medical sense; and so forth.

This accounts for the large number of Greek and Latin vocables in the so-called Jerusalem Talmud grown up under the Greco-Roman influences of the Cæsars, and more still in those Targumim and Midrashim which were compiled in the Byzantine empire. The Agadah, taking its illustrations from the daily environment, speaks of *Cæsar, Augustus, duces, polemarchi, legiones, matrona, schola*, &c., while in legal discussions the institutions of the governments, in so far as they influenced or superseded the Jewish law, had to be called by their foreign names. *Agoranomos* and *agronomia, angaria* and *parangaria, epimeletes, epitropos, bul*, and innumerable other terms were embodied in the Jewish vocabulary, although not always dislodging their Hebrew or Aramaic equivalents.

Owing to copyists' mistakes and acoustic deficiencies of transmission in distant ages and countries in which these foreign words were but vaguely understood, the student has on this point to contend with a vast number of corruptions and glossators' guesses at interpretation. In most cases, however, these corruptions are recoverable through the medium of correct or differently corrupted parallels.

<sup>1</sup> See Jastrow, *Transposed Stems*, Drugulin, Leipzig 1891, and the Dictionary under the respective words.

אנדוכתרי (אנדכתרי, 'אנד', Gittin 20<sup>a</sup>), not recognized by the commentators, and probably no longer understood by the Babylonian Rabbis, who received the word from Palestine together with the legal subject with which it is connected, fortunately finds a parallel in a worse copyist's corruption in the Jerusalem Talmud, namely הרניק טיאניס (Yer. Gittin IV, 45<sup>d</sup>), and both in אנטוקטא (Treatise Abadim, ed. Kirchheim, ch. IV). A combination of these corruptions together with an examination of the subject under discussion leads to *vindicta* or *vindicatio(-nis)* (see *Révue des Études Juives*, 1883, p. 150). It should be said, however, that this is one of the worst corruptions the author has met with.

Another class of corruptions owes its existence to the natural tendency to adapt foreign words to the organic peculiarities of the people. The people pronounced *Andrianos* or *Andrinus* more easily than *Hadrianos*; *unkeanos* was more congenial than *okeanos*, *agard'mos* and *agromos* are popular mutilations of *agoranomos*; גלגטיקא and כלכריקא are organic transformations of *lectica*; although the correct forms *Hadrianos*, *okeanos*, &c. are by no means infrequent (see Collitz, *The Aryan Name of the Tongue*, in 'Oriental Studies', Boston, 1894, p. 201, note).

Otherwise the foreign consonants are transliterated as faithfully as can be expected with national organic peculiarities as different as the Aryan and the Semitic. Transpositions of *rd* and *dr*, frequent even in Hebrew or Aramaic home-words, or *sch* for *x* (*chs*), need hardly surprise any one. Thus הרדבלא and הרדוליס go side by side with ארדבליס, for *hydraulis*; דוכסוסטוס stands for *xenium*; דוכסוסטוס for *dyschistos*, and so forth.

As to vowels, the Greek η and the Latin ē are, as a rule, represented by י, the Greek α by ו or וי, whereas the Greek ε frequently appears as יי. The Greek υ and the Latin u keep their place as midway between vowels and consonants, so that they may be transcribed by וי, ו, or ב. The last is especially the case in diphthongs, so that בולבטס is met with alongside of בולוועס, and בוליוטס for βουλευτης.

Short vowels, except in cases of heavy accumulations of consonants, are most frequently ignored. This omission of vowels, congenial as it is to the Semitic spirit, means a loss of soul to the Aryan words, and offers difficulties not easily overcome.

The laws of transliteration of Greek and Latin loanwords are exhaustively treated in Samuel Krauss, „Griechische und Lateinische Lehnwörter in Talmud, &c.“ (Berlin, S. Calvary & Co., 1898). It is to be regretted that the proclivity to find Latin and Greek in words indisputably Semitic has led the author into a labyrinth of fatal errors.

Persian words are now and then encountered in the Talmud as remnants of the first period after the Babylonian exile, when the new Jewish commonwealth was organized under the Persian empire, and more still as modern arrivals of the time when Babylonia grew to be the centre of Jewish lore.

Arabic elements of direct importation, barring explicit linguistic references, came along with Arabic objects of trade, but there should be a considerable reduction



from the number hitherto accepted in Talmudic lexicography. The Hebrew and Aramaic of the Talmudic period had little to learn from a people which after the close of the Talmudic era became the world's teacher.

The difficulties besetting the study of Talmud and Midrash will be overcome in the degree in which modern scholars will take it up for philological and archaeological purposes as adjuncts of those who are too much engrossed in its practical and doctrinal side to allow themselves time for what seems to them unessential. But even what has been heretofore rediscovered, as it were, thanks to the labors of Leopold Zunz, Samuel Loeb Rapaport, Heinrich Graetz, Zacharias Frankel, Michael Sachs, Solomon David Luzzatto, Abraham Geiger, M. Joel, Joseph Perles, Alexander Kohut, and a host of others, is enough to prove the marvellous familiarity of the Rabbis with the events, institutions, and views of life of the world outside and around their own peculiar civilization. What is more, we have been familiarized with the philosophical impartiality and sober superiority with which they appreciated what was laudable and reprehended what was objectionable in the intellectual and moral condition of the 'nations of the world', as they called the gentile world around them; kings and empires, nations and governments, public entertainments and social habits, they reviewed through the spy-glass of pure monotheism and stern morality.

In conclusion, the author begs to state his indebtedness to Jacob Levy's Targumic and Neo-Hebrew Dictionaries, where an amount of material far exceeding the vocabularies of the Arukh and Buxtorf's *Lexicon Hebraicum et Chaldaicum* is accumulated, which alone could have encouraged and enabled the author to undertake a task the mere preparation for which may well fill a lifetime.

Thanks are also rendered here for the munificent subventions which enabled the author to publish a work by its nature requiring great pecuniary sacrifices. To the list of subscribers mentioned on the title sheet of the first volume, the following should be added: Mr. Emanuel Lehman, Mr. Louis Stern, the Honorable Isidor Straus, the Honorable Oscar S. Straus, all of New York, and Judge Mayer Sulzberger of Philadelphia (additional subscription). It gives the author considerable pleasure to place among the subscriptions a gift of the school children of the Congregation Rodef Shalom of Philadelphia, on the occasion of the seventieth birthday of its Rabbi Emeritus.

The author also expresses his gratitude to the friends who have assisted him in the arduous task of proof reading, among whom special mention is due to Miss Henrietta Szold, of Baltimore. He also acknowledges his obligation to the Rev. Dr. S. Mendelsohn, of Wilmington, N. C., for the index of Scriptural citations appended to this work, a contribution which, the author is confident, will be welcomed by all Biblical students.

The religious sentiments inspiring the author at the completion of his labors of five and twenty years are too sacred to be sent abroad beyond the sanctuary of heart and home.





## Hebrew or Aramaic Abbreviations

in Talmud and Mishnah, including abbreviations of the most frequently occurring names of Rabbis.

[illegible]

לעולם הבא=ל"ע"ב לא צריכא=ל"צ לא קשיא=ל"ק לא שנו, לא שנוא=ל"ש לא תעשה=ל"ת מאי איכא למימר=מא"ל מבעוד יום=מב"י מאן דאמר=מ"ד (מה) מאי דאת אמר=מד"א מדבר חורח=מד"ח מנח"מ=מנח"מ מלאכי חשרה=מח"ש מן החורח=מח"ת משא ומתן=מ"מ מוציא, מוצאי שבת=מוצ"ש שבתות מאי טעמא=מ"ט משל למה הדבר דומה=מלה"ד מצות לא תעשה=מל"ת מכל מקום=מ"מ מלך מלכי המלכים=ממ"ה ממה נפשך=ממ"נ מה נפשך=מ"נ מנא הני מילי=מנח"מ מר סבר=מ"ס מצות עשה=מ"ע מעשים טובים=מע"ט מעשר ראשון=מע"ר מעשר שני=מע"ש מערב שבת=מע"ש משה רבינו עליו השלום=מר"ה מוצ"ש=מ"ש מאי שנא=מ"ש מה שאין כן=משא"כ משום חכי=מש"ח מתן חורח=מ"ת	(gloss) נוסחא אחרינא=נ"א (תנ"ה v.) נמי חכי=נ"ה נוחן טעם=נ"ט נטילת ידים=נ"י נפקא מינה=נ"מ סלקא דעתך=ס"ד סלקא דעתך אמינא=סד"א סבירא ליה, סבר ליה=ס"ל ספר חורח=ס"ח עבודת, עובדי, עובד אליהם=ע"א על אחת כמה וכמה=עכ"ו על גבר, על גב=ע"ג על דבר, על דבר=ע"ד עם הארץ=ע"ח עליו השלום=ע"ה עולם הבא=ע"ב עולם הזה=ע"ז עין חזק=ע"ח עח"ב=ע"ב עח"ז=ע"ז עבודת זרה=ע"ז על יד=ע"י ערב יום טוב=ע"ט ער"ש עד כאן=ע"כ &c. על כוונתו, על כורחך=ע"כ עובד, עובדי, עובד על מנח"מ עובדי, עובד עבודה זרה=ע"ז על פר"ע עין שם=ע"ש (glossator's note) על שם=ע"ש ערב שבת=ע"ש פעם אחת=פ"א	צריכא למימר, צריך לומר=צ"ל (קאמר) קא אמר ליה=קא"ל קדש הקדשים=קח"ק קריאת חזרת=קח"ת קל וחומר=ק"ו ק"ח קיימא לן=ק"ל (קמשמע) קא משמע לן=קמ"ל קריאת שמע=ק"ש רבני, רבן, רבי, רב=ר' ר' אלעזר, ר' אליעזר=ר"א ר' אליעזר בן יעקב=ראב"י ר' אלעזר בן עזריה=ראב"ע רבנו של עולם=רבש"ע רבן גמליאל=ר"ג ראש השנה=ר"ה רב הונא=ר"ה רח"ר=ר"ה רשות היחיד=רח"י רשות הרבים=רח"ר רוח הקדש=רוח"ק רב זרעא=ר"ז ראש חדש=ר"ח ר' חנינא=ר"ח ר' טרפון=ר"ט ר' יוחנן, ר' יוחנן, ר' יהושע=ר"י ר' ישמעאל רבן יוחנן בן זכאי=ריב"ז ר' יהושע בן לוי=ריב"ל ריש לקיש=ר"ל ר' מאיר=ר"מ רב נחמן, ר' נחמיה=ר"נ ר' עקיבא=ר"ע רב פפא=ר"פ רב ששת, ר' שמעון=ר"ש ר' שמעון בן אלעזר=רשב"א רבן שמעון בן גמליאל=רשב"ג	רשב"ג אמר=רשב"ג ר' שמעון בן יוחאי=ר"ש ב"י ר' שמעון בן לקיש=ר"ש ב"ל ר' שמעון בן מנסיא=רשב"מ שפיכות דמים=ש"ד שפיר דמי=ש"ד (in benediction) שחכל נהיה ברברו=שהנ"ב שור השריטה=ש"ש שומר חנם=ש"ח שטר חוב=שט"ח שמע מינה=ש"מ שנאמר=שנ' (bene-dictions) שמונה עשרה=ש"ע שוה פרוטה=ש"פ שפיכות דמים=שפ"ד שליח צבור=ש"צ ש"ץ שומר שכיר=ש"ש שם שמים=ש"ש (bene-diction) שומע חפלה=ש"ח תה"מ=תה"מ תפלת חורח=ת"ח תחיית המתים=תח"מ תלמודי, תלמוד חכם=ת"ח תלמוד לומר=ת"ל תניא נמי חכי=תנ"ה תנא קמא=ת"ק תנו רבנן=ת"ר תא שמע=ת"ש תקיעה שברים תקיעה=תש"ת תלמוד חורח=ת"ת
---	--	---	---

## List of Abbreviations.

a.=and.	Ar.=Arukh (Talmudic Lexicon by R. Nathan Romi).	thumsforschung, by Michael Sachs, Berlin 1852—54, 2 vols, v. Berl. a. Hildesh.
a. e.=and elsewhere.	Ar. Compl.=Arukh Completum ed. Alexander Kohut, Vienna 1878-85.	Bekh.=B'khoroth (Talmud).
a. fr.=and frequently.	Arakh.=Arakhin (Talmud).	Ber.=B'rakhoth (Talmud).
a. l.=ad locum.	art.=article.	Berl.=Berliner (editor of Targum Onkelos).
a. v. fr.=and very frequently.	B. Bath.=Baba Bathra (Talmud), v. Kel.	Berl. Beitr.=Berliner Beiträge zur Geographie und Ethnographie Baby-loniens, Berlin 1884.
Ab.=Aboth (Mishnah).	b. h.=Biblical Hebrew.	Bets.=Betsah (Talmud).
Ab. d'R. N.=Aboth d'Rabbi Nathan (a late Talmudic treatise).	B. Kam.=Baba Kamma (Talmud), v. Kel.	B'huck.=B'huḳkothay (a pericope).
Ab. Zar.=Abodah Zarah (Talmud).	B. Mets.=Baba M'tsi'a (Talmud), v. Kel.	Bicc.=Biccurim, Bikkurim (Mishnah bot.=bottom of page. [and Tosefta]).
abbrev.=abbreviated or abbreviation.	B. N.=Beth Nathan (quoted in Rabbinowicz Variæ Lectiones).	B'resh.=B'reshith (name of a pericope).
add.=additamenta (Hosafah to Pesik. R.).	Bab.=Babli (Babylonian Talmud).	B'shall.=B'shallah (name of a pericope).
adj.=adjective.	Bart.=Bartenora, Bertinora (com-mentary to Mishnah).	c.=common gender.
adv.=adverb.	beg.=beginning.	
Ag.Hatt.=Agadoth hat-Torah (quoted in Rabbinowicz Variæ Lectiones).	Beitr.=Beiträge zur Sprach- und Alter-	
Alf.=Alfasi (Hilkhoth Rabbenu Alfasi).		
Am.=Amos.		



- Cant.—Canticum (Song of Songs).  
 Cant. R.—Canticum Rabbah (Midrash Shir hash-Shirim or Hallelhal).  
 ch.—Chaldean.  
 Ch.—Chaldee.  
 Chron.—Chronicles, Book of.  
 comp.—compare (mostly referring to association of ideas).  
 comment.—commentary or commentaries.  
 comp.—compound or composed.  
 contr.—contracted or contraction.  
 contrad.—contradistinguished.  
 corr.—correct.  
 corr. acc.—correct accordingly.  
 corrupt.—corruption.  
 Curt. Griech. Etym.—Curtius Griechische Etymologie.  
 Dan.—Daniel, Book of.  
 Darke Mish.—Frankel, Hodegetica in Mishnah, Leipzig 1839 (Hebrew).  
 def.—defining or definition.  
 Del.—Delitzsch, Friedrich.  
 Del. Assy. Handw.—Delitzsch Assyrisches Handwörterbuch, Leipzig 1866.  
 Del. Proleg.—Delitzsch Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs &c.  
 Dem.—D'mai (Mishnah, Tosefta a. denom. denominative. [Y'rushalmi]).  
 Der. Et.—Derekh Erets (Ethics, a late Talmudic treatise, Rabbah [the great], Zuta [the small]).  
 Deut.—Deuteronomy, Book of.  
 Dent. R.—Deuteronomy Rabbah (Midrash Rabbah to Deut.).  
 diff.—different interpretation or differ. differently interpreted.  
 dimin.—diminutive.  
 Du.—Dual.  
 ed.—edition or editions (current editions, opposed to manuscripts or especially quoted editions).  
 Ed.—Eduyoth (Mishnah and Tosefta).  
 ellipt.—elliptically.  
 Erub.—Erubin (Talmud).  
 esp.—especially.  
 Esth.—Esther, Book of.  
 Esth. R.—Esther Rabbah (Midrash Rabbah to Esther).  
 Ex.—Exodus, Book of.  
 Ex. R.—Exodus Rabbah (Midrash Rabbah to Sh'moth).  
 expl.—explained.  
 explan.—explanation.  
 Ez.—Ezekiel, Book of.  
 Fl.—Fleisher, appendix to Levy's Targumic or Talmudic Lexicon.  
 foreg.—foregoing.  
 fr.—from.  
 freq.—frequently.  
 Fr.—Friedman (edition).  
 Frank.—Frankel, v. Darke, and M'bo. Gem. O'mara.  
 Gen.—Genesis, Book of.  
 gen. of.—genitive of.  
 Gen. R.—Genesis Rabbah (Midrash Rabbah to H'reshith).  
 Gen. H. Dict.—Gesenius Hebrew Dictionary, 8<sup>th</sup> German edition.  
 Glit.—Glim.  
 Gloss.—Glossary.  
 Hab.—Habakkuk, Book of.  
 Hag.—Haggai, Book of.  
 Hag.—Haggah (Talmud).  
 Hall.—Hallah (Mishnah, Tosefta and Y'rushalmi).  
 Hal.—Hull.  
 Hildes. Beitr.—Hildesheimer Beiträge zur Geographie Palästinas, Berlin 1886.  
 Hithpa.—Hithpaal.  
 Hithpo.—Hithpoel.  
 Hor.—Horayoth (Talmud).  
 Hos.—Hosea, Book of.  
 Huk.—Hukoth (a pericope).  
 Hull.—Hullin (Talmud).  
 intens.—intensive.  
 introd.—introduction (XVITTE).  
 Is.—Isaiah, Book of.  
 Isp.—Ispeel.  
 Ithpa.—Ithpaal.  
 Ithpe.—Ithpeel.  
 Jer.—Jeremiah, Book of.  
 Jon.—Jonah.  
 Jos.—Josephus.  
 Josh.—Joshua, Book of.  
 Jud.—Judices, Book of Judges.  
 K.A.T.—Keilinschriften und das Alte Testament by Schrader (second edition), Gießen 1885.  
 Kel.—Kelim (Mishnah and Tosefta, the latter divided into Baba Kamma, M'tsi'a, and Bathra).  
 Ker.—K'rithoth (Talmud).  
 Keth.—K'thuboth (Talmud).  
 Kidd.—Kiddushin (Talmud).  
 Kil.—Kilayim (Mishnah, Tosefta and Talmud Y'rushalmi).  
 Kin.—Kinnim (Mishnah).  
 Koh.—Kohemoth, Book of Ecclesiastes.  
 Koh. Ar. Compl.—Kohut in Aruch Completum.  
 Koh. R.—Kohemoth Rabbah (Midrash Rabbah to Ecclesiastes).  
 l. c.—loco citato or locum citatum.  
 Lam.—Lamentations, Book of.  
 Lam. R.—Lamentations Rabbah (Midrash Rabbah to Lam., Ekkah Rabbathi).  
 Lev.—Leviticus, Book of.  
 Lev. R.—Leviticus Rabbah (Midrash Rabbah to Leviticus, Vayyikra Rabbah).  
 M. Kat.—Mo'ed Katon (Talmud).  
 Meaz. Sh.—Ma'aser Sheni (Mishnah, Tosefta, and Talmud Y'rushalmi).  
 Maaz.—Ma'asroth (Mishnah, Tosefta, and Talmud Y'rushalmi).  
 Marc.—Maseoth, Makhoth (Talmud).  
 Maim.—Maimonides.  
 Makhoth.—Makhoth (Mishnah and Tosefta).  
 Mal.—Malachi, Book of.  
 marg. vers.—marginal version.  
 Mar.—Maseketh (Treatise).  
 Mat. K.—Mat'noth K'hannah (commentary to Mishnah Rabbah).  
 M'bo.—Frankel, Introduction in Talmud Hierosolymitanum, Breslau 1839 (Hebrew).  
 Meg.—M'gillah (Talmud).  
 Mel.—M'la'ah (Talmud).  
 Mekh.—M'khilla (a Midrash to portions of Exodus).  
 Men.—M'na'hoth (Talmud).  
 Mic.—Micah, Book of.  
 Midd.—Middoth (Mishnah).  
 Midr.—Midrash.  
     " Sam.—Midrash Samuel.  
     " Tili.—Midrash Tiliim (Midrash to Psalms, Shohar Tob).  
 Mikv.—Mikva'oth (Mishnah and Tosefta).  
 Mish.—Mishnah.  
     " N. or Nap.—Mishnah, editio Napolina.  
     " Pes.—Mishnah, editio Pesaro.  
 Mishp.—Mishpatim (name of a part).  
 Ms.—Manuscript. [copied].  
     " F.—Manuscript Fontaine.  
     " H.—Hamburg.  
     " K.—Kassel.  
     " M.—Munich.  
     " O.—Oxford.  
     " R.—Rome.  
 Mus.—Musafia (additamenta to Arukh).  
 Nah.—Nahum, Book of.  
 Naz.—Nazir (Talmud).  
 Neg.—N'ga'im (Mishnah and Tosefta, also a subdivision in Sifra).  
 Neh.—Nehemiah, Book of.  
 Neub. Géogr.—Neubauer Géographie du Talmud, Paris 1888.  
 Ned.—Nedarim (Talmud).  
 Nidd.—Niddah (Talmud).  
 Nif.—Nifal.

Nithpa.=Nithpaël.	r.=root or radix.	Targ.=Targum.
Num.=Numeri, Book of (Numbers).	R.=Rab, Rabbi, or Rabbenu.	" O.=Targum Onkelos.
Num. R.=Numeri Rabbah (Midrash Rabbah to Numbers, B'midbar Rabbah).	R. Hash.=Rosh hash-Shanah (Talmud).	" Y.= " Y'rushalmi (or Jonathan).
Ob.=Obadiah, Book of.	R.S.=Rabbenu Shimshon (commentary to Mishnah).	Targ. II.=Targum Sheni (to Esther).
Ohol.=Ohöloth (Ahiloth, Mishnah ar Tosefta).	Rabb. D. S.=Rabbinowicz Dikduké Sofrim (Variæ Lectiones &c., Munich 1867-84).	Tem.=T'murah (Talmud).
onomatop.=onomatopoetic.	Rap.=Rapaport, 'Erek Millin (Talmudic Cyclopedia, first and only volume).	Ter.=T'rumoth (Mishnah, Tosefta and Y'rushalmi).
opin.=opinion.	ref.=referring, reference.	Toh.=Tohäroth (Mishnah and Tosefta).
opp.=opposed.	Ruth R.=Ruth Rabbah (Midrash Rabbah to Ruth).	Tosaf.=Tosafoth (Additamenta to Talmud Babli).
Orl.=Orlah (Mishnah, Tosefta and Y'rushalmi).	S.=Sophocles, Greek Lexicon of the Roman and Byzantine Periods, Boston 1870.	Tosef.=Tosefta.
oth.=other, another, others.	s.=section (Parashah).	" ed. Zuck.=Tosefta editio Zuckerman, Pasewalk 1881.
P. Sm.=Payne Smith, Thesaurus Syriacus.	s. v.=sub voce.	Treat.=Treatise (tractatus, Masseketh, one of the appendices to Talmud Babli).
Par.=Parah (Mishnah and Tosefta).	Sabb.=Sabbath (Talmud).	Trnsf.=Transferred.
Par.=Parashah, referring to Sifra.	Sam.=Samuel, Book of.	trns p.=transposed or transposition.
part.=participle.	Schr.=Schrader, v. KAT.	Ukts.=Uktsin (Mishnah and Tosefta).
Perl. Et. St.=Perles Etymologische Studien, Breslau 1871.	Sef. Yets.=Sefer Y'tsirah (Book of Creation, a Cabalistic work).	usu.=usually.
pers. pron.=personal pronoun.	Shebi.=Sh'biith (Mishnah, Tosefta, and Y'rushalmi).	v.=vide.
Pes.=P'sahim (Talmud).	Shebu.=Sh'buoth (Talmud).	Var.=Variant.
Pesik.=P'sikta d'R. Kahäna, ed. Buber.	Shek.=Sh'kalim (Mishnah, Tosefta and Y'rushalmi, also a pericope in P'sikta).	var. lect.=variatio lectionis.
" R.=P'sikta Rabbathi (ed. Friedman).	Sm. Ant.=Smith, Dictionary of Greek and Roman Antiquities, Third American Edition, New-York 1858.	Ven.=Venice.
" Zutr.=P'sikta Zutrathi, ed. Buber.	S'mah.=S'mahoth, Treatise (Abel Rabbath).	vers.=version.
Pfl.=Löw, Aramäische Pflanzennamen, Leipzig 1881.	Snh.=Sanhedrin (Talmud). [bathi].	Vien.=Vienna.
phraseol.=phraseology.	Sonc.=Soncino.	w.=word.
Pi.=Piël.	Sot.=Soṭah (Talmud).	Wil.=Wilna.
pl. } =plural.	sub.=subaudi.	ws.=words.
pr. n.=proper noun.	Succ.=Succah (Talmud).	Y.=Y'rushalmi (Palestinean Talmud).
pr. n. f.=proper noun of a female person.	suppl.=supplement (Hosafah) to Pesikta Rabbathi.	Yad.=Yadayim (Mishnah and Tosefta).
pr. n. m.=proper noun of a male person.	Taan.=Ta'änith (Talmud).	Yalk.=Yalkuṭ (Collectanea from Talmudim, Midrashim &c.).
pr. n. pl.=proper noun of a place.	Talm.=Talmud.	Yeb.=Y'bamoth (Talmud).
preced.=preceding.	Tam.=Tamid (Talmud).	Y'lamd.=Y'lamdenu (a lost book, corresponding to Tanḥuma, quoted in Arukh).
" art.=preceding article.	Tanḥ.=Midrash Tanḥuma.	Zab.=Zabim (Mishnah and Tosefta).
" w.= " word.	" ed. Bub.=Midrash Tanḥuma (enlarged), edited, from manuscripts, by Buber, Wilna 1885.	Zakh.=Zakhor (a pericope in P'sikta).
prep.=preposition.		Zeb.=Z'bahim (Talmud).
prob.=probably.		Zech.=Zechariah, Book of.
pron.=pronoun.		Zeph.=Zephaniah, Book of.
prop.=properly.		Zuck.=Zuckerman, v. Tosef.
prov.=a proverb.		Zuckerm.=Zuckermann Talmudische Münzen und Gewichte, Breslau 1862.
Prov.=Proverbs, Book of.		
Ps.=Psalms, Book of.		
q. v.=quod vide.		

By the designation (*Talmud*) are meant Mishnah, Tosefta and G'mara of Talmud Babli and, eventually, Talmud Y'rushalmi. By (Mishnah and Tosefta) or (Mishnah, Tosefta, and Y'rushalmi) is meant a Talmudic treatise in the collection of Mishnah &c., to which no discussions in either G'mara or respectively in the Babylonian are extant.



⚡ *Alaph*, the first letter of the alphabet, interchanging *ay* with other gutturals, e. g. *ayn*, *ayin*, *ayin*, *ayin*; *ayin*, *ayin*, *ayin*.

✕ often used to form second roots of verbs 2<sup>nd</sup>, e. g.  
 𐎧𐎫𐎷𐎵 𐎧𐎫𐎷𐎵𐎧𐎫𐎷𐎵

$\Sigma$  frequ. prosthetic, e. g.  $\Sigma$   $\text{H}_2\text{N}$ ,  $\Sigma$   $\text{H}_2\text{O}$ , v.  $\Sigma$ .

ⲛ sometimes inserted to replace a radical, as ⲛⲛⲛⲛ—  
ⲛⲛⲛ. esp. in verbs ⲛⲓ, as ⲧⲛⲛ fr. ⲧⲛ, ⲉⲛⲛ fr. ⲉⲛ ⲛⲉ.

**N** frequ. (in Talm. Y.) dropped in the beginning of words, e. g. **NO**=**NON**; **TO**=**TUN**.

**N** affixed to the end of Chald. nouns, corresponding to prefixed נ in Hebrew (*status emphaticus*), e. g. נִשְׁמַע—נִשְׁמַע.

<sup>N</sup> as numeral letter, one, as 'א א'א = א'א א'א one letter. Sabb. 104<sup>b</sup>; a. fr. (Editions and Mss. vary, according to space, between the full numeral and the numeral letter. 'א for א'א א'א; 'ב for ב'א, ב'א, ב'א (so.)

אֶ, אֵ, אִ, אֲ &c. a prefix, 1) for the formation of nouns in Kal, Peal, Afel (Hifil) &c., e. g. אֶתֶּן, אֵתֶּן, אִתֶּן, אֲתֶּן &c.; 2) demonstrative, e. g. אֵלֶּךָ h. אֲתָּה, אֵלֶּךָ, אִלֶּךָ &c.—a) euphonic (prosthetic) אֶתֶּן—אֵתֶּן; אִתֶּן—אֵתֶּן &c., esp. before foreign words beginning with two consonants, e. g. אֶתֶּן—אֵתֶּן &c.

**N** a prefix (followed by Dagesh Forte) נִ upon  
 over, e. g. נִתְּנָה = נתַּנָּה נִתְּנָה; even before gutturals, e. g.  
 נִתְּנָה.

~~תנן~~ plur. of תנא q. v.

וְהָיָה, a fictitious word made up of each third letter in וְהָיָה בְּרֵאשִׁית שְׁנָתָא (Dan. V, 25). Sbh. 22<sup>a</sup> Cant. R. to III, 4 וְהָיָה the inscription on the wall was so arranged as to form words composed of its every first, every second and every third letter respectively.

4-44, 4-45, 4-46

**α-, α-** a prefix of words of Greek origin answering to α-, au-, e. g. **αυτοκρατορ**=αὐτοκράτωρ; or to α-, e. g. **αὐτονομία**=αὐτονομία.

281 (Ayyr. A-tu, Schr. K. A. T., p. 247) Ab, the 28th month of the Jewish calendar (of thirty days) beginning between the eighth of July and the seventh of August, and ending between the sixth of August and the fifth of September. R. Hash. I, 3, "ז' אב" for announcing the beginning of Ab messengers are sent out, for the sake of the fast. Ib. 18<sup>b</sup> אב"ז the ninth of Ab, anniversary of Temple destruction. Tann. IV. 6 אב תשרי with the beginning of Ab. Ib. 29<sup>b</sup> אב תשרי אב תשרי let him try to be removed of the law section Ab. Meg. 17<sup>a</sup> אב

**אב** II. in Gen. ii. אָב, orig. אֵל, const. אַב אָב (father), ancestor, progenitor, teacher, chief, leader; author, originator. Ex. R. s. 48 and אָב אָב the educator is the real father. Lev. R. s. i אָב אָב, the father of all wisdom, . . the father of prophets. Y. Ned. V, 39b; a. fr.—אָב אָב אָב (abbr. אָב) president of the Court (Great Sanhedrin), next in dignity to the Nasi. Taan. II, i; a. fr.—Metaph. origin, cause. Num. R. s. 10 (play on אָב, Prov. XXIII, 29) אָב אָב the cause of woe (sin). אָב אָב (for which also אָב) one of the chief labors forbidden on the Sabbath, epp. אָב אָב a labor the prohibition of which is based on the ground of its being a species of the former, or derived from the former. Sabb. VII, i sq.; a. fr. — [Y. Sabb. II, 37, אָב אָב, sub. אָב אָב]—אָב אָב one of the original or direct causes of levitical uncleanliness, epp. אָב (child) secondary cause. Tob. I, 5; a. fr.—אָב אָב v. ח' creation of a class, i. e. a conclusion, by analogy, from a case explicitly stated in the bibl. law on all similar cases not specified in detail. Sifra introd.—Ib. K'doshim, end, ch. II (ref. to Lev. XX, 27) אָב אָב אָב this forms the rule for all cases in which the Bible uses the word אָנְשֵׁי בָּמִן (that the penalty is stoning to death); a. fr.; v. also אָב אָב אָב. יִצְחָק, const. אָב אָב, || fathers, ancestors, patriarchs Ac. Ber. 26<sup>b</sup> prayers אָב אָב have been instituted by the Patriarchs; a. fr.—אָב אָב אָב, v. supra. Hag. II, 2.—אָב אָב a woman of noble descent. Num. R. s. i; a. e.—Metaph. principal, chief אָב אָב v. supra. אָב אָב Kel. I, i; v. supra.—אָב אָב (sing. אָב אָב) the chief actionable injuries or damages, from which the subordinate are deduced (אָב אָב). E. Kam. I, i; a. e.—2) Abolish, the first section of the Prayer of Benediction (v. אָב אָב), so called because it alludes to the Patriarch

*Pi.* אָרַבַּד 1) to waste, lose, forfeit, destroy. Ned. 33<sup>b</sup>  
אֶת מִנְהוּטֵי אִי אֵין הֵבִיל אֶת אִי he wasted his money, (cannot reclaim it).  
*Keth.* XIII, 6 אֵין אֵין וְיִחְזֹר אֵין he forfeited his claim. *Ab.*  
*Zar.* 55<sup>a</sup> אֵין וְאֵבֶר לִי shall we give up our honest dealing? *Ib.* IV, 7 הֵבִיל אֶת עֵלְמֵי הָעוֹלָם shall He destroy His world?



Hag. 8<sup>a</sup> תבא תבא and you wanted to deprive me of it. Ib. 4<sup>a</sup> תבא תבא one who destroys what is given to him.—תבא תבא to connect subtly selffully. Gen. II. a. 83; a. fr.—8) to drop from memory. to forget. Aboth V, 18; a. a.

תבא, תבא ch. to be lost. Targ. I Sam. IX, 3; a. fr.—9ab. 111<sup>a</sup>; a. fr.—Y. Pes. IX, 27<sup>a</sup> תבא תבא it is to be looked upon as lost.

Pa. תבא to destroy. Targ. II Kings, XIX, 18; a. fr.

א.פ. תבא תבא (א.פ. Targ. Deut. XXVI, 1; a. fr.—Y. Kid. III, 64<sup>b</sup> bot. 20 תבא תבא they have ruined this man's (my) life. Gen. II. a. 36 תבא תבא they have lost thy wife, a. fr.—2) to be lost, to go to ruin. Targ. Ps. XLI, 6, a. a.—Y. Hag. II, 77<sup>a</sup> תבא תבא (for the lost (deceased)). Y. M. Kat. I, beg. 80<sup>a</sup> תבא תבא and decay.

תבא, תבא to be lost. Lev. II. a. 34 תבא תבא if they should be lost.—תבא תבא Pes. 3<sup>a</sup>; a. a. [Lam. II. to IV, 21 תבא תבא, read תבא תבא, v. תבא.]

תבא m. perishable, irretrievable. תבא תבא a business which cannot be postponed without irretrievable loss. M. Kat. 11<sup>a</sup>; a. fr.

תבא m. (תבא) destruction. Targ. Prov. XXVIII, 28.

תבא, v. תבא

תבא, תבא pr. n. m., v. תבא

תבא, תבא, v. תבא

תבא, v. תבא

תבא m. (b. h.; תבא) perdition, hell. Koh. R. to V, 8.

תבא pr. n. m. (Εβδόξος) Ebdocus (Eutoeus). Y. Meg. III, 74<sup>a</sup> bot. rendered in a secret political letter Good-Child. (Ed. קט—קט—corr. acc.)

תבא, v. next w.

תבא pr. n. m. (Εβδμος) Ebdimos, Eudemos. Y. Koth. XI, 34<sup>a</sup>; mostly abbrev. תבא, תבא (corrupt. תבא, תבא, תבא), name of several Amoraim, the most prominent: Eb. of Zepphoris. Y. Ber. IV, 8<sup>a</sup>; a. fr. [V. Frankel Mebo, s. v.] V. תבא.

תבא h., תבא ch., f. (תבא; תבא) 1) the act of distinguishing: separation. Y. Ber. VIII, 12<sup>a</sup> top תבא תבא real separation.—2) Haddalah, a formula of prayer for the exit of the Sabbath or Holy Days. Ibid. beg. 11<sup>a</sup>. Pes. 113<sup>a</sup>; a. fr.—Pl. תבא. Y. Ber. V, 9<sup>a</sup> bot. תבא seven objects of distinction (mentioned in the Haddalah).

תבא pr. n. m. Abdan (contr. of תבא תבא), an Amora of the first gener. Y. Ber. IV, 7<sup>a</sup> bot. (emp. Gen. R. a. 10). Ber. 27<sup>b</sup> Ma. M. (ed. תבא); a. a.

תבא, תבא m. (b. h. תבא, תבא) ruin, destruction. Y. Dem. VII, 26<sup>a</sup> bot. תבא תבא waste of eatables; a. fr.

תבא, תבא ch. same. Targ. Prov. XXVII, 20, a. a.

תבא, v. תבא

תבא, v. תבא

תבא pr. n. m. Abdash (father of Samuel), v. תבא II.

תבא, v. תבא

תבא pr. n. m. Abdash, name of two Palestinian Amoraim, one prob. of the first gener. Y. Ber. V, 6<sup>a</sup> bot.; Y. Bera. II, 44<sup>a</sup> top; the second a celebrated disciple of H. Yohannan, residing in Coesarea. Y. Ber. II, 4<sup>a</sup> top. Bera. 48<sup>b</sup>; a. fr.—Babylonian Amoraim by that name. Sabb. 119<sup>a</sup>; Kid. 85<sup>b</sup>, father of Rabhah, v. תבא. B. Kam. 117<sup>b</sup>, contempt. of R. Ashi, v. תבא.

תבא, תבא Y. Kil. III, 21<sup>a</sup> Ar. (ed. תבא, read תבא תבא q. v. or תבא תבא (תבא/תבא) dation as for mares.

תבא pl. of תבא

תבא, v. תבא

תבא, תבא (תבא) pr. n. m. Taba (Abdash, ab prob. forms of the same name, an Amora. Sabb. 3<sup>a</sup> תבא Ar. ed. pr. (ed. תבא, Ma. M. תבא). Succ. 44<sup>b</sup> תבא Roth R. Par. 2, beg. תבא תבא. Num. R. a. 12. Y. Succ. II, 50<sup>a</sup> bot.; Pes. 4<sup>a</sup>, a. fr. תבא (תבא name of a bird, v. תבא).

תבא תבא m. (—תבא, תבא to be hollow; emp. תבא) reed, flute; pipe, tube. Arakh. II, 3 תבא תבא a reed flute, תבא תבא brass flute. Kol. II, 3; Men. X, 4 תבא תבא Ar. (ed. תבא) an iron tube for roasting grain.—תבא תבא (Van תבא תבא תבא) shepherd's flute, name of a plant (Eupatorium) used for medicinal purposes; v. תבא תבא. Sabb. XIV, 3; ib. 109<sup>b</sup>; Y. ib. XIV, 14<sup>a</sup>.

תבא, תבא ch. same. Yoma 29<sup>a</sup> (prov.) תבא תבא a flute is musical to nobles—give it to waiters, they will not accept it (fools criticize where men admire). Succ. 30<sup>b</sup>.—Pl. תבא. Targ. Jerom. XLVIII, 36; a. fr.

תבא, תבא—תבא, תבא, v. foreg. h.

תבא pr. n. m. (—תבא, תבא) Ber. Ab-bud'ram. Hull. 38<sup>a</sup>.

תבא, v. תבא

תבא, v. תבא

תבא, תבא pr. n. m. Abdu'pomo, a gentile name (referring to idolatry). Git. 11<sup>a</sup>.

תבא, תבא, v. תבא

תבא, תבא, v. תבא

תבא m. (emp. תבא; תבא, תבא) Engliom. for bud-locks, extremity. Erub. 55<sup>b</sup>; v. תבא.

**אביר** m. (b. h.; interj. = א״י) *woe! ah!* Num. R. s. 10 (ref. to Prov. XXIII, 29) *הוא' והא' the woe and the ah.*

**אבירה** pr. n. m. *Abuyah*, known as the father of Elisha, v. אל-ישע. Y. Hag. II, 77<sup>b</sup>; a. fr.

**אביון** Y. Sabb. V, 8<sup>b</sup> bot. Ar., read אבין or אבין.

**אבול** I *mourning*, v. אביל.

**אבול II** **אבול** m. (יבול, cmp. ריבול) *the gate for carrying grain into the house, wagon-gate, gate-way.* Pl. אבילים. Tosef. B. Mets. XI, 10 אבין ודלקין את אב' ed. Zuck. (ed. האב') you dare not divide gateways between heirs unless there is the required space for each.

**אבולא** ch. same, esp. (corresp. to h. *city gate-way* which is opened for wagons &c.; *fortified place* where judges sit &c.; cmp. יבול. —M. Kat. 22<sup>a</sup> begin to count the days of mourning 'מבבא דא' from the time ye turn your faces from the city gate-way (to go home while the corpse is carried to the grave-yard). Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup> when people form a lane ויד סברה from the city gate-way to the burial place. [Ar. *house of mourning*, v. אביל.] B. Bath. 58<sup>a</sup> bot. there was written אבבא דא Ms. M. (ed. incorr. בא') over the gate of the town entrance (where court was held). —Pl. אביל. Erub. 6<sup>b</sup>. Yoma 11<sup>a</sup>. Targ. Y. Deut. XXVIII, 52 אבילתון (ed. Vien. אביל). Targ. Jer. L, 26 אבילתא (h. text מאבילת; v. Pesh. a. l.).

**אבולא\*** m. pl. (v. foreg.) *city-gate-guards, police.* Nid. 67<sup>b</sup> מישום א' on account of the rude conduct of &c. [Rashi=אביל dangerous, cavern-like entrances to the bath-house.]

**אבול**, B. Bath. 143<sup>a</sup>, אבול read with Ms. M. אביל II, v. אביל ואביל.

**אבולין**, v. אבילין.

**אבון** (אבין) pr. n. m. *Abbon*, an Amora. Y. Pes. IV, beg. 30<sup>cd</sup> (אבין בשם ר' אבין); (א' בשם ר' אל'); Y. Taan. I, 64<sup>e</sup>. Y. Shebu. VI, 37<sup>a</sup> bot.—V. אבין.

**אבונה**, **אבונה**, pr. n. m. *Abuna*, an Amora. Y. Shebi. II, 33<sup>d</sup>; a. fr.

**אבונגר**, v. אבונגר.

**אבוס** (אבוס) m. (b. h. אב' אבוס) 1) *feeding receptacle, bowl* for working men; *manger.* Ned. IV, 4.—Sabb. 140<sup>b</sup> של בלי אב' (Rashi אב') a real manger, opp. של קרקע. —2) *stall, stable.* Y. Shebu. VII, 37<sup>d</sup> top; VIII, beg. 38<sup>b</sup>. [Y. Ter. I, 40<sup>b</sup> אבוס read אבוס or אבוס.]—Pl. אבוסים. Y. Snh. 63<sup>b</sup> אבוסיהן their stables. V. אבוסים.

**אבוקא** pr. n. m. *Abuka*. Yalk. Lam. 1001, v. אבוקה.

**אבוקה** f. (אבק, cmp. אבק, v. Sachs Beitr. I, p. 62; Nahm. to Gen. XXXII, 25) [*bundle of twigs*],

*torch* (with, or without אב' של). Sot. 21<sup>a</sup> א' a burning torch happened to come in his possession. Ber. 43<sup>b</sup> א' walking by torchlight is equal to two walking together (as regards protection from night-spirits).—Pl. אבוקה. Tosef. Succ. IV, 2 were dancing before them בא' with torches. Ib. 4 א' בשמונה א' של אב' ש' אור; Y. ib. V, 55<sup>e</sup> top של אב' (corr. acc. or read אב' אב'); Mish. ib. V, 4.

**אבוקנה**, **אבוקנה** (Ar.) m. (=אבוקנה) q. v.; a Babyl. corrupt. of an imported Palestinian phrase) *bed-cover, ticking* (involucrum). Pl. אבוקנה. Erub. 62<sup>a</sup> אבוקנה בריאה במוחרקו a lease of a court yard is called *sound* (legal and not merely a legal fiction), if connected with the privilege of placing in the yard chairs and seats, [Rashi, cmp. Mishnah;—מחרק, obviously a corruption for our w., suggested by מחרק, v. s. v. מחר.]

**אבורנקי**, v. אבוק.

**אבוניני**, v. אבונני.

**אבוקה** (אבוקה, אבוקה) f. (בוק) *breaking, crumbling, corrosion*, whence 1) *a foot-disease in animals* believed to arise from vermin in consequence of a stroke of lightning; 2) *moth-eaten condition of garments.* B. Mets. 78<sup>b</sup> (expl. הבריקה Mish.) אבוקה (Rashi אבוקה, Ms. M. אבוק, corr. v. אבוק; cmp. Y. ib. VI, 11<sup>a</sup> top. s. v. בוק) atrophy or paralysis of the feet. Ib. א' במלת' א' the moths are in the royal wardrobe.

**אבוקה**, **אבוקה** m. (Arab. bazr, abzār, v. בזר, v. בזר) *anything used for seasoning, spices &c.*—Fig. pl. אבוקה *requisites, appurtenances.* Snh. 74<sup>b</sup> אבוקה אבוקה they (the commands) and all appertaining thereto. Men. 73<sup>b</sup> אבוקה אבוקה Ar. a. Rashi to Snh. l. c. (ed. הבריקה corr. acc.) the burnt-offering and &c.

**אבחטס**, v. אבחטס.

**אבחטס**, v. אבחטס.

**אבחטס\*** m. (בט, cmp. בוש, בוש a. deriv.) *belly*, whence *leather wine-bag.* Ab. Zar. 34<sup>b</sup> דטריי א' (Ar. אבחטס) the travellers' wine-bag. [Y. Yeb. IV, 5<sup>d</sup>, v. אבחטס.] [אבחטס, v. אבחטס.]

**אבחטס**, v. אבחטס.

**אבחטס**, **אבחטס**, v. next w.

**אבחטס** pr. n. m. (prob. Πτολεμαῖος, or Εὐπτόλεμος=Εὐπτόλεμος) *Abtolmos.* Erub. III, 4 (35<sup>a</sup>) ed. (Ms. M. אבחטס). Ib. 36<sup>a</sup>; Y. ib. 21<sup>a</sup> bot. אבחטס (v. Rabb. D. S. Erub. l. c., notes). Ex. R. s. 21 אבחטס (אבחטס). —M. Kat. 18<sup>a</sup> אבחטס (prob. abbrev. of our w.), surnamed אבחטס (v. Rabb. D. S. a. l.), an Amora.

**אבחטס** m. (αὐτόματος) *self-moving, self-growing, spontaneous.* Midr. Till. to Ps. I, 5 א' האומרים Mus. (ed. טומטום, corr. acc.) who say the universe is a self-moving power (has no creator). [Better: אבחטס (αὐτόματος, S.) *chance.*]





**אביר** pr. n. m. *Abbayi*, 1) a renowned Babyl. Amora (original name נחמני). Keth. 65<sup>a</sup>; a. fr.—2) Oth. Amora of that name. Ib. 94<sup>a</sup>. Erub. 62<sup>a</sup>.

**אביר**, v. אביר.

**אבירא** Y. Succ. II, 53<sup>a</sup>, א' read אבירא.

**אבירא** (אביר) f. (contr. of אבירה; בער) prayer. 'א reader, precentor. Y. Pes. V, 32<sup>c</sup> bot.—Y. Taan. III, end, 67<sup>a</sup>; Y. Sheb. I, 33<sup>b</sup> top אביר.

**אבירוס**, v. אבירוס.

**אביר** Y. Yeb. VII, 8<sup>a</sup> bot אשקלון א' read אביר; comp. Y. Shebi. VI, 36<sup>c</sup>.

**אביל** to mourn, v. אבל.

**אבילא**, v. אבלא a. אבלא.

**אבילה** f. 1) = אבל mourning. Lam. R. introd., (R. Abbahu 4); v. אבילה—2) fem. of אבל II.

**אבילותא** ch.=next w. Targ. Lam. II, 5; v. אביל. — M. Kat. 20<sup>b</sup> א' באפה נהיג א' in her (thy wife's) presence observe mourning (when she is in mourning).

**אבילות** f. (אבל) mourning time, mourning ceremonies. M. Kat. 20<sup>a</sup> sq. א' שבועה the mourning time is seven days. Ib. 24<sup>a</sup> אין א' בשבת no mourning ceremonies are to be observed on &c. Yeb. 43<sup>b</sup> א' חדשה recent (i. e. individual) mourning, in contrad. to א' ישנה mourning over Jerusalem. [Gen. R. s. 8 beg., someed. אבילות—אביל read אבילות—אביל].

**אבילותא**, v. אביל.

**אבילין** pr. n. pl. *Abelin, Abilena*, a district of Persæ (v. Graetz, Gesch. d. Jud. II, 2, p. 457). Lev. R. s. 17; Pesik. Vayhi, p. 66<sup>a</sup> האבילין (corr. acc.); Pesik. R. s. XVIII (p. 88<sup>b</sup> ed. Friedm.) אבילים; Ruth R. to I, 5 אבילין. Tosef. Zeb. II, 3 ed. Zuck. אבילין (Var. אבילים). Cmp. אביל a. אבל pr. n. pl.

**אבירי** pr. n. m. *Abbimi*, 1) a disciple of Rabbah. Shebu. 28<sup>b</sup>; Y. Ned. II, 37<sup>b</sup>; Y. Shebu. III, 34<sup>d</sup> top.—2) A. bar Tobi. Y. Naz. IX, beg., 57<sup>c</sup>.

**אבין** pr. n. m. *Abbin*. Y. Bicc. II, beg., 64<sup>c</sup>, Rabbi A. Cmp. אבין; v. אבין.

**אבירא** pr. n. m. *Abbina*, an Amora. Y. Pes. V, 32<sup>c</sup>. —Y. Ned. IV, beg. 38<sup>c</sup> (prob. Abbuna, as shortly before). [Y. Peah III, 17<sup>d</sup> bot. בינא prob. the same.]—א' רב contr. רבין q. v.

**אבירא** Sabb. 151<sup>b</sup>, v. אבין.

\* **אבין** m. (בוק, v. בקע; comp. אבין) outlet, esp. a pot in the bath-tub to which a waste-pipe is attached. Mikv. VI, 10.

**אבין**, v. אבין.

**אביקה** pr. n. m. *Abikah*, a hero at the defence of Jerusalem. Pesik. R. s. 29—30, א' בן גבירי (Yalk. Lam. 1001 אבוקא בן גבירי).

**אביקלס**, v. אבוקלס.

**אביר** m. (b. h., אביר) strong, mighty, eminent (opp. light, of no influence); noble.—Pl. אבירם. R. Hash. 25<sup>b</sup> אביר שבא the noblest of the nobility. Y. ib. II, 58<sup>b</sup> bot. אבירי עולם (Babli ib. I. c. המירי; Koh. R. to I, 4 גרולי) the world's noblest sons. [Esth. R. to II, 4, v. אבירם.]

**אבירודימוס**, v. אבירודימוס.

**אבירם** pr. n. m. (b. h.) *Abiram*. Esth. R. to II, 4 א' (some ed. אבירם, Midr. Sam. ch. XIII ברוח דר' ביר).

**אבירשנא**, v. אבירשנא.

**אבית** pr. n. pl. *Abyath Y'shimon*, usu. אבית. Targ. Y. II, Num. XXI, 20.

**אביתר** (b. h.) pr. n. m. *Ebyathar*, an Amora. Git. 6<sup>b</sup>. Y. Ber. IX, 13<sup>a</sup>.

**אבן** (b. h., אב, cmp. אבן) to entangle. Hithp. אבן to blend (of whirling smoke columns). Pesik. R. s. 29—30.

\* **אבנא** m. (Syr., P. Sm. 15; v. foreg., cmp. b. h. אבן) the fighter, whence large cock. Targ. Prov. XXX, 31; cmp. אבן (Var. אבנא, Ms. אבנא).

**אבל** (b. h.) 1) indeed, yes. Tosef. Erub. V (IV), 1 א' אמרו לו א' said they to him, yes (we admit). Erub. 30<sup>b</sup> top. Nid. 3<sup>b</sup>; a. e.—Gen. R. s. 91 א' לשרן דרומית וכו' it is a South Palestine expression where אבל means bram, v. ברם.—2) but, however. Ber. VII, 1; a. v. fr.

**אבל I** (b. h.) pr. n. pl. *Abel*, name of several towns; cmp. אבילין. Erub. 87<sup>a</sup> ed. (Ms. M. בבב, corr. acc., Var. lect. v. Rabb. D. S. a. l. note).

**אבל II** (b. h., אב, v. אב; cmp. אביל); [dark; cmp. אביל, mourner, esp. during seven days after burial. M. Kat. 14<sup>b</sup>; a. v. fr.—Pl. אבילים, אבילים. Keth. 8<sup>b</sup>; v. בקרה. Y. Ab. Zar. I, 39<sup>c</sup> bot. אבילי גוים mourners among gentiles; a. fr.—Fem. אבילה. Y. Ber. IV, 8<sup>a</sup>; Y. Taan. II, 65<sup>c</sup> bot.

**אבל III** (foreg.) to mourn. Hithpa. אביל, Nithpa. אביל to observe mourning ceremonies, to be bound to mourn, be an אבל. M. Kat. 20<sup>b</sup> עמי מרא' עמי over whom one is bound to mourn, with him he must mourn, i. e. one must share in the mourning ceremonies of a relation at whose death he would have to observe mourning; a. fr.—Tanh. Sh'mini, 1 נרא'. Pesik. Sos p. 148<sup>b</sup>; a. fr.

**אביל**, v. אביל ch. same. Targ. Lam. II, 8. **אביל** (denom. of אביל) to mourn. Targ.



Gen XXXVII, 14, a fr.—Y. Ab. Zar I, 77a, וְהָיוּ לָנוּ בְּתוֹכָם בְּנֵי אֱלֹהֵינוּ. Both, R. beg. וְהָיוּ לָנוּ בְּתוֹכָם בְּנֵי אֱלֹהֵינוּ when the Emperor gave birth, they (the Jews) mourned it being the death of Ab. R. Kam. 107a וְהָיוּ לָנוּ בְּתוֹכָם בְּנֵי אֱלֹהֵינוּ. Ms. H. שָׂמֵחַ, v. infra) are then distinguished enough to wear mourning for Jerusalem!

\* In San Juan Is. apparently (Mr. F. ...  
Habb. D. G. & L. note 6) I wear mourning.

מָוֶה m. (h. b., foreign) mourning, comp. מָוֶה Y M. Kat. III, 42<sup>a</sup>, a. fr. 17 עָוֶה M. Kat. 5<sup>a</sup> 19 עָוֶה מָוֶה he whom his mourning days overtook, i. e. a second case occurring before the mourning days of the first expired—עָוֶה מָוֶה *Eid Rabbathi* (Great Mourning), name of a Talmudic treatise, also named euphemistically עָוֶה *Reynings*, Chail Targ. Gen. 14, 11; v. אָבֶה.]

112. v. 1000

חֲזַק, חֲזַק, חֲזַק ch. h. h. h. Targ. K. h.  
VII, 2. a. c. — II. חֲזַק, חֲזַק, חֲזַק. Targ. Prov.  
XXXI, 6. a. c. Y. M. Kat. III, 2. b. a. c.

חֲזַן, חֲזַן, חֲזַן ch—h. HEB. Targ. Gen.  
I. 11 (Var חֲזַן חֲזַן). Ps. O. XXVII, 41, a e. Targ. Y. II  
Lev. X, 19 חֲזַן—Gen. R. s. 37 (prov.) comes joy,  
rejoice; חֲזַן חֲזַן comes mourning, mourn.

שֶׁנֶּחֱמָהּ לְעוֹלָם. Targ. Y. II Deut. XXVI, 14.

אֲבִיחַיִּים Ar. ed. Koh., v. אֲבִיחַיִּים.

<sup>9</sup> אֲחֵיזָה, אֲחֵיזָה (?) name of a spring. Gen.  
R. a. 33 (Bab. 106<sup>b</sup> בְּלִיטָה דְּעָדָא). Cmp. אֲחֵיזָה, אֲחֵיזָה.

\* ἄνιστος (Ar. ed. Koh. ἄνιστος) m. (ἀνισμός)  
night-lodging in open air, x the camping apparatus  
(leather covers etc.). Zeb. 94<sup>a</sup> Ar. (ed. ἄνιστος q. v.).

those who cut through (comp. פָּצַע a. deriv.), whence ground-diggers. (Maim.). B. Meta. 77 מְחַדְדֵי אֶרֶץ Ar. Var. (ed. a. Ar. 78 q. v.; Ma. M. אֶרֶץ, Ma. R. אֶרֶץ) the ground-diggers (working men) of M.

**זיין** pr. n. m. *Ablet*, a gentile scholar, Ab. Zar. 39<sup>a</sup>.  
Y. Sabb. III, 6<sup>a</sup> bot., Y. Beta II, 61<sup>c</sup>.

\* אַבְרָהָם, אַבְרָהָם pr. a. m. Pesik. R. a. 83 (Y. Nas. VII, 56<sup>a</sup> טעמיהא; Y. Ber. III, 6<sup>a</sup> בטיהא).

\***סִיָּח** m. (סִיָּח; סִיָּח; S) *clony-wood*.  
Yland. Bhaal. סִיָּח סִיָּח (quad. in Ar., Tanh. a. Nam.  
R. s. 14 only . . . סִיָּח) *couches of ebony wood*. [Jellin.  
Beth Hammidr. VI. 88, Nr. 88 סִיָּח.]

\* אֲרִילִים pr. n. pl. Arilas, in Cilicia, mentioned as one of the northern border places of the land of Israel. Targ. Y. I Num. XXXIV, 8 אֶרֶץ אֲרִילִים; Y. II ibid. הַמְּדִינָה הַזֶּה (the district of) א. of the Cilicians. Tosef. Shebi. IV, 11 אֶרֶץ אֲרִילִים ed. Zuck. (Var. אֲרִילִים); Sifre Deut. 51 אֶרֶץ אֲרִילִים; Yalk. Deut. 624 אֶרֶץ אֲרִילִים; Y. Shebi. VI, 36 אֶרֶץ אֲרִילִים [Probably identical with

From Children, House of the Kalmuck. [Bib. Num. 181  
 2nd ed. 1820; Y. Rab. X, 2d ed. 1820; 2d ed. of Uman;  
 Rab. (b. 40' 2d ed. 1820 (7).]

DUBOIS, J. R. M. (Jacques) Edmund, Y. Mag.  
 III 16 Feb. mentioned in a recent letter to the  
 learned; v. O'Brien.

Y. Bib. III, col. 21<sup>d</sup>.

**—**N L (h. h., v<sup>2</sup> CH, comp. —CH, v. Gen. H. Diet. s. v.) alone, Babb. 10<sup>a</sup>; Psal. 13<sup>b</sup> וְיָצֵק אֶת הַבִּישׁוֹן לִמְכֹּרֶת like throwing a stone into a leather bottle (has no effect, or is indigestible). Num. R. s. 27 (prov.) into a wall out of which you drank וְיָצֵק בְּהֵאֱחָזְלֵךְ עַם סֵפֶל כֶּסֶף—וְיָצֵק מִן הַיָּדֵיךְ. H. Bath. 18<sup>a</sup>, s. fr. יָצַק טַעַם לַחֲמוֹץ—Gen. R. s. 16 וְיָצַק טַעַם. Ib. מִשְׁלֵשׁ קִי שְׁלֵשׁוֹת צֶמֶח (read שְׁלֵשׁ) if these three stones shall grow into one, s. fr.

[illegible]

חֲבֵרֵי הַבָּרִיחַ, חֲבֵרֵי הַבָּרִיחַ ch. satm. Targ. Gen. XXVIII, 18;  
a. fr.—Pl. חֲבֵרֵי הַבָּרִיחַ, חֲבֵרֵי הַבָּרִיחַ Targ. Ex. XXVIII, 11;  
a. fr. Lev. R. a. 16; a. a.—חֲבֵרֵי הַבָּרִיחַ a wright-dome, to  
prevent the sheaves being blown away. B. Bath. 69.  
—חֲבֵרֵי הַבָּרִיחַ a black marble stone. Kid. 12<sup>b</sup>. [Targ. Prov.  
XXIII, 28, read with Ms. Luzz. חֲבֵרֵי הַבָּרִיחַ חֲבֵרֵי הַבָּרִיחַ  
and captures foolish sons.] [Y. B. Bath. II, 15<sup>a</sup> חֲבֵרֵי הַבָּרִיחַ ...  
corrupt a defective.]

IN m., only in Du *turn* (b. h. *turn*, v. *turn*, emp.  
IN: 1) the puller's turning implement — 2) the parent of  
the embryo, vagina. Ex R. a. 1 (etym.) *turn* *turn* *turn*  
IN (some ed. *turn* incorr.) where the child turns (to come  
to light). [Oth. etym. v. *ibid.* a. 8ot. 11<sup>b</sup>.]

425 v. 22 ch.

~~122~~ Sabb. 109b, v. ~~122~~

94<sup>b</sup>. Yoma 6<sup>a</sup>: 12<sup>a</sup>: a. fr.—*PL. Arab.* Zeb. 16<sup>a</sup>.

**נִימוֹס, אַבְנִימוֹס** pr. n. m. *Abnimos, Nimos*, a gentle philosopher, friend of R. Meir [prob. identical with the cynic philosopher *Oenomaus* of Gadara]. Gen. R. s. 65; a. e. הגררד א' Hag. 15<sup>b</sup> הגררד ג'.

\***אֲבִינִיתָא** Targ. Y. II Deut. XIV, 18, read with Y. I אֲבִינִיתָא, v. אִיב'.

**אֲבִינִיתָא, אֲבִינִיתָא** f. (בין) *understanding, speculation*. Meg. 24<sup>b</sup> דל' דל' תל' (Ms. M. באיב') it depends on the speculative faculty (not on the physical sight). Ab. Zar. 28<sup>b</sup> דל' דל' תל' (Ms. M. בליבא תל'א, cmp. Tosaf. a. l.) an affection of the eye-sight is connected with (has influence on) the mental faculties; (oth. opin., cmp. אֲבִן, *the fat surrounding the heart*).

**אָבֵס** (b. h.; אֲבִן, cmp. אֲפִין) *to stuff; to fatten, feed* (act. a. neut.) B. Mets 86<sup>b</sup> (expl. ābusim, I Kings V, 3) שְׂאִיבְסִין אִוְרָן בִּעֲרִיב which people fatten with force. Ib. שֶׁאֵין יוֹעִיבְדִין וְכ' that stand feeding as they please. Sabb. XXIV, 3 (155<sup>b</sup>) אִין אִוְבְסִין וְכ' you must not (on the Sabbath) stuff the camel; expl. ib. you must not make a manger of her stomach (fill up to swelling); a. fr.—Part. pass. אֲבִיס (= שוֹר). Meg. 9<sup>a</sup>, a. e. (one of the changes said to have been made by the authors of the Septuag.).

**אֲבִסְקָנְתָא** (ἀβασκάντα) *unbewitched! may no harm befall you!* Y. Ab. Zar. I, end, 40<sup>b</sup> אֵל לֹא אֲבֵר he did not say *abascanta*, but etc. Y. Ber. IV, 13<sup>c</sup> top (corr. acc.).

**חֶבֶס=אֵיבֵעַ**, v. חֶבֶס.

**אֲבִיבְשִׁין** m. pl. (ביצ) *blains, pustules*. Targ. O. Ex. IX, 9 (Var. אֲבִיבְשִׁין f. pl.).

**אֲבִיעַד**, v. אֲבִיעַד.

**אִוְבְשִׁיתָא, אִוְבְשִׁיתָא** f. (בָּצָה) *search, begging, the appearance of the poor for their share in the crop*. Pl. אֲבִיבְשִׁיתָא. Peah IV, 5 ג' אֲבִי וְכ' (Y. ed. IV, 3 אֲבִי) three times a day the poor would come (cmp. etym. Y. ib. 18<sup>b</sup> top). [Oth. comment. ref. to etym. in Y. l. c. a. Targ. Obad. v. 6: "the owner appears" &c.]

**אֲבָצָא** m. (אֲבָצָא, cmp. בִּבְצִין) *tin*. Targ. O. Num. XXXI, 22.

**אָבֵק** m. (b. h.; v. אָבֵק, cmp. עֲשֵׂק), (*thick, whirling*) *dust, powder*. Sabb. III, 3 אָבֵק דְּרִיכִים the (heated) sand on the roads. Hull. 91<sup>a</sup>. Cant. R. to III, 6; a. fr.—אֲבָקָא *the refuse of writing material, or the colored sand strewn over the writing*. Sabb. XII, 5 כְּתִב בְּמִשְׁקִין כְּתִב בְּמִשְׁקִין (on the Sabb.) with a fluid or sap of fruits (instead of ink), or in the sand on roads or in the writer's powder.—Transf. (cmp. אָבֵק) *connection, something akin to, shade of*, as אֲבָק לְשׁוֹן הָרֵעַ a shade of slander; אֲבָק אֲבָקָא a shade of usury; אֲבָקָא שֶׁל שְׂבִיעִית an agricultural occupation indirectly related to those forbidden in the Sabbath year; v. infr.—Pl. אֲבָקָא. Tosef. Ab. Zar. I, 10 אֲבָקָא (ed. Zuck. אֲבָקָא) the word *abak* in its figur. sense is applied to four things; cmp. B. Bath. 165<sup>a</sup>; B. Mets. 61<sup>b</sup>; 67<sup>a</sup>; Succ. 40<sup>b</sup>.

**אָבֵק, Pi. אָבֵק, אִיבֵק** (denom. of foreg.) *to cover with powder, esp. plants, for fertilizing*. Shebi. II, 2 אָבֵקִין (cmp. Y. Gem. a. l.). M. Kat. 3<sup>a</sup>. Y. Sabb. VII, 10<sup>a</sup> top. —Part. pass. אָבֵקִין *powdered*. Y. Bicc. I, 63<sup>d</sup> bot. באִיבְקִיתָא (read אִיבְקִיתָא) grapes fertilized with powder. [Ar. "to remove the dust" (?)].

**Hithpa. a. Nithpa. אִיבְקִיתָא, אִיבְקִיתָא** *to be covered, or cover one's self with dust*. Gen. R. s. 43.—Metaph. *to sit at one's feet as a disciple*. Aboth. I, 4.

**אָבֵק, אָבֵק** (אֲבִק, אֲבִק, cmp. אֲבִק, אֲבִק) 1) *to entangle, twist, twine*. Men. 42<sup>a</sup> אֲבִיק לְהוּ מִיבֵק (perh. אֲבִיק פֶּא) he twined (the show-fringes) with loops.—2) (neut. v.) *to be attached to, cling to* (idolatri etc.). Snh. 64<sup>a</sup>; Ab. Zar. 14<sup>b</sup>. Ib. 17<sup>a</sup> בְּהִיבֵק אֲבִי he was very deeply attached to sensuality.

**אָבֵק, אָבֵקָא** ch.=h. אָבֵק. Targ. Ex. IX, 9; a. e.

**אָבֵק** Tosef. Mikv. V, 7, read אָבֵק.

**אָבֵקָא**, v. אָבֵק ch.

**אֲבָקָא**, v. אָבֵק h.

**אֲבָקָא** f. (b. h.; v. אָבֵק) *spices, spice-box*. Fig. אֲבָקָא רִיבֵל (peddler's spice-box) *a great scholar*. Cant. R. to III, 6 end.

**אֲבִקוֹלֵס** pr. n. m. (Εὐκόλος) *Eucolus*, father of R. Zechariah. Git. 56<sup>a</sup>; Lam. R. to IV, 2. Tosef. Sabb. XVI (XVII), 6 (Var. אֲבִקוֹלֵס, אֲבִקוֹלֵס). Cmp. אֲבִקוֹלֵס.

**אֲבִקָא** Men. 33<sup>a</sup>, read אֲבִקָא, v. next w.

**אֲבִקָא** f. pl. (אָבֵק) *loops, leather rings, on bedsteads for the reception of cords; in door cases, for hanging doors in*. Ned. 56<sup>b</sup>; Snh. 20<sup>b</sup>. רִגְשָׁא . . . . a couch is called *dargesh*, when it is carried in and out (to be put up and taken apart) by means of loops (through which the cords are fastened); opp. *mittah*, v. בְּיִנְיָא.—Men. 33<sup>a</sup>, Erub. 11<sup>b</sup> ed. (Ms. M. אֲבִקָא, v. Rabb. D. S. a. l. note), explain. הִיכָר צִיר 'an indication of hinges'.—Macc. 23<sup>a</sup> (*loops in the punishing scourge*).

**אֲבִר** or אֲבִיר Hif. הִוְבִיר, v. הִוְבִיר.

**אֲבִר** (אֲבִר, v. אֲבִר; cmp. אֲבִר, אֲבִר) *to be bent, pressed, thick*.

**Pi. אֲבִיר, אֲבִיר** 1) *to strengthen, harden* (cmp. אֲמִץ). Snh. 109<sup>b</sup> (play on *Abiram*, Num. XVI, 1) שֶׁאֵין לָבוֹ מִ' וְכ' (Ms. M. (Rashi ed. נִצְמִי) he hardened his heart against repentance.—2) (denom. of אֲבִיר) *to measure wings, to define city limits, for Sabbath distances, in cases of wing-like projections beyond the line*. Erub. V, 1 כִּיצֵד (accord. to Rab's spelling, while Sam. read אֲבִירִין, v. Y. ib. 22<sup>b</sup>, Bab. ib. 53<sup>a</sup>) how do we measure outskirts of a city in order to draw the Sabbath line?; v. etymol. definit. Y. a. Babl. II. cc. a. Y. Ber. VII, 12<sup>c</sup> top.—3) (b. h. Hif.) *to soar, take wings*. Gen. R. s. 42 (play on *Shemeber*, Gen. XIV, 2) שֶׁמֶאֱבִיר אֲר. s. v. שֶׁמֶאֱבִיר (ed. שְׁדִיחַ פִּירָה) he took wings to fly and obtain wealth.



**תפס** ch. *thp* **תפס** (v. next w. a. *thp*) to be winged, to soar. Targ. Job XXXIX, 29.

**תפס**, (**תפס**) m. (h. b. wing. v. **תפס**, comp. **תפס** Hull 141<sup>b</sup>; a. fr. 2) *membrum genitale*. Rab. 100<sup>a</sup>. Y. Kath. V, 20<sup>a</sup>—3) *town quarter, projecting outskirts* (v. **תפס** *Th* 2)—**תפס תפס** limb by limb, piecemeal. Babb. 49<sup>a</sup>. Y. Yoma VI, 45<sup>a</sup> bot. Rab. H. to X, 110<sup>a</sup>. **תפס תפס תפס תפס** limbs, parts (of an animal). Shek. VII, 5 meat found **תפס** in entire limb comp. **תפס תפס** cut slices). Babb. 87<sup>b</sup> **תפס תפס תפס תפס** Ma. M. (ed. **תפס תפס**) does not make unclear when dismembered. Ket. XVIII, 9 (parts of a beetle).—**תפס תפס** as sug. Hull. 11<sup>a</sup>. Treat. *Smals*. II, 12.—Ber. I, 1 The fat **תפס** and other pieces of the daily offerings. Ohol. I, 8 **תפס תפס** 248 limbs (joints).—4) *balance of a load, ballast*. Babb. 154<sup>b</sup>, v. **תפס**.—Ch. **תפס**.

**תפס** m. (v. **תפס**, b. h. **תפס**) *lead*. Babb. 52<sup>a</sup> **תפס תפס** a string (bar) of lead. Hull. 6<sup>a</sup> **תפס תפס** a lead directly from the mine (hot). Y. Babb. VII, 10<sup>b</sup> bot. Ket. XIV, 5 **תפס תפס** the lead hanging down from the neck of the animal (as ornament or mark). Git. 19<sup>a</sup>, Babb. 104<sup>b</sup> **תפס תפס** if he wrote the document with lead (solution), a. fr.

**תפס תפס** (**תפס תפס**) ch. same. Targ. Ex. XV, 19. Targ. Y. Lev. XX, 14; a. e.—Babb. 64<sup>a</sup> **תפס תפס** cast ye him into a kettle (of lead) **תפס תפס** and cover him with lead (or heavy lead; ed. **תפס תפס** incorr.; Ma. M. omits **תפס תפס**; oth. var. v. Rabb. D. S. a. l.). Git. 19<sup>a</sup> **תפס תפס** (writing) with lead pencil, **תפס תפס** with a solution of lead.

**תפס תפס** limb, v. **תפס תפס**.

**תפס תפס**, v. **תפס תפס**.

**תפס תפס**, Targ. Prov. XXX, 31 Ma. the cock, comp. **תפס תפס**; v. **תפס תפס**.

**תפס תפס** adv. (**תפס**) *outside*, freq. with prefix **תפס**, opp. **תפס תפס**. Hull. 130<sup>a</sup> Ab. Zar. 2<sup>b</sup> **תפס תפס** for the king to wait outside (of the court-room). R. Hash. 8<sup>b</sup> **תפס תפס** Ber. 18<sup>b</sup> **תפס תפס** sat outside (of the gathering of the righteous in heaven). Comp. **תפס תפס**.

**תפס תפס תפס תפס**, Erub. 62<sup>a</sup>, Var., v. **תפס תפס תפס תפס**.

**תפס תפס**, v. **תפס תפס** ch.

**תפס תפס תפס תפס**, (**תפס תפס**) m. pl. (denom. of **תפס**, comp. **תפס תפס**) 1) (comp. **תפס תפס** Pl.) *tings or corners of city walls* (h. **תפס תפס**, pinnacles, mural turrets. Sabb. 11<sup>a</sup> ed. (Ar. **תפס תפס**, read **תפס תפס**; Ma. M. **תפס תפס**; Var. lect. v. Rabb. D. S. a. l. note) 2) (v. **תפס תפס** a. **תפס תפס**) *balance, freight arranged for balancing, ballast*. B. Bath 24<sup>a</sup> **תפס תפס תפס תפס** Ms. M. (ed. **תפס תפס**) I may say, the small kegs were placed among the large for balancing purposes.

**תפס תפס תפס תפס**, v. **תפס תפס תפס תפס**.

**תפס תפס**, v. **תפס תפס**.

**תפס תפס תפס תפס** *fish or brine of a certain fish* (*Alphale*). Bacc. 18<sup>a</sup> (Ma. M. a. ed. **תפס תפס**, v. Rabb. D. S. a. l.) [Hashi: 'a very small fish']

**תפס תפס** m. (prob. a. geogr. term) *olive*, name of a species of olive of medium size, also called **תפס תפס** q. v. Ber. 59<sup>a</sup> Its name is not equal, **תפס תפס** Ma. M. (ed. **תפס תפס**, Ar. ed. **תפס תפס**) but its original name is *olive* or as some say **תפס תפס** Ma. M. (ed. **תפס תפס**). Y. Bacc. I, 65<sup>a</sup> bot. **תפס תפס**.

**תפס תפס תפס תפס**, v. **תפס תפס תפס תפס**.

**תפס תפס**, v. **תפס תפס**.

**תפס תפס תפס תפס** m. (*Press olive*) *a dish of flour, honey, and oil*; a word in a marginal note in Ma. M. to Ber. 37<sup>a</sup>, quoted in Ar. and in Hashi to 26<sup>b</sup> bot. (**תפס תפס**, corr. acc.), defining **תפס תפס** V. Rabb. D. S. a. l.

**תפס תפס תפס תפס**, Tosef. Nag. VIII, 1, v. **תפס תפס תפס תפס**.

**תפס תפס תפס תפס** m. pl. (**תפס תפס**, v. **תפס תפס**, comp. **תפס תפס**, **תפס תפס**) *prop. cutting, trimming, hence fur trimmed of its extremities (and pinched), in gen. carriage-robe, cover* [R. Hai Gaon declares our w. to be Persian, v. Ar. ed. Koh. s. v., a. Pl. to Levy Targ. Diet. II, 579<sup>b</sup>.] B. Kam. 66<sup>b</sup> **תפס תפס תפס תפס** (Ma. M. **תפס תפס**) before its use was determined upon it was called *misshika* (skin), and now (even before the trimming is done), it is called *dbirzin* (fur, robe). V. **תפס תפס**.

**תפס תפס תפס תפס** Pl. (*tem. תפס תפס* v. **תפס תפס**) *outside places, hence villages, cottages*. Y. Ber. VI, 10<sup>a</sup> [Comment. 'to take refreshments', v. **תפס תפס**]. [**תפס תפס** Cant. R. to II, 14, read **תפס תפס**, v. **תפס תפס**]

**תפס תפס תפס תפס**, Y. Babb. XVI, 18<sup>a</sup>, v. **תפס תפס תפס תפס**.

**תפס תפס**, v. **תפס תפס**.

**תפס תפס** (Gen. XII, 46) *Abirah, a wife, hence a woman*, defined **תפס תפס תפס תפס** father in law m. tender in years. Gen. R. s. 90.

**תפס תפס תפס תפס** m. (prob. fr. **תפס תפס**; *teal-winged*) name of a bird, prob. sea-mew. Yalk. Beth. 105<sup>a</sup>; (Beth. R. to III, 6 **תפס תפס**).

**תפס תפס תפס תפס** (2) (Pers. v. Pl. to Levy Talm. Diet. s. v. a. *Isagard* Ges. Abh. vol. 20; *half-done meat*. Psa. 41<sup>a</sup> (explain. **תפס תפס תפס תפס** a. **תפס תפס** (Yalk. Ex. 197 **תפס תפס** (v. **תפס תפס**) as the Persians say *abernim*. [**תפס תפס תפס תפס** does not necessarily refer to the Persian language, comp. **תפס תפס**. Perh. our w. is a Hebrew expression known among Persian Jews, and a compound of **תפס תפס** (**תפס תפס**, **תפס תפס**); a tender piece. Comp. **תפס תפס**]

**תפס תפס תפס תפס**, v. **תפס תפס תפס תפס**.

**תפס תפס תפס תפס**, v. **תפס תפס תפס תפס**.

**חַוִּי, חַוִּי** ch. same. Succ. 33<sup>b</sup> אִם מְכַרְתָּהּ וְכִי (fem.) it requires a substantial binding.



אגדה, v. אגדה III.

**אגדה**, or **אגדה** f. (אגדה, 2 absorbed or dropped = (אגדה) tale, story, lesson, esp. Agadah, that class of Rabbinic literature which explains the Bible homiletically, esp. in *Halakha* or legal interpretation (אגדה אגדה). M. Ket. 23<sup>a</sup> אגדה אגדה a legal tradition and an Agadah (homily); Y. Yeb. XII, 13<sup>a</sup>, Y. B. Bath. VI, 15<sup>a</sup> אגדה אגדה is a traditional Agadah—Y. Oh. IV, 45<sup>a</sup> אגדה אגדה who among us can enter into what thy grandfather said—אגדה אגדה a lecturer on Agadah—Gen. R. s. 94, a fr. אגדה אגדה the Agadah on Psalms, Ib. s. 33—*Pl.* אגדה אגדה, Lev. R. s. 29, beg.; a fr.—*Cmp.* אגדה אגדה.

**אגדה**, pl. אגדות Tosef. Makhsh. III, 8 ed. Zuck., v. אגדה.

**אגדה**, v. אגדה.

**אגדה**, v. אגדה.

**אגדיקוס** (אגדיקוס), popular corrupt. אגד, *comp.* אגדיקוס m. (aedicus—cognitor sive defensor civitatis, esp. in Asia Minor) *state's agent, syndic*. Gen. R. s. 12 אגדיקוס אגדיקוס על ברא שלמה (ed. אגדיקוס, corr. acc.) when an aedile is in the country, he holds the authority over the public road (curator viarum, v. אגדיקוס). Yalk. Ps. 794 (a. Ar.) אגדיקוס, corr. acc.—*Pl.* אגדיקוס, Cant. R. to VII, 9 (ed. אגדיקוס).

**אגדיקוס** m. (v. אגדיקוס a. אגדיקוס, P. Sm. 23) *acorn-wood* (Rashi: *horehound*). Ab. Zar. 29<sup>a</sup> Ar. a. ed. (Ma. M. אגדיקוס, with אגדיקוס in a prescription against asthma. Targ. Y. I Deut. XXIX, 17 אגדיקוס (Var. אגדיקוס); ed. Vienna pl. אגדיקוס (אגדיקוס).

**אגדה** f. ch. (אגדה) 1) *Agadah, homiletic literature*. B. Kam. 60<sup>a</sup> opp. אגדה אגדה. Sotah 49<sup>a</sup> אגדה אגדה (abbr. אגדה) the *kaddish* (prayer) after lectures. Y. Sabb. XVI, 13<sup>a</sup>—2) *the Haggadah*, i. e. the recitations for the Passover night. Ps. 115<sup>a</sup> אגדה אגדה Haggadah and Hallel. Ib. 116<sup>a</sup> אגדה אגדה who recited the Hag. in the house of R. Joseph (who was blind)?

**אגדה** m. (אגדה to sting, v. אגדה, אגדה, v. אגדה) *thorn, thorn-bush*. Y. Shebi. VII, 37<sup>a</sup> top.—*Pl.* אגדה. Y. Kil. V, 30<sup>a</sup> bot.; v. אגדה.

**אגדה** adv. *inside, amid*, v. אגדה. Hull. 130<sup>b</sup>. *Cmp.* אגדה.

**אגדה** m. (אגדה, v. אגדה—h. אגדה q. v.) *cleft, fissure*. אגדה אגדה *cataract, water-falls* (issuing from a fissure). Lam. R. to I, 17 (play on אגדה ibid. Ps. XLII, 5) אגדה אגדה Ar. like the cataract that rests neither &c. [Ed. אגדה].

**אגדה** m. (אגדה) *band*. Y. Sabb. VI, 8<sup>a</sup> bot.; Y. Yeb. XII, 12<sup>a</sup> (top) אגדה אגדה a band (of bast) with which mala punica (pomegranates) are tied together.—*Pl.* אגדה אגדה, const. אגדה. Peah VI, 10 אגדה אגדה stalks of garlic plant used for tying bunches; [oth. opin. bunches of garlic on one stalk],

opp. to אגדה tied bunches. [Tosef. Ib. III, 8 אגדה ed. Zuck., piles of garlic, v. אגדה] [Num. R. s. 4 beg. אגדה אגדה, v. אגדה]

**אגדה** f. (a. h. אגדה v. אגדה) 1) *bundle, bunch*. B. Meis. I, 8. Succ. 10<sup>a</sup> אגדה אגדה as a bunch of herbs is tied; a. fr.—2) *band, union; faction*. Lev. R. s. 30, Gen. R. s. 28 אגדה אגדה one brotherhood.—*Pl.* אגדה. Peah VI, 10; v. אגדה. Makhsh. VI, 2 אגדה אגדה (herbs) bunches which have been lying in the market houses; v. Tosef. Ib. III, 8.—Yab. 13<sup>a</sup> (ref. to אגדה Deut. XIV, 1) אגדה אגדה do not form yourselves into religious factions. Ber. 4<sup>a</sup> אגדה אגדה in companies (amusing themselves)—אגדה אגדה pr. n. of a family, *both Agadah*. Mam. Sofrim IV, 1 אגדה אגדה... the scribers of the family Beth-Ag.

**אגדה** m. (אגדה) *thumb*. Yoma II, 1. Cant. R. to III, 6.

**אגדה** m. (a. h.) *red*. Git. 64<sup>b</sup> (as signs of mental responsibility) אגדה אגדה if you throw a nut to it, and the child picks it up (at the same time throwing a pebble away); a. e.—*Pl.* אגדה אגדה, const. אגדה. Ori. III, 8 אגדה אגדה when the nuts are burst open. Ib. 7 אגדה אגדה crack-nuts (entable); a. fr. [Tosef. Sabb. XIV (XV), 1 אגדה אגדה ed. Zuck., read אגדה אגדה, v. אגדה.] [For etymol. *comp.* אגדה]

**אגדה** ch. same; also *nut-tree*. Keth. 17<sup>a</sup> אגדה אגדה scrapings of the bark of a nut-tree; v. אגדה.—*Cmp.* אגדה, אגדה.

**אגדה** f. (v. אגדה) *nut-tree*. Cant. R. to VI, 11.

**אגדה**, v. אגדה.

**אגדה** m. *Quaster*. Gen. R. s. 12 v. אגדה a. אגדה, end.

**אגדה** (אגדה, fr. אגדה) *up' come on'* Gen. R. s. 7a.

**אגדה** m. (אגדה) *assembly, esp. public games*. Y. Tann. Emor (quot. in Ar. missing in Tanh.) אגדה אגדה.

**אגדה** Tanh. Mishp. 1, read אגדה.

**אגדה** (אגדה) f. *Augusta, title of a female member of the imperial family* (cf. Rome), in gen. *princess &c.* Beth. R. to I, 9. [Tanh. Vaira 8, אגדה, read אגדה...]

**אגדה** m. (Augustanus, Augustanus) *a servant in a colonia Augustana*, (perhaps identical with Curialis or Decurio; *cmp.* Gibbon, ed. Milin. II, 142 sq., Amer. ed.). Shh. 26<sup>a</sup> אגדה אגדה... Ma. M. (Ma. C. a. F. אגדה... ed. אגדה, corr. אגדה) he may say (as an excuse for sitting in the Sabbath gear) I am merely an imperial servant in the estate.

**אגדה**, Gen. R. s. 1, v. אגדה.

**אגדה** (אגדה) m. *Augustus, title of the Roman emperor, in gen. ruler, sovereign*. Y. Ber. IX, 12<sup>a</sup> bot. as one uses indiscriminately אגדה אגדה 2<sup>a</sup>

(βασίλευς) Basileus, Cæsar, Augustus; Gen. R. s. 8 (corr. acc.). Ex. R. s. 23, beg.; a. fr.—[Gen. R. s. 12 במדינה א' ed. (Ar. אגבאסס) read אגוסטוד or אגבאססוד v. אנגוסטוס.]

**אגוסטואני** m. pl. *Augustiani*, a Prætorian legion entitled to proclaim the emperor. Esth. R. to I, 3, end א' the Decumani (or Decimani) and the Aug.—Gen. R. s. 94 גאר' (corr. acc.); v. Sachs. Beitr. I, 113 sq.

**אגוסמלא** v. next w.

**אגוסמלי\*** m. (*Augustalis*). *Præfectus Augustalis*, title of the prefect of Egypt. Gen. R. s. 1. ed. (Var. אגוסטול, Ar. אגוסטלא).

**אגוסתא** Ex. R. s. 8 some ed., read אגוסטוס.

**אגור** m. (אגור I, גפס) 1) *sexual intercourse*. Y. Git. VII, 48<sup>d</sup> אגורא ל' לשירר ל' to reserve to himself the right of embracing her; Y. B. Bath. VIII, 16<sup>c</sup> גרפה אגור. —2) *door-stop*, v. אגור. —[אגור v. אגור.]

**אגור** m. (אגור I) *heap, hill*. Tosef. Shebi. III, 3 'אגור ed. Zuck. (Var. ואגור) and a mound (of arable ground) rises out of it (the rock).—Pl. אגורים. Zuck. const. אגורי. Tosef. Peah III, 8 אגורי השום ed. Zuck. (Var. אגודות, אגוד, ed. אגוד, v. אגוד) heaps of garlic on the field, not yet bunched.

**אגורא** ch. same; esp. *heathen altar* (cmp. b. h. גל). Targ. Jud. VI, 25; a. fr.—Pl. אגורי. אג', אגורא. Targ. II Kings XXI, 3; a. fr.

**אגורא II** f. (ἀγορά) *market-place, court-session, court*. Pl. אגוראות Git. 88<sup>b</sup> א' של נברר (ed. אגוראות corr. acc.) gentile courts.

**אגורח\*** f. (אגור) prop. *store-room*, hence the compartments of the nut-shell. Pl. אגורח. Pesik. R. s. 11 as the nut has אגורח four compartments (Yalk. Cant. 992 מגורח).

**אגורי** inf. of אגור. —אגורי v. אגורי.

**אגורי** m. (v. אגור) *fit for storage, of good quality*. Kel. XVII, 8 the olive (as a size standard) . . . neither large nor small, but of medium size, א' which is the kind called *egori*. Ber. 39<sup>a</sup>; Y. Bicc. I, 63<sup>d</sup> (etymol. explan.); v. אגורי. Yalk. Dent. 851 א' Gen. R. s. 91, end א' מיר myrrh fit for storage. —Pl. אגורין Num. R. s. 4 beg. חטים אגורין, read אגורין הם are all storage wheat (opp. שניפות). Cmp. אגורי.

**אגוראות** v. אגורא II.

**אגוסטוס** תוס. . . . v. אגוסטוס.

**אגח** v. אגח.

**אגחיתא** (אגחית) f. (גח, גח) *fighting*. Targ. Ps. CX, 3; a. e.

**אגמין** Snh. 91<sup>a</sup>, v. אגמין.—Y. Kil. IX, 32<sup>a</sup> v. אגמין.

**אגמרתא** m. (καταρράκτης, *cataracta*) *cataract, cascade*.—Pl. אגמרתא Y. M. Kat. I, beg. 80<sup>b</sup> א' אילין what is your opinion about those cascades?

**אגנא** v. אגנא.

**אגנח** v. אגנח.

**אגחיתא** v. אגחיתא.

**אגין** Tanh. Emor. 18, v. באגין.—Y. Sabb. II, 5<sup>b</sup> כפר א', read אגין=אגין Gen. R. s. 6.

**אגין\*** (denom. of אגן, אגנא, Pa.) *to form disks or cakes (of wax)*. Y. Sabb. VII, 10<sup>b</sup> bot. הון דא' גיר קררין he who forms cakes of wax dust (on a Sabbath).

**אגינו** Gen. R. s. 56, some ed. אגינו—a corrupt passage, prob. to be read: אגנו משבילת הנחל ותקפה את גן בני עמי.

**אגיס** m. *wife's brother or kindred, brother-in-law*, v. אגיס. Snh. III, 7 ed. Y.; a. fr.

**אגוסמין** v. אגוסמין.

**אגוסטרין** v. אגוסטרין.

**אגורא** (אגורא) m. (אגור) *hired man, laborer*. Targ. Job VII, 1; 2; a. fr.—Pl. אגורי. B. Mets. 76<sup>b</sup> sq. (interch. in ed. with. אגורי, corr. acc.).

**אגוריסין\*** m. pl., a corruption of a geographical term, perh. אגוריסין (Ἡπειρωταί) (steeds) of *Epyrus*. Targ. Jer. V, 8 (h. text משקים).

**אגוש** Lam. R. to I, 21; Pesik. Anokhi p. 188<sup>b</sup>, v. אגוש I.

**אגלא** m. (v. גל) *outside-door, city-gate*. —Pl. אגלי. B. Bath 8<sup>a</sup> גפא א' הכל לא' Ar. (ed. אג'. all must contribute towards keeping the city gates in repair.; B. Mets. 108<sup>a</sup> (Ms. M. גלי).

**אגלוקין** v. אגלוקין a. אגלוקין.

**אגלים** m. (b. h.; אגל, sec. r. of אג, cmp. דג, דג) *rounded things, rain-drops*. Hag. 12<sup>b</sup> א' עלייה (allus. to Job XXXVIII, 28) the upper store in heavens containing the rains. [V. Var. lect. in Rabb. D. S. a. l. note 200.]

**אגלין** read אגלין.

**אגלפוא** f. (גל) *engraving, setting*. Targ. Y. Ex. XXXI, 5.

**אגלקין** v. אגלקין.

**אגנ** I (h. גנ, v. גנ, גנ) *to be bent*, whence *to be in grief*. Targ. Ps. CXIX, 28.

**אגנ II** m. (b. h.; v. אגנ) *anything bending and peeling*, whence 1) *leek*, or *leek-like plants*, opp. to *young grain* &c. Kid. 62<sup>b</sup> this refers only to *shahath* but not to *agam*. Ib. משמע דהא' א' לישנא רביצלנא דהא' (Ar. רביצלנא) what proof have you that *agam* in this case has the meaning of onion-plants? (Answ. ref. to אגמין Is. LVIII, 5).—2) (b. h.) *reed, reed-land (juncetum), dwelling places of wild beasts*, opp. אגנא cultivated land. Taan. 22<sup>a</sup>.



**עֵשֶׂן** m. (241) a field which requires clearing in order to be made arable, uncleared ground containing roots of trees &c. Ab. Zar. 38<sup>b</sup> מֵעֵשֶׂן הָיָה עֵשֶׂן עֵשֶׂן not fire to an uncleared field. Y. ib. II, 41<sup>b</sup> bot עֵשֶׂן is a field on which palms stood, the roots of which must be grubbed up.

**עֵשֶׂן** ch. same. Ab. Zar. 38<sup>b</sup> מֵעֵשֶׂן הָיָה עֵשֶׂן the intention was merely to clear the ground.

**עֵשֶׂן** m. ch. (252, v. 248) a depression, *diagonal water, lake*, also *marshland, meadow*. B. Mets. 36<sup>b</sup> מֵעֵשֶׂן the vapors of the meadow; a. fr. עֵשֶׂן עֵשֶׂן to cut reeds in the meadow—to be *literate*. Sabb. 11<sup>b</sup>; Bsh. 10<sup>b</sup>—*Pl. עֵשֶׂן, עֵשֶׂן*. Targ. Is. XXXV, 7, a. e.—*עֵשֶׂן* Sabb. 11<sup>b</sup>—מֵעֵשֶׂן grazes in meadows.

**עֵשֶׂן** II pr. n. pl. Agma, in Babylon. B. Mets. 36<sup>b</sup>.—B. Bath. 127<sup>a</sup>. Kid. 72<sup>a</sup> מֵעֵשֶׂן אֶרֶם d'Agma, v. עֵשֶׂן Bsh. 38<sup>b</sup> מֵעֵשֶׂן אֶרֶם (Ar. עֵשֶׂן עֵשֶׂן; oth. var. v. Babb. D. S. a. l. note).

**עֵשֶׂן, עֵשֶׂן** f. (v. עֵשֶׂן) esp. עֵשֶׂן עֵשֶׂן (27) *grief* of the soul. M. Kat. 14<sup>b</sup>, a. fr. Ma. M., v. Ar. 8 (ed. 2).

**עֵשֶׂן** m. (b. h. עֵשֶׂן, v. עֵשֶׂן II) *reed, cane*.—מֵעֵשֶׂן cane-bearing, a subordinate executive officer. Y. Bot. IX, 24<sup>b</sup> top; a. e., v. עֵשֶׂן.

**עֵשֶׂן, עֵשֶׂן** ch. same. Targ. Is. LVIII, 5.—Targ. Job. XL, 26 Ma. (ed. אֶרֶם).

**עֵשֶׂן** m.—עֵשֶׂן. Sabb. 145<sup>b</sup> ed.

**עֵשֶׂן**, v. עֵשֶׂן ch.

**עֵשֶׂן, עֵשֶׂן** m. (b. h. עֵשֶׂן, v. עֵשֶׂן) *basin, kettle*. Sabb. 110<sup>a</sup> מֵעֵשֶׂן אֶרֶם a basin filled with cross. Ab. Zar. 31<sup>a</sup> מֵעֵשֶׂן אֶרֶם Ma. M. (ed. עֵשֶׂן) a basin-like vessel placed over the opening of the cask. Pes. 45<sup>b</sup>.—Ber. 27<sup>a</sup> מֵעֵשֶׂן in a bath tub.—*Pl. עֵשֶׂן, עֵשֶׂן, עֵשֶׂן*. Targ. Is. LXV, 11.—Pes. 30<sup>b</sup> מֵעֵשֶׂן אֶרֶם the kneading basins of Mainz.—*עֵשֶׂן עֵשֶׂן* pr. n. pl. Targ. Jud. IV, 11; Y. Mag. I, 70<sup>b</sup> bot. מֵעֵשֶׂן אֶרֶם, later name of מֵעֵשֶׂן pools of Kadesch. [B. Kam. 61<sup>a</sup> מֵעֵשֶׂן אֶרֶם Ma. R., ponds of the field, v. עֵשֶׂן a. עֵשֶׂן.]

**עֵשֶׂן, עֵשֶׂן** (Var. v. infra) name of a Roman general in the days of R. Yoh. b. Zakkai, or of R. Gamliel, prob. a corrupt. of עֵשֶׂן Quintus, or עֵשֶׂן Quictus; [Graetz: *Atticus*, v. Monatschr. 1895 p. 17 sq.]. Sifr. Deut. 351 עֵשֶׂן. Y. Sah. I, 10<sup>b</sup> top עֵשֶׂן; ib. c. bot. עֵשֶׂן; ib. d. top עֵשֶׂן. Num. R. s. 4 עֵשֶׂן (עֵשֶׂן); Bekh. 3<sup>a</sup> עֵשֶׂן. [עֵשֶׂן, עֵשֶׂן seem most probable.]

**עֵשֶׂן** Y. Ter. VII, 21<sup>b</sup>, v. עֵשֶׂן.

**עֵשֶׂן**, v. next. w.

**עֵשֶׂן** f. (agnina, sc. pellis) *lamb-skin*. Gen. R. s. 20 Mus. (ed. עֵשֶׂן).

**עֵשֶׂן**, v. עֵשֶׂן.

**עֵשֶׂן** f. (1)—עֵשֶׂן. Targ. II. Jer. I, 2—עֵשֶׂן *protection, guard*. Num. R. s. 12; Midr. Till. to Ps. XCII, 3 עֵשֶׂן (Ps. I. c.) מֵעֵשֶׂן my guard.

**עֵשֶׂן** (Tosef. 241) m. (252, 253 to 255, 4 25 III, comp. עֵשֶׂן) *peer, peer-dress*. [In oth. Jewish dial. except Syr., *plum*, Pl. to Levi Talm. Dist. s. v.] Y. Kil. I, 27<sup>a</sup> bot.; Tosef. ib. 4. Ib. II, 15 (Var. עֵשֶׂן).—*Pl. עֵשֶׂן, עֵשֶׂן* (עֵשֶׂן). Y. Ter. XI, 47<sup>a</sup> bot. Kil. I, 4. Tosef. Shab. VII, 16; a. fr. [Comp. עֵשֶׂן, esp. Cant. VI, 11, where the context points to *fruits* in gen. Comp. עֵשֶׂן.]

**עֵשֶׂן**, v. עֵשֶׂן.

**עֵשֶׂן** Ar. s. v. עֵשֶׂן, read עֵשֶׂן.

**עֵשֶׂן, עֵשֶׂן** m. (Hiriglon &) *farewell address, bequest*. [Mostly corrupt.] Midr. Till. to Ps. LXXXIV. Ib. to Ps. LXXXVI, 1. Ib. to Ps. XXVII. Penth. Alar. p. 170<sup>a</sup> עֵשֶׂן, Lev. R. s. 31 עֵשֶׂן, read עֵשֶׂן (v. Buber to Penth. I. c.).

**עֵשֶׂן** Koh. R. to III, 14, read עֵשֶׂן (Mat. K.).

**עֵשֶׂן** (see v. of עֵשֶׂן, v. עֵשֶׂן) *to fill up a hole with pitch* &c. B. Kam. 105<sup>b</sup>.

**עֵשֶׂן, עֵשֶׂן** m. (211) *the mending or extension of the door frame against which the door shuts, door-stop* (esp. of door-ways in thick city walls &c. with reference to sacred limits in sacrificial law). Pes. VII, 12 מֵעֵשֶׂן עֵשֶׂן the space of the wall inside the door-stop is subject to the laws which apply to the space enclosed by the wall. Ib. 65<sup>b</sup> מֵעֵשֶׂן אֶרֶם the stop itself and the corresponding space. Y. ib. VII, 35<sup>b</sup> עֵשֶׂן.

**עֵשֶׂן** com. (v. facing—עֵשֶׂן, comp. b. l. עֵשֶׂן 1) *wing, pinion*. Pl. עֵשֶׂן; Du. עֵשֶׂן. Neg. XIV, 1. Gen. R. s. 39; a. e.—2) *winged animals, poultry*. Sacc. 42<sup>b</sup>.—3) *arms, shoulders of a human being*. Y. Bsh. VII, 24<sup>b</sup> bot. מֵעֵשֶׂן מֵעֵשֶׂן you might think the convict must be cut through at the arm-pits. Sabb. 129<sup>a</sup> מֵעֵשֶׂן מֵעֵשֶׂן her mates lift her by her arms.—4) *banks of river* &c. B. Kam. 61<sup>a</sup> a rivulet which imparts עֵשֶׂן עֵשֶׂן (alluvium) to its banks. B. Bath. 64<sup>a</sup> מֵעֵשֶׂן מֵעֵשֶׂן whose embankments have disappeared (washed away).

**עֵשֶׂן** ch. same, *wing*. Gen. R. s. 75. beg. עֵשֶׂן מֵעֵשֶׂן shakes her wings to shake the ashes off. [Targ. Ezek. I, 14, prob. עֵשֶׂן]. [B. Bath. 6<sup>a</sup>, v. עֵשֶׂן].—*Pl. עֵשֶׂן*, const. עֵשֶׂן. Targ. Cant. V, 11. Comp. עֵשֶׂן, עֵשֶׂן.

**עֵשֶׂן**, v. עֵשֶׂן.

**עֵשֶׂן** I (b. h. עֵשֶׂן, v. עֵשֶׂן) *to gather, collect*. Y. Yoma III, 41<sup>a</sup> top (expl. עֵשֶׂן, Ber. I v. Y. Hira. I, 27<sup>a</sup> bot. מֵעֵשֶׂן it stores up its oil, (does not let it trickle out), v. עֵשֶׂן; Ber. 39<sup>a</sup> מֵעֵשֶׂן מֵעֵשֶׂן its oil remains stored up.—Y. Nid. III, beg. 50<sup>a</sup> top עֵשֶׂן מֵעֵשֶׂן blood collected in one place.—Tosef. to store up (thoughts, arguments). Sifr. Deut. 16 (play on giro Deut. I, 16) מֵעֵשֶׂן מֵעֵשֶׂן that means him who heaps arguments up against him (his opponent in litigation). Ex. R. s. 6 מֵעֵשֶׂן מֵעֵשֶׂן

חורר (Var. שאגור Pi.) he is called Agur (Prov. XXX, 1) because he collected words of the Law (stored up knowledge); Koh. R. beg. שאגור בד"ה because he was stored (or girded, v. אג II) with knowledge. Cant. R. to I, 1 end. [Sabb. 60<sup>a</sup> אגור ed., v. אג.]

Nif. אגור to be gathered. Num. R. s. 20 beg. (play on נאגור Num. XXII, 3) ויהו נאגורין לעריהם and they were gathered to their towns (for defence).

Hif. אגור, to store up. Tosef. Dem. I, 10 המגורות the store-keepers' places; v. מוגר, מוגרה.

אג I ch. same; Pa. אג to heap up. Targ. Y. Deut. I, 16 דמאגור וכו' (ed. Vien. מאגור) who heaps up litigations, v. foreg. [Targ. Ps. CIV, 7 למיגר Ms., v. אג.]

אג II (אג, v. חגר). 1) to gird, arm. Midr. Prov. to XXX, 1 שא' חלציו who girded his loins for wisdom; Yalk. Prov. a. l. Part. pass. אגור, v. אג I. 2) to halt, whence part. f. אגורה (sub. ספין) a knife having indentations which catch the passing nail of the examiner. Hull. 17<sup>b</sup>.—\*3) to occupy space. B. Bath 14<sup>a</sup> (interchanging with אכל q. v.).

אג II (אג, akin to חגר; v. foreg.) prop. to tie, whence to hire, employ, rent. Targ. Gen. XXX, 16; a. fr.—Koh. R. to IV, 6; Lev. R. s. 3 beg. (prov.) דא' גינא יב' he who rents one garden will eat birds; him who rents gardens, the birds will eat. Git. 73<sup>a</sup> אגור מלחז they hired boatmen. Snh. 73<sup>a</sup> אגורא to hire help. Y. Taap. I, 64<sup>b</sup> bot. גינא וגינא hiring prostitutes. B. Mets. 79<sup>a</sup>; a. fr. Af. אג I 1) same. Targ. Y. Deut. XXIII, 5 (4).—B. Mets. 77<sup>a</sup> (interch. with Pe.) אגור אגורא engages laborers.—2) to rent out, lease. Erub. 63<sup>b</sup> אגור לן רשותך lease to us thy property. Y. Dem. VI, 25<sup>b</sup> top. Y. Taan. I, 64<sup>b</sup> bot. אגורא חמר I hired my ass out.

Ithpa. אגור, אגור (contr. of איהאגור) to be hired, to work as a laborer. Targ. O. Deut. XXIII, 25; a. e.—Yoma 20<sup>b</sup> (prov.) אי הגרה וכו' (combine into one w.) when thou hast hired thyself out to one, comb his wool (shrink from no labor).

אג III, אג I m. (foreg.) rent, wages; reward, profit. Targ. Gen. XV, 1; a. fr.—B. Mets. 63<sup>b</sup> ליה א' compensation for waiting (giving time for delivery), i. e. advancing the money to the seller. Ib. 68<sup>b</sup> ב' פלגא half profit or loss. Ib. 69<sup>b</sup> ופגא א' payment for carrying freight, and indemnity to the boatmen in case of wreck. Y. M. Kat. II, 81<sup>b</sup> top א' וקרנא profit and principal (cost-price).—Y. B. Mets. II, 8<sup>c</sup> top כל הדין עלמא than all profit this world can offer.—2) that which deserves reward, meritorious deed. Ber. 6<sup>b</sup> דמירקא ריהבא א' the merit in attending a lecture lies in running [to it] (anxiety to hear it). [אג staff, pole, v. אג.]

אג, אג roof; אג letter, v. אג.

אג II pr. n. m. Agra, father-in-law of R. Abba; father of R. Y'hudah. Hull. 104<sup>b</sup>; 134<sup>a</sup> Nid. 53<sup>a</sup>.

אג v. next. w.

אגרימוס (freq. אגרימוס m. (a corrupt. of ἀγοράνομος, v. אגרימוס) agoranomos, corresponding to the Roman *œdilis*, market commissioner, gauger, &c. Ab. Zar. 58<sup>a</sup> א' נכרי (בורי, Ms. V. א' גיר) a gentile agoran.—B. Kam. 98<sup>a</sup> א' טריטא an Arabian agoran.—B. Bath. 89<sup>a</sup> א' מטימרון Ar. (ed. מין—plur.) an agoran. may be appointed for superintending measures, but not for fixing the prices.—Pl. אגרימוס B. Bath. l. c. (v. supra). [Pesik. Asser p. 96<sup>a</sup> א' טריטא (sing.) Ar. (ed. להגורנימוס read לא', cmp. Yalk. Ps. 729).]—Sifra K'doshim ch. VIII; cmp. Y. B. Bath. V, 15<sup>a</sup> bot. [Oth. corrupt. v. Pesik. l. c. note.]

אגרי, אגרי f. אגרי I, Pi; cmp. אגור (grain) fit for storage, of superior quality. Y. Maas. Sh. IV, beg. 54<sup>d</sup> מן הא' על השמחתה וכו' Trumah may be taken from the stored-up wheat for the wheat which has to be quickly disposed of, or vice versa. Y. Peah. II, 17<sup>a</sup> וכו' חצר אגורא (read אגור). Y. Naz. V, 54<sup>a</sup> שחחיה ונמצאה אגורא (corr. acc.) from dark colored wheat (inferior), and found it was iggru (superior). [R. Simson to Peah II, 5 quotes אגור; El. W. in Sh'noth El. ibid. אגורה.] [B. Bath. V, 6 has לבנה white, pure for our w.]

אגרי, v. אגורניקני.

אגרימוס m. pl. (a corrupt. of אגורנימוס, cmp. אגרימוס a. next. art.) costum-collectors, (cmp. Sm. Ant. s. v. Agoranomos). Gen. R. s. 75 ed. (Ar. אגרימו).

אגור, v. אגור.

אגורנימוס, v. next. w.

אגורנימוס (corr. אגורני), contr. אגורנימוס m. (ἀγοράνομος) agoranomos, market-commissioner; v. אגרימוס a. אגרימוס. Y. Dem. II, 22<sup>c</sup> top גדול א' גדול the agor. was an influential man. Y. Ab. Zar. IV, 44<sup>b</sup> top. Lev. R. s. 1 אגורנימוס (corr. acc.). Y. B. Bath. V, 15<sup>a</sup> bot. אגורנימוס (twice); a. fr.

אגורף m. (b. h., גורף; cmp. בגורף) fist; fig. power, usurpation. Kel. XVII, 12. Ex. R. s. 1. א'—mighty, violent. Y. Peah. VII, 20<sup>c</sup> top; v. infra.—Sot. 41<sup>b</sup> אגורף אגורף the power of sycophancy.—Pl. אגורפים. Kid. 76<sup>b</sup> וכו' א' וכו' the men of power of the house of David; Snh. 40<sup>a</sup>. Pes. 53<sup>b</sup> א' בלל a strong, violent man (opp. גברא רבה a great man).

אגריפינא (גריפינא) pr. n. pl. Agrippina, one of the signal stations for announcing the New-Moon, prob. a tower or height near Caesarea Philippi, enlarged by Agrippa II. B. Hash. II, 4 (22<sup>b</sup>) מ' א' Ms. M. 2, Mish. Nap. (ed. מ'... מ'; Y. ed. ... מ'; v. Rabb. D. S. a. l. note 4).

אגרימין Koh. R. to I, 18 read אגרימין or pl. אגרימין. Cmp. אגרימין.

אגריון, אגריון m. (ἀγριος, neut. or. acc.) wild (opp. אגריון q. v.); rough. Gen. R. s. 77; Cant. R. to III, 6 א' כלב Num. R. s. 11 (refer. to Gen. III, 8) שומע





(Num. XIX). Ab. Zar. 24<sup>a</sup>; a. fr.—Lam. R. to IV, 5, v. קלורית.—Pl. אָדומים, אָדומות, אָדומים; Y. Succ. II, 53<sup>d</sup>, v. אָדומים.—Gen. R. s. 89; a. fr.

**אָדום** (b. h. אֶדֶם) 1) pr. n. m. *Edom*, surname of Esau, son of Isaac; mostly used as a nom. gentil. *Edomite*, *Edomite nation*.—2) fem. (sub. מלכות) *Rome*, *Roman government* (owing to the dependence of Herod on Rome). Ex. R. s. 35; a. fr. Ibid. מלכות א'; a. fr. [In subsequent ages: *Christianity*.]

**אָדומי** m. (b. h. אֶדְמִי) *Edomite*, *Idumean*. Keth. 30<sup>a</sup> 'אָדומי תיבירי עשרה מצרי וא' the laws of intermarriage with Egyptians and Edomites as implied in Deut. XXIII, 8.—Pes. III, 1 אָדומי Idumean vinegar; a. e.—Snh. 12<sup>a</sup> ולא הניחן א' ולא הניחן א' Ar. a. Ms. M. (later ed. under censorial influences ארמי, v. Rabb. D. S. a. l. note) and that Edomite (disguise for *Roman government*, v. foreg.) would not permit them.—Fem. אָדומית.—Pl. אָדומיות. Keth. 64<sup>b</sup> 'א' Idumean barley.

**אָדון** m., const. אָדון (b. h.; דון) *lord*, *judge*. Hag. 3<sup>b</sup> Lord of all creatures. Y. Kid. IV, beg. 65<sup>b</sup> (allud. to *Adon*, pr. n., Neh. VII, 61) א' there is no justice and no judge. Gen. R. s. 89 (play on *Kar*, Is. XXX, 23) א' Kyri (κύριος) means Lord.

**אָדונה** f. *mistress*. Gen. R. s. 89 אָדונה עם אָדונה Joseph suffered while being with his mistress. Ib. s. 98 (play on *ben porath* Gen. XLIX, 22) בן שהפך לא' וב' the youth that broke (defeated the plans of) his mistress; the youth whom his mistress broke (having him put in prison). Ib. (play on *vay-mar'ruhu* Gen. ib. 23) בן שהמר א' the youth who made life bitter to his mistress (v. vers. Mat. K. a. l.).

**אָדוניה** Tosef. Kel. B. Mets. VIII, 6, ed., v. אָדוניה III.

**אָדונקן**, v. אָדנען.

**אָדור**, v. אָדוּקא.

**אָדורח**, v. אָדור.

**אָדורי** m. pl. (הדר) *procession*. א' אָדורי a procession in which an idol is carried. Y. Ab. Zar. III, 49<sup>b</sup> bot.; Y. Ber. II, 4<sup>b</sup> אָדורי אָדורי he threw it off. B. Kam. 98<sup>a</sup> א' אָדורי he pitched it out of his neighbor's hands.

**אָדורח**, v. אָדוּקא.

**אָדיר** (=ידיר, b. h. תהר) *to swing*, *throw*, *pitch*. Snh. 7<sup>a</sup>, v. אָדיר. B. Kam. 22<sup>a</sup>; Bets. 39<sup>a</sup> אָדיר אָדיר he threw it off. B. Kam. 98<sup>a</sup> א' אָדיר he pitched it out of his neighbor's hands.

**אָדיר** Y. Maasr. I, 49<sup>b</sup>, prob. אָדיר or אָדיר; v. Y. Sabb. III, 6<sup>b</sup> top.

**אָדירבון** read אָדירבון.

**אָדירקא** f. (הזאת=h=נדי) *sprinkling* (for purification). Targ. Num. XIX, 13 (Var. אָדירקא; h. text אָדירקא). Targ. Ezek. XXXVI, 25 אָדירקא.

**אָדירקא** (=אָדירקא; אָדירקא a. e.—ידיר; h. תהר) *until now*; whence, *still*, *yet*; *as yet*. Y. Ber. IV, 8<sup>a</sup> bot. א' art thou not yet up to this, i. e. dost thou not yet understand it? Y. Taan. II, 65<sup>c</sup> bot. א' art thou still at that point, i. e. dost thou still ask? Y. Peah I, 15<sup>c</sup>; Y. Kid. I, 61<sup>b</sup> top א' and yet he has hardly come up to half the honor due to parents.

**אָדירל**, v. אָדירל.

**אָדירל** m. pl., dialect. for אָדירל. B. Bath. 74<sup>b</sup>, v. אָדירל.

**אָדירמא** m. ch. (=h. אָדום) *red*, *full of sap*, *fresh*. Bets. 24<sup>b</sup>, Rashi; v. however, אָדירמא.

**אָדיר** ch. (=h. אָדיר, אָדיר; √ד=ה.ד) *at that time*, *thereupon*. Dan. II, 15; 17; 19.—אָדיר at the same time, forthwith. Ibid. 14; 35.—א' from that time. Ezra V, 16.

**אָדירמא**, v. אָדירמא.

**אָדירקא**, v. אָדירקא.

**אָדירקא**, v. אָדירקא.

**אָדיר** m. (b. h.; אָדיר); *distinguished*, *glorious*, *mighty*.—Pl. אָדיר. Men. 53<sup>a</sup>.

**אָדיר** ch. same. Targ. O. Ex. XV, 6; a. fr.

\* **אָדיר** m. (=רִימ, rim, border. Y. Sabb. III, 5<sup>d</sup> bot. leaned a vessel דאָדיר (Var. לאָדיר) against the rim of a heated store.

**אָדירש**, v. אָדירש ch.

**אָדיר** *Adakh*, substitute of חקל (Dan. V, 25) by permutation of letters called אָדיר q: v. Snh. 22<sup>a</sup>. Cant. R. to III, 4 אָדיר (corr. acc.).

**אָדיר**, v. אָדיר.

**אָדירקא** f. (דבר) 1) *mention*, esp. *invocation of the Lord*, *Divine Name*. Y. Ber. IV, 8<sup>a</sup> top for each benediction an invocation. R. Hash. 18<sup>b</sup> אָדירקא the use of the Divine Name in legal documents was abolished.—2) (=b. h. אָדירקא) *memorial offering*. Targ. O. Lev. II, 2; a. e.

**אָדירקא** f. (v. foreg.) *remembrance*, *mention*. Targ. Ps. XXX, 5 Ms. רִימ...; ed. רִימ...

**אָדירקא**, v. אָדירקא.

**אָדירל**, v. אָדירל, אָדירל m. (אָדיר, dial.=הדיר; cmp. אָדירל, אָדירל II, אָדירל) *garden-cress*, *summer-savory*. Tosef. Shebi. V, 11 (ed. Zuck. אָדירל). Ukts. III, 4 ע' Y. Shebi. VII, 37<sup>c</sup> bot. אָדירל; ib. 37<sup>b</sup> bot. אָדירל (corr. acc.).

**אָדירקא** f. (הזאת=h=נדי) *lighting*. Pl. אָדירקא. Y. Shebi. VII, beg. 37<sup>b</sup> א' sorts of plants used for lighting purposes.



**אדם** v. אדם. [v. Babl. D. S. to Ab. Zar. 32<sup>b</sup>, Beta 24<sup>a</sup> note]

**אדם** (b. h.; ו'אד, v. אדם) (to be viscous, thick, dark) to be red, grow red.

*Pa. אדם to reddish, make red.* Y. Sabb. VII, 10<sup>a</sup> top אדם אדם he who produces a red spot (congestion of blood, on a Sabbath).

*Hif. אדם 1) (b. h.) to be, grow red.* Num. R. a. 9 (p. 231<sup>b</sup> ed. Amst.) אדם אדם (אדם) if she was red-faced. Hull 34<sup>a</sup>; a. fr.—2) to cause to blush, put to shame (אדם). Num. R. a. 4 (p. 218<sup>d</sup> ed. Amst.) (play on אדם אדם)—*Part. אדם the planet Mars.* Sabb. 136<sup>a</sup>.—*Part. Hif. אדם, אדם.* Y. Sabb. VII, 10<sup>a</sup> top אדם אדם dyed red

**אדם** m. (b. h.) name, pr. n. m. Adam, from אדם אדם (abbr. אדם). Gen. R. a. 17; a. fr.—אדם אדם the (allegorical) book of Adam containing all generations and their leaders from beginning to resurrection, i. e. destinies of humanity. Ex. R. a. 40, beg. B. Mets. 85<sup>a</sup> bot.

**אדם, אדם, אדם** m. ch. (אדם, אדם) blood. Targ. I Chron. XXII, 7; a. e.—Y. Maas. Sh. V, 36<sup>d</sup> top אדם אדם to mix its (the bird's) blood. Gen. 47<sup>a</sup>, v. 32. II. *Pa. אדם.* Targ. I Chr. I. e.; a. e.

**אדם** m. (b. h.) reddish. Y. Succ. III, 38<sup>a</sup> אדם אדם which of the red colors is called adamadam? Shabb. 6<sup>a</sup> reddish leprosy (Lev. XIII, 42); a. e.

**אדם** m. pl. (אדם) lumps of dripping grapes. Gen. R. a. 34, end אדם אדם we make for it a dough of &c., v. אדם אדם.

**אדם** f. (b. h., prob. fr. אדם, cmp. foreg.; thick and moist) [earth], clay. Gen. R. a. 14 the potter takes sand (אדם) which is male (male gender) and clay (אדם) which is female (female gender)—Sabb. VIII, 5 אדם אדם as much clay as is required for a seal on bag-knots [For the meaning of the phonetic equivalents of our w. in other Semit. tongues, v. Ges. II. Diet. a. v.]

**אדם** f. (אדם) redness. Hull. 87<sup>b</sup>, a. e. אדם אדם reddish color.

**אדם** pr. n. m. Admon, one of the justices of the peace in Jerusalem. Koth. XIII, 1—Bh. 105<sup>a</sup> אדם אדם.

**אדם** m. (b. h., אדם) ruddy, gold-colored, esp. with refer. to hair. Y. Ned. I, 36<sup>d</sup> bot.

**אדם** pr. n. pl. Adami (Josh. XIX, 33). Y. Meg. I, 70<sup>a</sup> bot. אדם אדם Adami changes into Damin.

**אדם, אדם** f. ch. (אדם) earth. Targ. O. Gen. II, 5; a. fr.

**אדם** m. (b. h., v. אדם III; ו'אד, v. אדם) base, pedestal. Y. Sabb. VII, 10<sup>d</sup> top; Babl. ib. 98<sup>b</sup>. Y. Shek. I, 45<sup>d</sup> bot.

**אדם, אדם** v. אדם.  
**אדם** v. אדם.  
**אדם** m. pl. (a Babyl. corrupt. of אדם v.

אדם P. Gen. 40; chiefs of tribes. Hull. 60<sup>a</sup> אדם אדם As (ed. אדם, Men. אדם) the 12 tribes had only five chiefs (v. Josh. XII, 5). Ib. אדם אדם record the word אדם in thy lecture notes (as a foreign word) and explain it.

**אדם** f. cmp. lordship, authority. Gen. R. a. 17, a. e.

**אדם** m. (b. h., prob. assimilation) the Lord, Adonai. Gen. R. a. 17; Koth. R. to VII, 22.

**אדם** (אדם). אדם m. pl. name of a mythical animal, winged, &c. R. E. VII, 2, defunct Y. Shab. 10<sup>a</sup> bot. אדם אדם mountain-man, brought forth by the mountain and drawing nourishment from the ground (cmp. Job V, 23) Koth. R. to VI, 11.

**אדם, אדם** Sabb. 85<sup>b</sup>, v. אדם.

**אדם, אדם** read אדם v. אדם.

**אדם** (ו'אד, v. אדם, אדם) to separate into, fustia. Part. pass. אדם, pl. אדם, אדם 1) fastened to. B. Bath. 77<sup>b</sup> אדם אדם Ma. M. (ed. אדם) when the males are attached to the wagon; cmp. אדם אדם (cmp. אדם a. v. אדם) holding fast. B. Mets. 7<sup>a</sup> ay.

**אדם** ch. name, (noun v.) to be fastened, stick to. Targ. Lam. IV, 8.—*Part. pass. אדם, attached, clinging to.* Targ. Ps. XXII, 16 אדם אדם Ma. (ed. אדם). Targ. Ex. XXVIII, 28; a. e.

*Pa. אדם 1) to fasten to, to cause to take hold.* Targ. Y. Dent. XXVIII, 31—2) to arise, take hold of. Ibid. v. 45 אדם אדם (ed. Vien. a. oth. אדם corr. אדם for אדם).

*Hif. אדם to join, cling to.* Targ. Job. XII, 9; 15 (Ma. אדם).

**אדם** m. clepsydra, v. אדם.

**אדם, אדם** Cant. R. to I, 11 אדם אדם (Var. אדם אדם) a gloss inserted in the text, and which read אדם אדם אדם אדם 'not to be taken literally' (that the Divine Word kissed every Israelite &c.), 'but he made them so imagine'.

**אדם** (b. h., ו'אד; cmp. אדם, אדם, אדם) to cut off, surround, isolate, whence 1) (b. h.) to distinguish.—Den. אדם. 2) (Assyr. v. אדם) to deride.—3) to strip. cmp. אדם.—B. Kam. 11<sup>a</sup> (ref. to אדם Ex. XXII, 12, v. אדם in H. Diet.) אדם אדם Ar. (ed. אדם, v. אדם; Ma. אדם, corr. acc.) let him bring the stripped (the remnants of the torn animal, skin &c.) before court for assessment of damages.

**אדם** ch. name; v. אדם, אדם, אדם.

*Pa. אדם to distinguish.* Shab. 63<sup>b</sup> (play on Adam-melekh II Kings XVI, 31) אדם אדם (the male) that gives distinction to its owner when travelling.

**אדם** (אדם) m. b. h. Assyr. the cloudy; v. Fried. Delitzsch, The Hebr. Lang. p. 164 Adar, the twelfth month of the Jewish calendar, containing twenty nine days, and varying between the eleventh of February

and the twenty eighth of March. In leap years: ראשון א' First Adar, of thirty days duration between the thirty first of January and the tenth of March; שני א' Second Adar, of twenty nine days, between the second of March and the eighth of April. Targ. II Esth. IX, 29; a. fr.—Meg. I, 4; a. fr.—Pl. אדרן, אדרים. R. Hash. 19<sup>b</sup>.

אֲדָרָא, אֲדָרָא, אֲדָרָא m. (אדר v. אדר) *a place cut off, circle* (cmp. אדרה), whence *threshing place, barn*; also *the grain piled up in the barn for threshing*; cmp. גורן. Targ. Hos. II, 11 בעידן א' at the season of its being piled up; a. fr.—Gen. R. s. 63 the shovel דאפין א' which upturns the grain in the barn (=prayer averting evil decrees). Ib. (play on אדרה Gen. XXV, 25) *like chaff from the barn*. Ruth R. to III, 3 א' אקומא where didst thou put up the barn?—Pl. אדרה, אדרה &c. Dan. II, 35. Targ. I Sam. XXIII, 1; a. e. Cant. R. to VII, 3 (homilet. rendition of אגן וירה Cant. I. c.) א' a rounded place (cmp. גורן) of enlightenment, i. e. hall of the Sanhedrin. [With א or נ rejected: דרר. Taan. 3<sup>b</sup>. B. Mets. 73<sup>a</sup>.]

אֲדָרָא I or אֲדָרָא, אֲדָרָא m. (v. אדר 3) *skin, hide, leather-bag*. Y. Maas. Sh. IV, 55<sup>c</sup> אדר תירא hide of a cow. Ib. אדרא (ברא) דהבא; Lam. R. to I, 1 (חד כותא) Ar. (ed. דור) a hide stuffed with straw. Y. Shebi. V, 38<sup>a</sup> top א' דאלין הכימא ו' the leather of these bottles is distinguishable from the leather of those.—Pl. אדרה, אדרה Shebu. 29<sup>b</sup> דהבא א' דהבא Ar. (ed. אורווא; Ms. F. אדרה, v. Rashi a. l.) thirteen bagfuls of straw; Ned. 25<sup>a</sup>.

אֲדָרָא II h., אֲדָרָא II or אֲדָרָא I ch. m. (v. אדר) [*thick-leaved, dark*] 1) *a cedar species*, prob. *Spanish Juniper*. R. Hash. 23<sup>a</sup> אדרא (ב) מאי קרוי (ס) Ms. M. (ed. קרוי) what is *kedros* (αδρός)? Adara. Snh. 108<sup>b</sup> what is *gofer*? רב אמר אדרא דבר ר' שילא אמר ו' Ar. a Ms. Fl. (v. Rabb. D. S. a. l.); cmp. Gen. R. s. 31; Yalk. Gen. 51.—Bets. 15<sup>b</sup> יטע אדר ו' let him plant an *edar* (allud. to *addir* &c., Ps. XCIII, 4); א' אדרא or *adara* as its (popular or Chald.) name is; as people say, it is called *adara* because it lasts for generations (אדרה). Git. 69<sup>b</sup> אדרה leaves of ad. Ib. מרא דא' decoct thereof.—2) *fig-tree*. Targ. II, Esth. VII, 9 (to which perhaps belongs. Git. I. c.).

אֲדָרָא II m. (v. אדר, cmp. Ges. H. Dict. s. v.) *flag of a ship*. B. Bath. 73<sup>a</sup> (for b. h. גס); Ms. M. אדרה (v. Rabb. D. S. a. l.).

אֲדָרָא Sabb. 67<sup>a</sup>, v. אדרה.—אדרה B. Mets. 26<sup>a</sup>, read with Rashi אדרה v. אדרה.

אֲדָרָא, אֲדָרָא (contr. of דרבה v. אדר) *turn to the stronger side*, whence as a dialectic term, *on the contrary*. Pes. 28<sup>a</sup>, a. fr. א' אפסא מסתברא on the contrary, the reverse stands to reason. Ib. 77<sup>a</sup> א' א' I might have said, 'On the contrary' &c.; a. fr. [Not to be confounded with אדרה, אדרה, v. אדר.]

אֲדָרָא m. (δραβλῆς, hydraula) *player on the hydraulis, organist*.—Pl. אדרבלין. Gen. R. s. 50 אדרבלין א' וברבלין.

א' there are organists and flute players in the land (or organs and cymbals, v. next w.), and such a land should be destroyed? [Comment.—Perh. to be read אדרבלין. Ib. s. 23 אדרבלין (אדרבלין, corr. acc.).]

אֲדָרָא, אֲדָרָא (transp.) m. (ὕδραυλις) *water-organ*. Y. Succ. V, 55<sup>c</sup> bot. יגוב זה אדר. Ib. א' א' there was no organ used in (the) Jerusalem (Temple) because it interferes with the sweetness (melody of the song).—Pl. אדרבלין; v. foreg. Cmp. אדרבלין.

אֲדָרָא m. pl. (v. Schr. K. A. T. p. 617 sq.; cmp. אדר a. אדר) *title of high officers*. Dan. III, 3. Cant. R. to VII, 9 אדרה א' *adarg.* means *governors*.

אֲדָרָא pr. n. gent. *Adroma* (Southern) for b. h. אדרה. Targ. I Chr. I, 80.

אֲדָרָא = אדרה. Targ. Y. Num. VI, 19.

אֲדָרָא m. (δρεπτικός) *suffering from dropsy*. Lev. R. s. 15 (var. corrup.); Yalk. Lev. 554. Ib. Job. 916 אדרה (cmp. אדרה a. אדרה).

אֲדָרָא f. (אדר) *glory, distinction*. Ber. 56<sup>b</sup> top (oneirocritical play on *Adar*) אדרה ב' thou shalt die in glory. [Cmp. Y. Maas. Sh. IV, end, 55<sup>c</sup>; Lam. R. to I, 1 (חד מתלב).]

אֲדָרָא (= אדרה; דור) *diligently, quickly*. Ezra VII, 23.

אֲדָרָא = אדרה. Tanh. B'resh. 7; a. fr.

אֲדָרָא Deut. R. s. 1, interpret. נצירים (II Sam. VIII, 14) read אדרה, as Targ. a. l.

אֲדָרָא m. (Ἀδρια) *Adriatic Sea*. Tanh. B'resh. 7 אדרה בין א' לאוקיינוס between the Adriatic Sea and the Mediterranean.

אֲדָרָא, אֲדָרָא, v. אדרה.

אֲדָרָא, v. אדרה.

אֲדָרָא, v. אדרה.

אֲדָרָא pr. n. m. *Hadrian*, the Roman emperor (117 to 138) under whom the insurrection of Bar Kokhba occurred; freq. mentioned with the imprecation עצמה שחוק. Deut. R. s. 3; a. fr. V. אדרה.

אֲדָרָא, v. אדרה.

אֲדָרָא m. *Hadrianic*, 1) of the town *Adria* or *Hadria* in Venetia. Ab. Zar. II, 3 חרס ד' (Y. Mish. a. Gem. א') earthen ware of *Adria* (forbidden for use on account of some unknown connection with idolatry, perh. suspected to have been used as wine vessels before they were offered for sale; v. infra).—2) *referring to Hadrian, Hadrianic*. Ib. 32<sup>a</sup> explain. חרס ד' 'earthen vessels soaked with wine, and distributed in pieces, by order of Hadrian, among the soldiers to be diluted with water for drinking'.—3) (genit. of Hadrianus) *Hadrian's* (followers). Lam. R. to I, 17, v. אספרינוס.





Ib. 53<sup>a</sup> אהיל. [Sabb. 90<sup>a</sup> Ms. M., v. אהל].—Pl. f. אהילות the laws concerning *ahil*, whence *Ahiloth* (also אהלות), name of a treatise of the Mishnah (of Seder Tahäroth). Y. M. Kat. II, end, 81<sup>b</sup> there are things in the Order of Moëd more difficult than Ahiloth &c.—Hag. 14<sup>a</sup>, a. fr. אהל. B. Mets. 86<sup>a</sup> אהר.

אהיל, v. אהל.

אהיל tent; v. אהל.

אהיל pr. n. m. *Ahilai*. Pes. 30<sup>a</sup>.

אהיל f., pl. אהילות, v. אהל.

אהיל f. *Ahina*, a species of late and inferior dates (comp. אהיל). Hull. 46<sup>b</sup> lungs apparently so peeled as to resemble אהיל a red Ah. B. Mets. 113<sup>b</sup> מרירא אהיל a bitter Ah.—Pl. אהיל. Tosef. Shebi. VII, 14; Pes. 53<sup>a</sup> (m. l.). Y. B. Kam. VI, 5<sup>b</sup> bot. כבשא דא a preserve of A. Y. B. Bath. V, end, 15<sup>b</sup> כבשא דאהיל (corr. acc.), v. Ab. Zar. 38<sup>b</sup> אהיל.

אהיל, v. foreg.

אהיל (b. h.), Pl. אהיל (deriv. of אהל) to spread tent-like, to cover, shade, bend over &c., usu. with refer. to levitical uncleanness arising from being under the same shelter with, or forming a shelter over, a corpse &c. Meilah 17<sup>a</sup> אהיל על מקצתו if he bent over a portion (of the blood). Sabb. 17<sup>a</sup> אהיל צדו אהיל he caused one side of his body to overshadow the grave.—[More freq.]

Hif. אהיל same. Ohol. III, 1; 3 sq. אהיל על הטה he formed a tent, i. e. spread himself, or bent, over a corpse. Ib. אהיל הטה the house forms a cover over part of it. Y. Sot. IX, 23<sup>c</sup> top; a. fr.

אהיל m. (b. h.; prob. אהיל=אז, comp. אהיל) tent, shelter. Succ. 21<sup>b</sup> אהיל אהיל a temporary dwelling. Naz. 55<sup>a</sup> אהיל אהיל a permanent dwelling.—Naz. 55<sup>a</sup> אהיל אהיל a movable cover, e. g. a person carried in a vehicle over a grave, v. foreg.—B. Bath. 27<sup>b</sup>, a. fr. אהיל אהיל something spread over an unclean object, e. g. a tree shading a corpse; v. foreg. Naz. VII, 2, v. אהיל.—Pl. אהילים, אהילין. Y. Sabb. XX, beg. 17<sup>c</sup> אהיל to spread sheets over poles &c. (Tosef. ib. XII (XIII), 14, a. e. אהיל). Y. Erub. I, 19<sup>d</sup> אהיל אהיל tents in a caravan, אהיל in a camp. Tosef. Kil. V, 25 אהיל ed. Zuck.

אהיל (אהיל) m. (Syr. אהיל P. Sm. 125; חל, חל, v. חל, comp. מוחל, מוחל) 1) an *alkalic plant*, used as soap. Sabb. 90<sup>a</sup>; Nid. 62<sup>a</sup> (counted among plants subject to the laws of the Sabbath year).—2) a *mineral substance* of the same use (in connection with נתר, v. however Maim. to Nid. IX, 6). Nid. l. c. אהיל אהיל (אהיל אהיל); (Sabb. l. c. first time ed., Ms. M. אהיל; sec. time אהיל ed., Ms. M. אהיל). M. Kat. 17<sup>b</sup>; a. e. [The biblical אהיל אהיל have no connection of meaning with our w.]

אהיל ch.=h. אהל tent, sheet. Targ. Y. Num. XII, 12 (Var. אהיל, אהיל). Bets. 30<sup>b</sup> אהיל אהיל he breaks the tent up (by removing portions of the cover). Ib. 32<sup>b</sup>;

a. fr.—Pl. אהיל. Sabb. 137<sup>b</sup> אהיל extending the spread sheets (by opening a door or window over which they were spread):

אהיל ch. 1)=h. אהל. Targ. Job. IX, 30 (h. text אהל). Sabb. 90<sup>a</sup>, v. אהל.—2) (=b. h. אהיל, אהיל?) aloë (used for medicinal purposes, v. Sm. Ant. s. v. Aloë). Ib. 110<sup>b</sup> אהיל אהיל; Git. 69<sup>b</sup> אהיל purple-colored aloë.

אהיל m. (foreg.) dealer in aloë (prob. in b. h. אהיל, perfumes). Pl. אהיל. Ned. 91<sup>b</sup>. B. Mets. 81<sup>a</sup>.

אהיל, v. אהל.

אהיל pr. n. pl. *Oholaya* (tents) Edny. VII, 4 אהיל. Zeb. 25<sup>b</sup> אהיל.

אהיל (אהיל) f. (אהיל) a group of tents, encampment; only in Pl. אהיל (=castra) camps. (Always in connection with מצודות or קסטרא fortifications). Cant. R. to II, 13. Yalk. Ps. 624 אהיל. Lev. R. s. 1; a. e. [Comp. אהיל a. גסטרא as to versions.]

אהיל, v. אהיל.

אהיל or אהיל m. (=הה, הנה, 1) this, that, he who. Y. Ber. II, 4<sup>c</sup> bot. אהיל אהיל that swine. Ib. VI, 10<sup>a</sup> bot. אהיל אהיל he who says. Y. Yoma VI, 43<sup>d</sup> bot. אהיל אהיל as that (Mishnah) which we have been taught. Y. Shek. II, 47<sup>a</sup> top אהיל אהיל the subject just quoted. Y. B. Mets. II, 8<sup>c</sup> אהיל אהיל of what use is this to me? of what value is it to me?—Y. Shebu. III, 34<sup>d</sup> bot. אהיל אהיל and this 'even'—i. e. why do you use the word 'even'?—a. fr.—2) this place, where. Y. Ber. IX, 13<sup>b</sup> top אהיל אהיל wherever thou goest. \*3) (adv. of time)=אז, v. אהיל. Y. Taan. IV, 69<sup>b</sup> top אהיל אהיל eat ye and then drink.

אהיל Keth. 67<sup>b</sup> אהיל אהיל, v. אהיל ch.

אהיל pr. n. m. (b. h.) Aaron, the brother of Moses. Meg. 25<sup>b</sup>; a. fr.

אהיל f. (deriv. of foreg.) of priestly parentage, Aaronide. Erub. 53<sup>b</sup> אהיל אהיל (play on words) an Aaronide maiden, a second wife (in Ms. M. our w. is missing).

אהיל, v. אהיל.

אהיל 1) prefix, esp. for verbal nouns, e. g. אהיל אהיל. 2) אהיל, v. אהיל.

אהיל I (b. h.; אהיל, v. Ges. H. Dict. s. v.) or; אהיל either... or. Shebu. 27<sup>a</sup> אהיל אהיל the word אהיל in the Bible text is necessary as a disjunctif, (one or the other), contrad. from אהיל which is conjunctive (one and the other). Men. 91<sup>a</sup>; אהיל אהיל the word אהיל intimates something not explicitly stated in the text; a. fr.—Pl. אהיל אהיל Shebu. 33<sup>b</sup>.—אהיל, const. אהיל the word אהיל in the biblical passages. Y. ibid. IV, 35<sup>d</sup>.

אהיל ch. same. Targ. Ex. XXI, 20; a. e. Targ. Prov. VI, 28 Ms. (ed. אהיל).—Ber. 2<sup>b</sup>, v. אהיל; a. v. fr.





**אֶרֶב** ch. (v. foreg.) *something rounded, basin, disk*. Targ. Cant. VII, 3 דִּסְכָּה א' the disk of the moon.—B. Mets. 69<sup>b</sup> רִקְרָא א' (some ed. אֶרֶב pl., v. Rashi a. l., Ms. M. אֶרֶב, v. אֶרֶב) cake of wax. Cmp. אֶרֶב.

**אֶרֶב** v. אֶרֶב.

**אֶרֶב** Af. of אֶרֶב.

**אֶרֶב** m. (אֶרֶב, אֶרֶב) *heap of stones, stone-hill* (h. פֶּל). Targ. Y. Gen. XXXI, 46 (Bab. אֶרֶב; a. fr. V. אֶרֶב I).

**אֶרֶב**, read אֶרֶב.

**אֶרֶב**, v. אֶרֶב Af.

**אֶרֶב**, v. אֶרֶב.

**אֶרֶב** f. *a knife having notches*, v. אֶרֶב II.

**אֶרֶב** m. (b. h., v. Ges. H. Dict. s. v.; cmp. אֶרֶב) *wooden poker*. Bets. 33<sup>a</sup>; Sabb. 143<sup>a</sup>.

**אֶרֶב** ch. same, also *fire-brand*. Targ. Am. IV, 11; a. e.—Pl. אֶרֶב, אֶרֶב. Targ. Is. VII, 4.—Snh. 93<sup>a</sup> (prov. concerning bad company) דְּרִי א' וְכ' two dry pieces of wood and a green one between &c.

**אֶרֶב** f. (אֶרֶב, Af. אֶרֶב) *thanksgiving*. Targ. Ps. XLV, 1 (var. אֶרֶב); a. e.

**אֶרֶב** Ar. אֶרֶב ed. m. (אֶרֶב, אֶרֶב, v. אֶרֶב: Syr. אֶרֶב; cmp. אֶרֶב, אֶרֶב as to dial. var.) *upholsterer's stuffing material, tow-cotton, wool*. Sabb. 48<sup>a</sup> אֶרֶב א' לְהַחֲזִיר א' (Ms. M. אֶרֶב Pl.) to put the stuffing back into the mattress. Ib. 141<sup>a</sup> (Ms. M. אֶרֶב; v. אֶרֶב.—B. Bath. 58<sup>a</sup> אֶרֶב (Mss. אֶרֶב) a vessel full of stuffings (enigmatical for bolsters). Ab. Zar. 28<sup>b</sup> א' רִנָּה וְכ' (Ms. M. אֶרֶב) tow cotton which has been dyed but not combed. B. Mets. 26<sup>a</sup>; a. fr.—Pl. אֶרֶב. Kid. 12<sup>a</sup> אֶרֶב (corr. acc.) a bundle of tow-cotton. [Cmp. אֶרֶב; also אֶרֶב a. אֶרֶב; v. Fuerst, H. Dict. lit. r.]

**אֶרֶב** f. (אֶרֶב, אֶרֶב; cmp. funda=sling and purse) *purse*. B. Mets. 28<sup>b</sup> אֶרֶב א' (ed. אֶרֶב) a purse of denars.

**אֶרֶב**, Toh. VII, 7, v. אֶרֶב.

**אֶרֶב**, v. אֶרֶב.

**אֶרֶב**, read אֶרֶב.

**אֶרֶב** f. (אֶרֶב, אֶרֶב) *whatever appertains to irrigation, sprinkling arrangements; hence the field cistern with its purtenances*. B. Bath. 144<sup>a</sup> (Ms. אֶרֶב, אֶרֶב; v. Rashi a. l.) if a father left nothing א' וְכ' but a sprinkling business, what is earned with it belongs to all heirs alike. Ib. אֶרֶב א' דְּלִנְטִירוּתָא וְכ' it is different with a sprinkling business, since all the attendance it requires, is watching (which minors can do just as well as adults). [Tossaf. ib. Var. אֶרֶב, watching pedestal, fr. q. v. Cmp. however אֶרֶב III.—M. Kat. 21<sup>a</sup>, read אֶרֶב.]

**אֶרֶב** I f. pl. (v. foreg.) *irrigated fields*. Targ. Jer. XXXI, 40 Ar. ed. pr. (ed. אֶרֶב q. v. ed. Ven. אֶרֶב).

**אֶרֶב** II f. (אֶרֶב, v. אֶרֶב) *attendant, or superintendent of the vapor bath; cmp. אֶרֶב*—Y. Shebi. VIII, 38<sup>a</sup> א' זֹסִימִי Zosime, the superintendent &c.

**אֶרֶב** f. (אֶרֶב) *joy*. Targ. Ps. LI, 10. (ed. Vien. אֶרֶב).

**אֶרֶב** f. prop. *outlook* (v. אֶרֶב) hence pr. n. pl. *Odikutha* (h. צִיָּה). Targ. II Chron. XX, 16.

**אֶרֶב** f. (אֶרֶב) *confession, esp. document stating a debtor's admission of his indebtedness in presence of witnesses*. Snh. 29<sup>b</sup>.

**אֶרֶב** m. (אֶרֶב) *red substance, fleshy substance* [cmp. אֶרֶב, אֶרֶב; b. h. אֶרֶב *rubin*]. Y. Kil. VIII, 31<sup>c</sup> bot. הָא' מִן הָאִמָּה from the mother the embryo receives the substance for forming skin, flesh, and blood; opp. לִבָּן white, sticky substance. Nid. 32<sup>b</sup> לְמַעַן אִישׁ מֵא' to exempt man from being unclean from a red (blood) discharge, opp. לִבָּן white gonorrhoeic discharge.

**אֶרֶב** I f. ch. (=h. אֶרֶב, v. Ges. H. Dict. s. v.; אֶרֶב, v. אֶרֶב) *ear*. Targ. Is. LXIV, 3. Targ. Ps. XVIII, 45 אֶרֶב (ed. Vien. אֶרֶב, Ms. אֶרֶב). Targ. Ex. XXIX, 20; a. fr.—Y. Sabb. VI, 8<sup>c</sup> bot. טַב לֵא' good for ear-ache; v. Bab. ib. 67<sup>a</sup>; a. fr.—Pl. אֶרֶב. אֶרֶב, אֶרֶב, אֶרֶב. Targ. Deut. XXIX, 3; a. fr. (also אֶרֶב).—Snh. 106<sup>a</sup>. Y. Maas. Sh. IV, 55<sup>b</sup> bot.; Lam. R. to I, 1 (הָא' דְּרִי 1), v. next w.

**אֶרֶב** II f. (from its shape, v. foreg. a. P. Sm. 40) 1) *leather-bottle, jar* (a liquid measure). Pl. אֶרֶב. Y. Maas. Sh. IV, 55<sup>b</sup> bot. (to one who had dreamt he had four *udnin*=ears, v. foreg.) וְהָרִי אֶרֶב וְהָרִי מִלֵּד את חֲרִי אֶרֶב וְהָרִי מִלֵּד את חֲרִי אֶרֶב thou shalt have wine enough to fill thy own two *udnin* (wine jars), and two *udnin* (measures) of a garba (v. אֶרֶב I) besides.—2) (Syr. אֶרֶב, P. Sm. 49, 1061) *bath-tub*. Ber. 22<sup>a</sup> was sitting בֵּיתָא דְּמִיָּא Ar. (ed. Ms. Beth. Nath. באֶרֶב) in a tub filled with an *udna* of water. Sabb. 157<sup>b</sup> א' דְּמִיָּא ... Ar. (ed. באֶרֶב, Ms. M. אֶרֶב) by a bath-tub.

**אֶרֶב** III, אֶרֶב (f.?) (=h. אֶרֶב; cmp. b. h. אֶרֶב; דִּבָּה, cmp. אֶרֶב) *foot-stool, camp-chair, folding stool*. Targ. Jer. XLIII, 10 אֶרֶב Ar. (ed. אֶרֶב).—Pl. אֶרֶב, אֶרֶב. Targ. II Est. I, 2 חֲרִי אֶרֶב (חֲרִי) the double footstool of king Solomon. Tosef. Kel. B. Mets. VIII, 6 מִטָּה וְכ' (not מִטָּה) when it bends in (under the weight) but one can sleep on it; if it was originally so made, טַמֵּא (not טַמֵּא) it is unclean כֹּא' ed. Zuck. (Var. אֶרֶב, ed. אֶרֶב) because it is made like a double footstool.

**אֶרֶב**, v. אֶרֶב, a. אֶרֶב.

**אֶרֶב** m. (אֶרֶב) *a crushing tool, pestle, pounding club*. Targ. Prov. XXVII, 22 ed. Buxt. (better, like oth. ed. אֶרֶב).



194

~~א-ת~~, ~~ב-ש~~, ~~ג-ח~~, ~~ד-ז~~

*Synbranchia (Synbranch)* m. long, slender, red, of the  
net-work, say, lower fisher's net, contrast to plum  
M. Kat. III, of say, in 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 84

MEMBER OF THE

178. m. (1) חֹמֶה, v. חֹמֶה, comp. חֹמֶה מִן הַיָּם, a *ham*  
*ham* ed. P. Sm. 1040) (the wily), *goose*. Lev. 19:  
 וְהָיָה כִּי יִרְאֶה אִישׁ אֶת הָאֵלֶּיךָ בְּחֶזֶן חֹמֶה he who sees a goose in his dream, may hope  
 for wisdom (with ref. to Prov. 1, 30, 'wisdom cries' Ac.).  
 Y. B. Kam. V, and חֹמֶה מִן הַיָּם וְחֹמֶה מִן הַבֵּית the water  
 goose (heron) and the domestic goose are two diff.  
 species (בְּלִיטִים); Y. Kil. VIII, 81<sup>a</sup> bot. חֹמֶה מִן הַיָּם וְחֹמֶה מִן הַבֵּית  
 the (domestic) goose and the goose of the steppes (wild  
 g.); חֹמֶה מִן הַיָּם וְחֹמֶה מִן הַבֵּית the domestic and the water goose; B.  
 Kam. 85<sup>a</sup> חֹמֶה מִן הַיָּם וְחֹמֶה מִן הַבֵּית (Mt. M. marg. חֹמֶה מִן הַיָּם) the  
 domestic and the wild g.; Bekk. F.

~~X<sup>1</sup>~~X<sup>2</sup> or ~~X<sup>1</sup>~~X<sup>2</sup>X<sup>3</sup> ch. same. Gut. 56" - X<sup>2</sup> duck  
Beak, 33". Fl. 114". Tars. 11. Bath. 111. A. Fee.  
114". B. Bath. 75". Hull. 56" 25" 114" 114" our (Bab-  
ylonian) geese are considered as water fowls.

**אברהם אבינו**

**אָבֿעס, אַדלס, אַדלס.**

7-11-22

2278, 2279, v. 278 u. 279 II.

אין אונזער

אזכור, ר. משה.

פ"ח, v. ת"ח

מַצְרִים m.; pl. מַצְרִים (צֶמַח dial. for צֶמַח, v. Nöld.).  
Mand. Gr. p. 48 sq.; v. Ar. s. v. where מַצְרִים-מַצְרִים  
[not מַצְרִים as in ed. Koh.] is twice used to account for  
the etymol. of our w.) *crossers of rivers, travelers*. אַרְבֵּי  
1) *crossing, ford*. B. Meta. 103<sup>b</sup> אַרְבֵּי מַצְרִים Ar.  
(ed. מַצְרִים; Ms. H. מַצְרִים, marg. מַצְרִים) the tenant  
must entertain the crossings (of the dykes, ed. *the*  
*channels*) in the farm. M. Kat. 28<sup>b</sup> אַרְבֵּי מַצְרִים  
מַצְרִים מַצְרִים Ar. (ed. מַצְרִים מַצְרִים מַצְרִים . . .,  
Ms. M. . . מַצְרִים מַצְרִים מַצְרִים, v. Rabb. D. S. a. l. note)  
one runs and rushes to the ford, and on the ferry he  
makes a loan (to pay the ferry-man; allegory of man's  
carelessness in providing for the life to come).—2) *among*  
*the crossing passengers*. Ib. (according to a second inter-  
pretation, v. Ar. s. v.) one runs and rushes among those  
ready to cross (mortals) &c. Cmp. מַצְרִים B. Bath.  
91<sup>a</sup> bot.

ספר חסידים, v. חסידים.

אברהם, אהרן

*[Faint, mostly illegible text from bleed-through or reverse side]*

~~X-100-X~~ Ar. (ed. ~~revised~~) m. name of a mythical bird. [?]

1914

Targ. Y. I. Gen. XVIII.

עַל־מַלְאָכָא, עַל־מַלְאָכָא (אַחֲרָיָהּ) (עֲבָרָה) forth-  
with, immediately after. Mid. II. 2 (14\*) אַחֲרָיָהּ  
Ar. (ed. עַל־מַלְאָכָא, corr. acc.) If a stain is found on her  
head-dress immediately after (the collision) Ib. 15\*, 16\*  
אַחֲרָיָהּ עַל־מַלְאָכָא Ar. ed. Koh. (ed. עַל־מַלְאָכָא, corr. acc.)  
what is the interval designated by עֲבָרָה? Y. Mid. II. 69\*  
but, repeatedly עַל־מַלְאָכָא or עַל־מַלְאָכָא.

[illegible]

*Ph. n.* m. (ch. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 8

— 11 —

[illegible]

**מֵצֶטְעַן**. (**METZEN**) m. plur.; originator,  
author. Gen. R. s. 16 ל' ב' מ' ה' ת' the Ephraimite is the  
originator (ultimate source) of the rivers (mentioned  
Gen. II, 10 sq.).—*Pl.* m. **מֵצֶטְעָא**. Ylamed. to Num. XI, 16  
(quot. in Ar. s. v. **מִצְתָּה**) ל' ב' מ' ה' ת' ה' (corr.  
**מֵצֶטְעָא**) corresponding to the number of the originators of  
Israel, for with seventy souls &c.—Fem. **מֵצֶטְעָא**,  
**מִצְתָּה**. Psal. Sh'al p. 16 ב' מ' ה' (seventy) original  
nations.

ᠨᠠᠭᠠᠨ (ᠨᠠᠭᠠᠨ) L. ᠨᠠᠭᠠᠨ amp. ᠨᠠᠭᠠᠨ a piece, part, uya, a market term for a certain portion (quarter &c.) of meat. Bets. 29<sup>th</sup> in Pumb. they call it ᠨᠠᠭᠠᠨ ᠨᠠᠭᠠᠨ M. (ed. ᠨᠠᠭᠠᠨ corr. acc.; Var. ᠨᠠᠭᠠᠨ) an uya and half an uya.

8-1-2, v. 8-1-2

2017-18, v. 2017-18

**\*NATHAN** m. **DOVRA** f. & **NATHAN** c. compensation  
for) loss, expense of money and time. B. Bath. 6<sup>b</sup> 109  
**וְאֵל** (Ms. R. אֶל **וְאֵל** **וְאֵל** **וְאֵל**) take compensa-  
tion and do thou the work (do thou it all, and I shall  
pay &c.).

277. 278. 279.

\***אִימְרָאוֹת** f. pl. (צִנִּים, זָקֵם; comp. *knots, fringes* (in the weaver's work) Tosef. Kel. B. Bath. ch. V, end 'וְהָיָה... שְׁיָרֵי the remnants &c. and the fringes (cut off for finishing).

**אִימְלָל** v. **אִימְלָל**.

**אִימְלָל** v. **אִימְלָל**.

**אִימְלָל** v. **אִימְלָל**.

\***אִימְלָלִית** f. (?) pl. (= חֲנִינִית, v. חֲנִינִי 2, a. חֲנִי; comp. *lichen-dishes* Tosef. Shebi. VII, 13. [El. Wil. emends *אִימְלָלִית* whereas the context intimates a vegetable.]

**אִימְלָלָא** f. (זָקָה) *loan*. Targ. Y. Dent. XV, 2.

\***אִימְלָלָא** m. pl. (= וְשִׁינִי, v. וְשִׁינִי) *a species of bees, wasps*. Targ. Y. Lev. XI, 20.

**אִימְלָלָא** v. **אִימְלָלָא** a. **אִימְלָלָא**.

\***אִימְלָלָא** m. (אִימְלָלָא=אִימְלָלָא) *possession, power* (h. חֲכָן). Targ. Prov. XXVII, 24 (ed. corrupt *אִימְלָלָא*; ed. Walt. *אִימְלָלָא*).

**אִימְלָלָא** f. (v. foreg.) prop. *locking up*, hence, *trap, snare*. Targ. Job. XVIII, 10.

**אִימְלָלָא** (אִימְלָלָא) f. (b. h. חֲנִינִית; v. חֲנִינִי II) *enigma, epigram*. Targ. Ps. XLIX, 5 (Ms. *אִימְלָלָא*).

**אִימְלָלָא** m. pl. (b. h. אִימְלָלָא) *howling animals, owls &c*. Targ. Is. XIII, 21.

**אִימְלָלָא** v. **אִימְלָלָא**.

**אִימְלָלָא** c. (אִימְלָלָא) *last, outmost*. Targ. Y. II. Lev. XIX, 9; v. **אִימְלָלָא**.

**אִימְלָלָא** v. **אִימְלָלָא**.

**אִימְלָלָא** f. (יָשָׁב) *doing good, propriety*. Targ. Koh. IV, 4.

**אִימְלָלָא** v. **אִימְלָלָא**.

**אִימְלָלָא** v. **אִימְלָלָא**.

**אִימְלָלָא** m. (אִימְלָלָא) 1) *obstruction; something closed, plugged up*. Hull. 47<sup>b</sup> אִימְלָלָא Ar. (ed. אִימְלָלָא) an obstruction in the lungs, a spot impervious to air when blown up. Ohol. VI, 5 we regard the levitical uncleanness between the rafters אִימְלָלָא as if it was locked up (and could not affect what is in the house).—2) *sub-structure (filled with earth), foundation*. Mid. IV, 6. Par. III, 6.

**אִימְלָלָא** Tosef. Kil. III, 14 ed. Zuck., v. **אִימְלָלָא**.

**אִימְלָלָא** Ab. Zar. 39<sup>a</sup>, v. **אִימְלָלָא**.

**אִימְלָלָא** Koh. R. to XI, 1, read **אִימְלָלָא**.

**אִימְלָלָא** I (b. h., אִימְלָלָא=אִימְלָלָא, comp. *Pi* אִימְלָלָא *to desire, covet*. Snh. 63<sup>a</sup> אִימְלָלָא אִימְלָלָא (Ab. Zar. 53<sup>b</sup> לאִימְלָלָא, v. Rabb. D. S. a. l. note 8) they had a desire for many deities. Denom. **אִימְלָלָא**. Comp. **אִימְלָלָא**.

**Hithpa.** **אִימְלָלָא** (b. h.), **Nithpa.** **אִימְלָלָא** (denom. of **אִימְלָלָא**) *to desire, to be seized with a desire*. Num. R. s. 10 (play

on **אִימְלָלָא** Prov. XXIII, 31) the drunken man וְכִי will covet blood (forbidden intercourse). Gen. R. s. 51. Ex. R. s. 24, end.—Num. R. s. 2 וְכִי they began to express a desire for standards (in imitation of the angelic hosts). Ib. divide them into standards **אִימְלָלָא** as they desired.

**אִימְלָלָא** II (b. h., אִימְלָלָא, comp. *אִימְלָלָא*; v. **אִימְלָלָא**, a. Ges. H. Dict. s. v. **אִימְלָלָא** III) *to point, mark*. Denom. **אִימְלָלָא** II, **אִימְלָלָא**.

**Hithpa.** **אִימְלָלָא** (denom. of **אִימְלָלָא**, **אִימְלָלָא**) *to mark, to mark out*. Koh. R. to XII, 7 הֵחָלִיל מִתְאַמֵּי הָאוֹרִים he began to put up marks.

**אִימְלָלָא** m. (v. **אִימְלָלָא** I) [pressure] *woe, sorrow*. Gen. R. s. 46 אִימְלָלָא there is no (cause for) woe with me. Num. R. s. 10 (play on *aboy*, Prov. XXIII, 29) אִימְלָלָא father of woe.—2) interj. *woe! alas!* Kel. XVII, 16; a. v. fr.

**אִימְלָלָא** I, **אִימְלָלָא** m. (v. **אִימְלָלָא**) *serpent*. Gen. R. s. 26 אִימְלָלָא in Galilee they call *hivya, ivya*.

**אִימְלָלָא** II, **אִימְלָלָא** pr. n. m. (v. foreg.) *Ivya, a Babyl.* Amora. B. Bath. 19<sup>a</sup> R. Hiva son of R. Iv. —Men. 78<sup>a</sup>; a. e.

**אִימְלָלָא** pl. of **אִימְלָלָא**.

**אִימְלָלָא** v. **אִימְלָלָא**.

**אִימְלָלָא** (אִימְלָלָא) an interjection (comp. *av, av*) *ho! hallo!* Y. Hag. II, 78<sup>a</sup> top; Snh. VI, 23<sup>b</sup> bot. אִימְלָלָא *ho, ho!* Open, for I am one of yours.

**אִימְלָלָא** m. (אִימְלָלָא; comp. *אִימְלָלָא*; *space* corresp. to **אִימְלָלָא**, esp. 1) *open, empty space, blank*. Ohol. IV, 1 a tower אִימְלָלָא standing isolated. Ib. XVIII, 10 אִימְלָלָא the open space in the court-yard.—B. Bath. 163<sup>a</sup>.—2) (comp. b. h. **אִימְלָלָא**) *hollow, cavity of a vessel*. Kel. II, 1 אִימְלָלָא מִיִּרְמִימָאן וּמִשְׁמָאן become unclean and make unclean by contact with the hollow (of the vessel).—Yeb. 67<sup>b</sup> אִימְלָלָא נֶפֶשׁ לֹא חֲסִילָא came forth into the lighted space of the world, i. e. was born; a. fr.—3) (comp. *av, av*) *air, atmosphere, climate, weather*. Num. R. s. 14 אִימְלָלָא שְׁמֵי הָאֵר (as one of the elements of nature) out of which the wind was made.—Gen. R. s. 34 אִימְלָלָא *a fine weather*; a. fr.—Pl. **אִימְלָלָא** *blank spaces in writings*. B. Bath. 163<sup>a</sup>.—**אִימְלָלָא** *climates*. Gen. R. s. 34 אִימְלָלָא בְּרִית נִחְלָקָה לֹא a covenant has been made in favor of climates, i. e. God has implanted in man a love of his native soil even in bad climates.

**אִימְלָלָא**, **אִימְלָלָא**, **אִימְלָלָא**, **אִימְלָלָא** ch. same. 1) *empty space, air*. Targ. Y. Ex. XIX, 17; a. fr.—Git. 20<sup>b</sup> אִימְלָלָא the blank in a scroll (margin &c.). Men. 35<sup>a</sup> אִימְלָלָא to face the inside of the T'fallin.—2) *air, weather*. Pes. 30<sup>b</sup> אִימְלָלָא שְׁלִישׁ בְּהוּ אִימְלָלָא the air strikes them. Y. R. Hash. II, 58<sup>a</sup> bot. אִימְלָלָא *cloudy weather*; a. fr.—3) *pile of bricks with openings between*, v. **אִימְלָלָא**.

**אִימְלָלָא** Y. M. Kat. I, 80<sup>b</sup> bot., v. **אִימְלָלָא**.

**אִימְלָלָא** m. (averta, *ἀβεργή*) *knapsack*.—Pl. **אִימְלָלָא**. Tosef. Kel. B. Bath. IV, 10.

\***אִימְלָלָא** pr. n. pl. *Avirya*. Shebu. 24<sup>b</sup> (v. Rab. D. S. a.).





Koh. R. to I, 7. Y. Sabb. VI, 8<sup>b</sup> bot. Yalk. Prov. 935.—  
[Koh. R. l. c. second time some ed. אולוסריקין, corr. acc.]

**אולוסריקין**, **אולוסריקא**, v. foreg.

**אולורין**, v. אוליר.

**אוליאוס**, v. אוליאוס.

**אוליר**, **אולירא** m. (olearius; ὀλεάριος S.) *keeper of clothes at the baths*. Y. Maas. Sh. I, 52<sup>d</sup> top מרות הנריות 'tokens (in place of small change) given to the olearius; emp. Tosef. Maas. Sh. I, 4.—Pesik. R. s. 22; a. e.—Pl. מגררות של אולירין. Tosef. Kel. B. Mets. II, 12 מגררות של אולירין ed. Zuck. (oth. ed. אוליר corr. acc.) the brushes (strigils) of the bathing attendants. Sabb. 147<sup>b</sup>. Y. Ber. II, 4<sup>c</sup> top; emp. Pesik. R. l. c.; a. e. V. אורירי. [Sabb. 144<sup>a</sup> בלים הא' אולירין . . . v. אולירין.]

**אולירין**, v. foreg. a. אולירין.

**אוללא**, v. אוללא.

**אולם** I m. (b. h.; v. אלם; emp. Assy. אלם in front of, opposite, Schr. K. A. T. glossary, a. b. h. conj. אולם) *entrance, hall, esp. Ulam, the hall leading to the interior of the Temple*. Mid. IV, 7; a. e.

**אולם** II pr. n. pl. (v. foreg., Οὐλαμμοῦς Euseb. Onom.; Neub. Géogr. p. 18; 261) 1) *Ulam (Porta) a place in Gilead, and one in Galilee*. Y. Snh. X, 28<sup>d</sup>.—2) in Cilicia; v. אולם.

**אולמא**, **אולמא** ch. אולם I. Targ. I Kings VII, 6; a. fr.—Targ. II Chr. III, 4 אולם, Var. אולמא. —Pl. אולמא. Targ. Ez. XL, 22; a. e.

**אולמא** m. (אלם) *strength, strong side*. Sabb. 134<sup>a</sup> מן ה' לקוטנא דלא מן ה' לקוטנא. —Nid. 8<sup>a</sup>, a. fr. אולמיה מן א' אולמיה wherein does his (its) strength consist, i. e. why is this opinion preferable to &c.?

**אולמנא**, v. אולמנא.

**אולפין**, v. next w.

**אולפנא**, **אולפנא** m. (אלפ, ילפ) *custom, training, instruction; the Law*. Targ. Y. Gen. XXXIII, 14. Targ. Is. XXXII, 6; a. fr.—Y. R. Hash. IV, beg. 59<sup>b</sup> for it is impossible for one to go through his Bible lesson א' א' (read בלא; emp. Hag. 3<sup>a</sup> חרוש בלא) without some instructive observation. Y. Meg. I, 71<sup>d</sup> top דלא מן א' not according to the Law. Gen. R. s. 80 קבל יא' Mat. Keh. (ed. וואלפין קבל) and has he received traditions from teachers? Lev. R. s. 19 נחיר באפי' how my learning shines in my face! Y. Ber. VI, 10<sup>c</sup> bot. מישבוק מן א' אולפנא let us drop discussion and return to the Mishnah. [Erub. 67<sup>a</sup> bot. משבירה דא', read with Ms. M. אולפנא.] —א' a scholar of traditional law. Lev. R. s. 3, beg.—Pl. אולפנא *instructive narratives, stories*. Y. Kid. 61<sup>b</sup>; Y. Peah I, 15<sup>c</sup> bot.

**אולפנא**, **אולפנא** m. (אליץ) *distress, esp. famine*. Targ. Job V, 11; a. e.

**אולר**, v. אולר.

\***אולריא** Y. Sabb. VI, 8<sup>a</sup> bot., read קורולריא m. pl. (pl. of corollarium) *gilt, or silvered wreaths, a rendition of צניפות* (Is. III, 23); v. bibl. quot. ibid., a. Targ. Is. l. c.

**אולרין** or **אולירין** m. pl. (pl. of aularis or aularius =aulicus, D. C. Lat.) *belonging to the royal court, court-, only in connect. with כלים or בגדים*. Sabb. 114<sup>a</sup> בגדי הא' Ms. M. (ed. אולירין; Nid. 20<sup>a</sup> כלים האולירין court clothes, including white cloaks (גלימין), and red home or table dresses (לבוש); v. Luebk. Alterth. s. v. Kleidung; Becker Gallus, ed. Gaell I, 16. Emp. אולירין a. בורירקא.

**אום** f. (אם; emp. שום; שום) 1) *mother*. Y. Yeb. XI, 11<sup>d</sup> top. זכר א' the mother of the male side, father-in-law's mother; נקבה א' mother-in-law's mother.—2) *substance, bulk, as the cluster of olives* (contrad. to leaves); *the starting point of leprosy*. Toh. IX, 8 א' היה נוגע בא' if the reptile touched the cluster. Neg. I, 5 א' היה נוגע בא' the original leprosy has disappeared.—3) *womb*. Lev. R. s. 14 end, Ar. (ed. אם).

\***אומא** f. ch. (v. foreg.) *the heaven, flour used for leaven*. Pes. 42<sup>a</sup> דא' קומינא דא' (Ms. O. דומא) the decay of the flour-substance; v. פוחח. [V. also אומא end.]

\***אומא** nation, v. אומא.

**אומא**, **אומא**, **אומא** f. (אומי, Af. אומי) *the of administering an oath, swearing, imprecation*. Ta. Y. Lev. V, 1; 4.—\*Targ. Y. II, Deut. XXVII, 15 וכו' וכו' (Var. פומהום, ed. Vien. קתו corr. acc.) they opened their imprecation with a blessing.

**אומד** m. (אמד) *estimate, guess, measuring by in sight, approximate assessment; medical opinion as to the nature of injuries*. Men. 54<sup>b</sup> בא' may be a apart (for the priest) by estimating (without measuring the quantity. Snh. IV, 5 ומשומה מן א' from mere position or hear-say. Ib. 78<sup>b</sup> א' אחר א' the to estimate (medical opinion declaring an inflicted injury fatal) cannot be upset by a second more favorable opinion (if erroneously formed under the resemblance of recovery); v. אמד.—Ib. א' האמצעי the (second) opinion intermediate between the first opinion and the fatal result.

**אומדות** f. same, adv. *by guess-work*. Y. Taan. IV, 68<sup>c</sup> top דא' שלא that one must judge from mere guess (appearance). Aboth I, 16<sup>a</sup> לעשר א' אל in giving tithes do not give (even) to such by guessing (but measure accurately).

**אומדנא** m. ch.—h. אמדנא. FKam. 41<sup>a</sup>; a. fr.—Pl. אמדנא Snh. 78<sup>b</sup>.

**אומיה** f. (b. h. אומיה; אמיה to join, v. אם) *people, nation, government*. Ab. Zar. 18<sup>a</sup> א' this (Roman) government; a. fr.—Pl. אומיה nation; gentiles (contrad. to





חזקה, חזק, חזק, m. (b. h.; ו'א, v. foreg.; cmp. חזק, חזק, חזק, a. next w.) *possession, power*. Tosef. Ab. Zar. III, 16 (IV, beg.) כתב לו אונן if he (the seller of the slave) wrote to him (gave him in writing) the liberty of his disposal of himself, i. e. that the slave, if he should run away from the buyer, would not be claimed by him who sold him; Git. 43<sup>b</sup> כתב עליו אונן (read אליו or לו). Ib. מאי אונן what means 'his own possession'? Ans. He wrote to him this, 'If thou run away from him (the purchaser), I have nothing to do with thee. Ib. 85<sup>b</sup>.—[Y. B. Mets. I, end, 8<sup>a</sup>; Y. Kid. I, 60<sup>c</sup> אונן, v. אונן. V. אונן.]

**אָוונט, אָוונט, אָוונט** m. (v. foreg. ws.; cmp. גַּנְג, *ganġ*, a. *ganġa*, [עֵבֶר, *ganġa*], *night-lodging, station* for travellers (v. Sm. Ant. s. v. Mansio). Naz. 7<sup>a</sup> אָוונט כל day every station. B. Mets. 79<sup>b</sup>; Ab. Zar. 65<sup>a</sup> מֵאָלָה from station to station.—Deut. R. s. 6 she dared to bring disorder into אָוונט של מִכָּל *(pl. אָוונט, v. infra)* the royal head quarters. [Targ. Is. X, 32 (ed. Vien. אָוונט). [Sabb. 157<sup>b</sup> אָוונט, v. אָוונט II.] [Comment. use h. forms אָוונט, pl. אָוונט.]

**אָנאַ** II, אָנאַ pr. n. pl. (v. foreg.) *Avana*, on the Tigris. Kid. 71<sup>b</sup> וַאֲכַבְרָא Ar. ed. Koh (oth. ed. Ar. אַכְבְּרָא); Talm. ed. וַאֲוִינָא [בְּגִלְדָּה] Ohkbara and *Avana* as bordertowns of Babylonia (v. De Sacy Chrest. Ar. I, p. 358 sq.; Koh. in Ar. s. v.).

\***אֲנָא**, אֲנָא pr. n. m. *Nakis Una*(?), a gentile name. Git. 11<sup>a</sup>.

**אָרַן** f. (contr. of **אָרְנָה**, cmp. however **אָרָן**) 1) *ear*, v. pl.—2) *handle* of a vessel. Git. 69<sup>b</sup>, Sabb. 108<sup>a</sup> top—3) *lobe* of a lung. Hull. 59<sup>b</sup>; a. fr.—**Pl. אָרְנִי**. Ib. 38<sup>a</sup> **א' אָרְנִי** moving the ears (as a sign of life in the last stages). Yeb. 60<sup>b</sup> **מִפְּרִיָּהּ . . . תִּפְרֹקֶנָּה** we shall get R. . . out of thy ears, i. e. we shall make thee give up thy authority (a threat of excommunication). Gen. R. s. 45 **תִּפְרֹקֶנָּה דְּאָרְנֵי דְּחִמְרָא** thy ears are those of an ass.—Hull. 47<sup>a</sup> **חֲמִשָּׁה אָרְנֵי דְּלִבָּא** the lungs have five lobes; a. fr. [Later Rabb. literature uses **אָרְנָה**, v. **אָרַם**, for the large lump from which the lobes branch off.] **V. אָרְנִי**.

**Aִנָּה** f. (**Hוֹנָא**, emp.; יוני; cf. *f.*) *oppression, wrong*.  
B. Mets. 58<sup>b</sup> מְמַן אֵינָה וְרָרוּס מֶ' הַזֶּה לְפָנֶיךָ the wrong you  
do by means of words (wounding one's feelings) is worse  
than that by pecuniary imposition. Ib. 59<sup>a</sup> לְפָנֶיךָ  
**Bוֹחֲבָת** אִשְׁתִּי וְכ' ... בְּאַיִנָּה יוֹדֵעַ one should always be on his  
guard not to wound his wife's feeling, for as her tears  
are frequent **אִנָּה עֲמוּקָה** so is her sense of wrong  
(sensibility) deep.—(2.) (law) *imposition, overreaching,*  
*fraudulent representation* (which invalidates the trans-  
action or requires redress); hence, *redress in case of over-*  
*reaching*. Y. B. Mets. IV, 9<sup>d</sup> top, a fr. whoever concludes  
a bargain בְּמִטָּה שֶׂאוֹן לוֹ א' וְכ' with the provision that no  
legal redress shall be resorted to, is notwithstanding  
entitled to redress.—Denomin. Verb. (**אִנָּה**), Hithpa. תִּהְיוּנוּ

אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ m. (אלך) distress, esp. famine.  
Targ. Job V, 11; a. e.

privilege of redem., provided the advantage amounts to one fifth or more of the price charged; if the buyer sues &c. [In Babli the denomin. verb is אָרְיָה, v. אָרַי.]

אֲנִי, v. אֲנִי.

אִוְסַא, v. אֶרְנַא.

\***אֲנִי אֶחָד**, ch.=h. אֲנִי, *oppression, tyranny*. Targ. Ps. LXXIV, 29 (ed. Ven. אֲנִי; h. text אֲנִי!). V. אֲנִי.

אָנײַפֿי v. אונדפי, אונדפא

**אֹנֶה** I to oppress, v. אָנַח, and אֹנֶה.

**אֲדָנָי** II f. (v. אֲדָנִי) *possession, title of possession, deed*. Gen. R. s. 79 (ref. to the letters יד in קְשִׁטָּה Gen. XXXIII, 19) יוֹד הֵא כוֹתֵב הָא' וְיֵי *Yod He* (i. e. the Lord) writes the deed; the Lord bears witness to the deed.—*Pl.* אֲדָנָי. B. Bath. 52<sup>a</sup> וְיִשְׁמְרוּ א' דִּעְדֵי of purchase and other documents were issued in his name.

I. אוֹנִי, v. אוֹנִי, אוֹנִי.

**אֲנִי** (b. h.) pr. n. pl. *Ono*, W. N. W. of Jerusalem.  
Cant. R. to II, 2; Lam. R. to I, 17. Sbh. 11<sup>b</sup> אֲנִי אֲנִי  
Ms. M. (ed. אֲנִי); a. fr. V. אֲנִי II.

אָנזיס, v. אָנזיס

אָנוֹס (v. אָנאָקטִין; ὄνος) *the pulley of the crippled*. Y. Sabb. VI, 8<sup>c</sup>. (Var. הוֹנוֹס.).

**אֲנִימֹס** (ἀνιμῶς) *really! verily!* Lev. R. s. 28, explain. הצרָא (Dan. III, 14); (Ar. אַנְמוֹס, some ed. אַנְמוֹס, corr. acc.); Num. R. s. 15 אַנְמוֹס (Tanh. No. 11 אַנְמוֹס).

אונטלע Tosef. Kel. B. Bath. IV, 6 ed. Zuck., ed.  
אצטלע, Var. אצטלע prob. אצטלע q. v.

אֹנֶאָה, v. אֹנֶה, אֹנֶה, אֹנֶה.

אִיִּירָא. אִיִּירָא. f. אִיִּירָא. (אִיִּירָא) I אִיִּירָא. [The phonetic coincidence with אִיִּירָא produced the peculiar use of our w. in connection with Greek terms, in the Palest. literature.] Gen. R. s. 2 beg. 'אִיִּירָא וּבְטִימָא' in one bill of sale and for the same price. Y. Pes. IV, 31<sup>b</sup> bot. 'אִיִּירָא' (read מִיִּירָא) it is a lease with a title of possession (for the term), and is (for the time being) an acquisition like a purchase. Y. Kid. I, 60<sup>c</sup> (אִיִּירָא a. אִיִּירָא); a. e.—Pl. אִיִּירָא. Gen. R. s. 84, ei—'אִיִּירָא' how many deeds were written for him (how many times was he sold)?, emp. אִיִּירָא. [Midr. Till. to Ps CIV, 24; Pesik. Rosh. Hash. p. 151<sup>a</sup>, v. אִיִּירָא.]

בֵּית א' II אֲנִי pr. n. pl. (Beth) Oni in Palestine,  
prob. identic with אֲנִי. Tosaf. Shebi. VII, 14 א' פֶּתִי  
(ed. Nuckerm. אֲנִי) the unripe

א' אסור t. IV, 46<sup>a</sup> א' אסור  
 א' אסור f. (b. h. אסור; אסור to join,  
 nation, government. Ab. Zar. 18<sup>a</sup> א' אסור this  
 be extradited (be-  
 ment; a: fr.—Pl. אסור; gent 3.



**אָנִיָּה, אָנִיָּה, אָנִיָּה** m. (prob.) of *Oni*, v. *Ony*, or pl. n. in *Onya* (=Ones). Y. *Oni*, I, 41<sup>a</sup> top; Y. *Habb.* I, 8<sup>a</sup>; ib.<sup>d</sup> אָנִיָּה R. Joshua Oni, an Amora.

**אָנִיָּה, אָנִיָּה** v. אָנִיָּה

**אָנִיָּה** f. (=אָנִיָּה) emp. *Book* XLVI, 18; prop. *oppression, wrong, home confiscation, dispossession*. *Pl.* אָנִיָּה Midr. Till. to Ps. CIV, 24 (play on *only* ibid.) יֵהְיוּ אֵלֶּיךָ אֵלֶּיךָ those are the oppressive measures which they inflict upon Israel, which they order to be written out every day. \**Peisk. H. Hash.* p. 181<sup>a</sup>; *Yalk. Jer.* 212 *אָנִיָּה* confessions and fines (*Yalk. Gen.* 191; *Lev. R.* s. 29, a. e. אָנִיָּה, v. *Buber Peisk. l. e. note*).

**אָנִיָּה**, v. אָנִיָּה

**אָנִיָּה** m. *pr. n. pl. Beth-Ungali, Bithynia*, in Asia Minor (emp. *South. Ougri* pp. 292, 422). *Yoma* 10<sup>a</sup> אָנִיָּה הַזֶּה (Ms. M. אָנִיָּה indistinct) oth. Var. v. *Rabb.* D. 8 a. l. note) *Tubul* means B. Ab. Zar. II, 4 (29<sup>a</sup>) choice of אָנִיָּה (Ms. M. אָנִיָּה, אָנִיָּה, *Mish. Naps.* אָנִיָּה, v. *Rabb.* D. 8 a. l.). *Tosef. Shebi.* V, 9 אָנִיָּה (ed. *Zuck.* אָנִיָּה) read אָנִיָּה (אָנִיָּה); *Tosef. Ab. Zar.* IV, 13 אָנִיָּה (Var. אָנִיָּה). *Cmp.* אָנִיָּה a. אָנִיָּה.

**אָנִיָּה** m. pl. (prob. pl. of אָנִיָּה *car*) *bundles of teef flax*. *Sabb.* I, 6. Y. *Shebi.* V, 39<sup>a</sup> bot.; a. e. [Rashi a. *Tosef.* to *Succ.* 13<sup>a</sup> אָנִיָּה as a plur., v. *Rabb.* D. 8 a. l.; *cmp.* אָנִיָּה.]

**אָנִיָּה (אָנִיָּה)** m. (אָנִיָּה) *tyrannus, lord, ruler*. *Targ. Y. Ex.* II, 10; XVIII, 1.

**אָנִיָּה** f. ch.-h. אָנִיָּה *title of possession, deed*. Y. *Taan.* IV, 69<sup>a</sup> יֵהְיוּ אֵלֶּיךָ אֵלֶּיךָ they would send the (forged) deed of sale to the steward; *Lam. R.* to II, 2 (corr. acc.).

**אָנִיָּה** or **אָנִיָּה** f. ch.-h. אָנִיָּה *oppression, wrong*. B. *Bath.* 22<sup>a</sup> אָנִיָּה דְּרַשְׁמָא the wrong inflicted on the king of Edom. *Lev. R.* s. 33, beg. (ref. to *Amos* VII, 7, v. אָנִיָּה) אָנִיָּה דְּרַשְׁמָא upon the wall of (i. e. watching over) the wrongs (in sale and purchase); *cmp.* B. *Meta.* 59<sup>a</sup>.

**אָנִיָּה** read אָנִיָּה m. pl. (אָנִיָּה) *conchas purple shells*. *Targ. Y. Num.* XXXIII, 8; *cmp.* אָנִיָּה.

**אָנִיָּה** *Tosef. Shebu.* VI, 4 ed. *Zuck.*, v. אָנִיָּה

**אָנִיָּה, אָנִיָּה** m. pl. (prob. a nom. gentil., from a trading station named אָנִיָּה, a compound of אָנִיָּה [a. אָנִיָּה?]; *cmp.* אָנִיָּה) *Avankreans (?) traders*. *Succ.* 30<sup>a</sup>. [Ar. identifies our w. with אָנִיָּה which is not in agreement with the context.]

**אָנִיָּה** v. אָנִיָּה

**אָנִיָּה** *Deut. R.* s. 6, read אָנִיָּה

**אָנִיָּה** *Lev. R.* s. 23, v. אָנִיָּה

**אָנִיָּה** m. (אָנִיָּה) *compulsion, force; unavoidable interference, accident*. *Git.* 30<sup>a</sup>, a. e. אָנִיָּה אָנִיָּה the plea

of unavoidable interference cannot be raised in letters of divorce (to which a condition is attached). Y. *M. Kat.* III, 61<sup>a</sup> bot., a. e. אָנִיָּה אָנִיָּה through no fault of his. — *Pl.* אָנִיָּה, *Midr.* III, 1, a. e. אָנִיָּה אָנִיָּה on conditions unavoidably unfulfilled.

**אָנִיָּה** m. ch. (v. אָנִיָּה) *wrong, oppression*. *Targ. Is.* I, VII, 9; 19 אָנִיָּה אָנִיָּה offensive (violent) words (h. *test* אָנִיָּה *cmp.* אָנִיָּה).

**אָנִיָּה** m. ch. (-h. אָנִיָּה, v. אָנִיָּה) *force, wrong, robbery; accident*. *Targ. Y. Gen.* XXXI, 12; a. fr. — *Git.* 24<sup>a</sup> אָנִיָּה אָנִיָּה shall we take into consideration the possibility of an unavoidable accident? — *Pl.* אָנִיָּה *Midr.* 27<sup>a</sup> אָנִיָּה אָנִיָּה (read אָנִיָּה, *Hashi* אָנִיָּה) accidents which may be foreseen.

**אָנִיָּה** m., pl. אָנִיָּה-אָנִיָּה

**אָנִיָּה**, אָנִיָּה a *marble of Proconnesus*, in Mysia, renowned for its marble. *Bath. R.* to I, 6.

**אָנִיָּה, אָנִיָּה** m. (אָנִיָּה) a wooden vessel for the reception of refuse, remnants of eatables &c. *Tosef. Kel. B. Meta.* V, 10. *Cmp.* אָנִיָּה w.

**אָנִיָּה, אָנִיָּה**, v. אָנִיָּה

**אָנִיָּה** I אָנִיָּה m. (אָנִיָּה) *neck, neck (from the neck)*. *Sabb.* 140<sup>b</sup> אָנִיָּה ed. (Ar. 7; Ms. M. אָנִיָּה). *Ber.* 44<sup>b</sup> 7 ed. (Ms. M. אָנִיָּה).

**אָנִיָּה II** m. *hook*, v. אָנִיָּה a. אָנִיָּה

**אָנִיָּה**, v. אָנִיָּה

**אָנִיָּה** m. (אָנִיָּה) 1) *bulk, pile* (in philosophy) a primitive body. *Tanh. Tann.* II אָנִיָּה אָנִיָּה the body of water; אָנִיָּה אָנִיָּה (name ed. אָנִיָּה). 2) *trouble, difficulty, painstaking*. *Gen. R.* s. 12 (ref. to *Neh.* IX, 6 a.) אָנִיָּה אָנִיָּה (ed. אָנִיָּה, corr. acc.) what is all this painstaking (creating the universe &c.) for? Ans. Because 'thou art the Lord who hast chosen Abraham' i. e. for the sake of establishing religion on earth; *cmp.* *Midr. Till.* to *Ps.* CIV, 18.

**אָנִיָּה, אָנִיָּה** f. (v. אָנִיָּה I, a. אָנִיָּה I) 1) *neck-shaped, hook, grapple*. — *Pl.* אָנִיָּה אָנִיָּה *Kel.* XII, 2 (Var. in *Mish.* ed. אָנִיָּה). *Tosef. ib.* B. *Meta.* II, 4 (disting. from אָנִיָּה). — [2] for אָנִיָּה, v. next w.]

**אָנִיָּה** f. (אָנִיָּה, אָנִיָּה) 1) *ounce, one twentieth of a litra*. *Gen. R.* s. 17 אָנִיָּה אָנִיָּה an ounce of silver. *Lam. R.* to I, 1 אָנִיָּה אָנִיָּה (corr. acc.) they bought ounce-wise (pepper). — 2) *trifles, a trifle, particle*. Y. *Taan.* IV, 68<sup>a</sup> top there is not a generation in which there is not (to be atoned for through suffering) אָנִיָּה אָנִיָּה (read אָנִיָּה אָנִיָּה) a particle of the sin of the calf-worship. *Ex. R.* s. 43, beg. אָנִיָּה (corr. acc.). *Gen. R.* s. 29; *Yalk. Gen.* 47; *Job.* 908 (play on אָנִיָּה *Job.* XXII, 30) אָנִיָּה אָנִיָּה only an ounce (of merit) did Noah possess; v. אָנִיָּה — *Pl.* אָנִיָּה *Gen. R.* s. 79.

end (play on the letters of קשיטת Gen. XXXIII, 19) טלאים . . טלאים . . טלאים for one hundred (פ) ounces (of gold) &c. V. אונקא.

אונקיונים, v. אונקיונים.

אונקולוסיא, v. אונקולוסיא.

אונקים, v. אונקים.

אונקל, v. אונקל II.

אונקל ch.=h. אונקל I, hook, &c. Targ. Job. XL, 26.—Pl. אונקל. Targ. Y. Ex. XXVII, 10. Lev. (ed. ירי). Targ. Ez. XL, 43 עֲנָקְלִין (עֲנָקְלִין).—Fem. pl. אונקלון. Targ. Y. Lev. X, 5. Targ. Esth. I, 6.—Targ. Y. II Ex. XXVI, 37 אֲנָקְלִיתָּהוּן their hooks.

אונקלאות plur. of אונקל I.

אונקל II, v. אונקל II.

אונקלוס, אונקלוס pr. n. m. (Ocellus?) Onk'los, the alleged translator of the Pentateuch into Chaldaic, freq. surnamed רִבְרִי the proselyte; often identified with *Aquila*, the alleged author of a Greek translation of the Bible; v. עֲנָקְלִין. Comp. Meg. 3<sup>a</sup>; Ab. Zar. 11<sup>a</sup>, with Tanh. Mishp. 5. Cant. R. to I, 11 אֲנָקְלוֹס q. v.

אונקלוסיא, v. אונקלוסיא.

אונקל I, אונקל f. (אונק, with ל format.;=אונק; corresp. to b. h. לִנְיָ; Greek adapt. ἀγκυλή, LXX Ex. XXVI, 10; comp. אֲנָקְלִין as to contact of the two languages) prop. *little (camel's) neck*, hence 1) *hook, rack*. Kel. XII, 2 א' של כהפין Ar. (ed. אונקלין, אונקליות with adjunct. in the sing., corr. acc.) the carriers' hook attached to their yoke, pole &c. Ib. א' של רגש the hook of the bedstead (used for fastening the girths to the posts); של נקליתין the rack of the bed-curtain, v. נקליתין. Ib. 3 א' שבכותלים hook attached to walls.—T'bul Yom IV, 6 וא' שלהם קיימת and the hook (attached to the now broken yoke) remained unimpaired; a. fr.—Pl. אונקלאות, אונקליות, אונקל, (אונקלין). Tam. III, 5; Mid. III, 5; a. fr.—Kel. I, c.; Tosef. ib. B. Mets. II, 4; v. אונקל.—2) [comp. ἀγκυλή in S.] the load carried on the hook, the farmer's load of sheaves or bunches; comp. בלוניק. Tosef. Maas. Sh. IV, 10. כל הא' the whole load. [Ib. 11 אונקל, אונקל, read with ed. Zuck. [אינפולי].—3) Transf. (medic.) bent cartilage, esp. the cartilage (cart. ensiformis) at the end of the sternum which, being bent inside, presses on the stomach and creates nausea &c. Ab. Zar. 29<sup>a</sup> א' וב' א' you are permitted to lift the cartilage on the Sabbath (by means of a bandage &c.). Ib. א' וב' א' what unklay is meant? Ans. the cartilage in front of the heart; v. איסחובא.

אונקל II, אונקל, נקל, נקל f. (נקל), comp. esp. II Sam. VI, 20 to 22) the light garment, whence, a name for the *easy dress* worn in the house and, under the cloak, in the street, but in which it was unbecoming to appear in public. [Cmp. II Sam. I, c. a. Num. R. s. 4;

a. e.] Y. Yoma VI, 43<sup>d</sup> top אונקל, נקל, for which Mep. 109<sup>b</sup> אונקל. Snh. 82<sup>a</sup> he took off the point of his spear והניחה באונקל (some ed. לִי) and put it (hiding it) in his undergarment. M. Kat. 24<sup>a</sup> א' וב' א' (מטורל אכל) a mourner may walk on the Sabbath within the limits of his house (garden &c.) in the easy dress (showing the rent on account of a death in the family; Rashi). Sabb. 120<sup>a</sup> (garments to be saved from fire on a Sabbath) אונקל; Y. ib. XVI, 15<sup>d</sup> top ניקל.—Meg. IV, 8 (24<sup>b</sup>) א' ביה; (read as) Y. ib. a. Mss. ביה ר' א' the sleeve of his under-dress. [Tosef. Maas. Sh. IV, 11, v. foreg. 2.]

אונקלמוס, v. אונקלמוס.

אונקלסיא, v. אונקלסיא.

אוס Ar. ed. pr., Ms. אים q. v.

אוסא m. pl.; prob. מוסא, name of a tribe. Targ. Ps. CXX, 5, v. אוסיא (some ed. אוניא).

אוסמולין Midr. Sam. ch. XI, v. אסמלי.

אוסיא, אוס' (or או') m. pl. (√ אה soft. into או; comp. אה, אנה; also אפס) nose, nostrils. Sabb. 67<sup>a</sup> ואזריא and on the nostrils of the young lioness. B. Bath. 73<sup>b</sup> רסליק עליה באוסיה אכלה טינא ומיה Ms. R. (ed. incorr., v. Rabb. D. S. a. l.) into whose nostrils a 'mud-eater' (worm) entered, and the fish died. Pes. 112<sup>a</sup> רידא אאוסיא וב' (Ms. M. a. Ar. אפגא) putting the hand to the nose is a step to fear (indicating anxiety). Hull. 67<sup>b</sup> ויערילי באוסיה and they (the worms) creep into its nostrils.

אוס, v. אוס.

אוסיא Pes. 111<sup>a</sup>, v. אסיא.

אוסיא Targ. I Chr. Chr. I, 5; a. e. read with ed. Rahmer מוסא; comp. Yoma 10<sup>a</sup>; Y. Meg. I, 71<sup>b</sup> bot. (h. text קשקש). [Targ. Y. II Gen. X, 2 אנסירא; Gen. R. s. 37 איסניא (misplaced); corr. acc.]

אוסיא f. a. certain portion of meat, v. אוניא.

אוסיא (אוס) f. (οὐσία) substance, (landed) property, farm, estate. Gen. R. s. 49 אוס' (corr. acc.).—Num. R. s. 23 א' וב' א' שפחות מן א' maid-servants from another estate. Y. Taan. IV, 69<sup>a</sup>; Lam. R. to II, 2 א' (corr. acc.). Lev. R. s. 34.—Pl. אוסיות. Ex. R. s. 20: Ch. pl. אוסיות, אוסיות. Lev. R. s. 3, beg. he likes to be called אס' (corr. acc.) lord of many estates; Koh. R. to IV, 6 אוסיות (corr. acc.).

אוסיונים Y. Ab. Zar. V, end, 45<sup>b</sup> רא, read דאוסיונים, v. דאוסיונים.

אוסיות Gen. R. s. 14, end, Ar. ed. pr., read אופיות.

אוסכולי, v. אוסכולי.



*Staph. m. p. Staph. (Gen.-Cov II)* (the  
 glossating | structure of an | caption title, Targ. Po.  
 LXXVIII, 30 (Var. *Staph.*, a *Staph.* (the dork.), Comp. LXX  
*Staph.*, Gen. X, 14; v. Pāra. II, Dist.  
 v. p. 1000, Gen. II, Dist. v. p. 1000.

22022, v. 1108.

101X in the room, room gathering on table, etc.

נח'מ'ל'א. v. נח'מ'ל'א

[illegible]

שָׁנָה (—שָׁנָה) too, also. (Yer. Dial.). Targ. Y. Num.  
NVI, 18; a. fr.—Y. Dem. I, beg. 21' שָׁנָה here too.

718 II m. nature, v. 718.

**עֵץ**, **עֵצָא** f. pl. (= עֵץ Dan. IV, 9; comp. b. h.  
עֵץ & נֶחֱם נֶחֱם) branches, esp. dry twigs, spray-wood.  
Ber. 44<sup>b</sup> מְנַחֵם א' twigs of Persian trees. Hull. 107<sup>a</sup>  
מ' מִפֶּה אר. (ed. עֵץ) a bundle of twigs. B. Mets. 30<sup>b</sup>.  
Git. 61<sup>a</sup> עֵץ וְעוֹלָתוֹ (Ar. עֵץ) throw twigs down (which  
he cut off), and dates fall off (v. Tosaf. s. l.)

**פֶּתַח** f. (דָּחַ m.) (b. h. פָּתַח; v. חָפַץ; comp. פִּתְחִי) face, looks, whence, nature, disposition, ways &c. Y. Shuk. I. 48<sup>a</sup> אַתָּה יוֹדֵל לִפְתּוֹחַ עַל אֶשְׁכּוֹ Ye cannot understand the nature of that people. Lev. R. s. 30 דָּוִד אֵת פֶּתַח אֶרֶץ אֲרָם Ar. ed. Koh. (ed. pr. פֶּתַח, ed. פֶּתַח) David's ways. Y'tamd. Va'sthh. (quot. in Ar.) 'who is that nation' אֵת פֶּתַח אֶרֶץ אֲרָם Ar. ed. Koh. (oth. ed. פֶּתַח) that knows the ways of her God (what he desires &c.). v. Yalk. Deut. 825.—Gen. R. s. 14 עַל נְשָׁמָה וְעַל פֶּתַח n'shamah (breath, soul) means the disposition, character, as people say נֶפֶשׁ טוֹבָה the good nature!

**שִׁטְהָא (שִׁטְהָא)** *f. shēṭā, v. shēṭ, h. h. shēṭ* what  
is blown off, foam, froth. Ab. Zarā 26<sup>a</sup> שִׁטְהָא נֵי מַרְמֶה Ms.  
M. red. שִׁטְהָא, v. Rabb. D. S. a. l., u. Ar. ed. Kohn. s. v.  
**שִׁטְהָא** as the foam of the sea [river], (Ar. as legs on the  
cave), v. שִׁטְהָא, **שִׁטְהָא**. Ib. 79<sup>b</sup> אֲנִי שִׁטְהָא הָיִיתִי (Var. שִׁטְהָא,  
79. v. Rabb.) When you  
Hall. 105<sup>a</sup> שִׁטְהָא 7).

11. 40<sup>th</sup> top פִּינֵס & פִּינֵס an opium drink (prepared by a gentile) is dangerous.

אֵלֶּיךָ וְלֹא־לְבָרֶיךָ

1818

**NOTES** (NOTES) (NOTES) destruction, from LAM.  
R. to III, 13 (expl. NOTES to that, a NOTES NOTES to

(Var מִצְוָה): the children of those he laid to rest, v. מִצְוָה. (Infer to Ruth II to I, 1<sup>st</sup>, v. מִצְוָה a מִצְוָה.)

THE Total. Tot. 11. 4. v. 5784

"אִשְׁתּוֹ אֵלֶיךָ, וְאַתָּה מַעֲרִיב עִמָּהּ לַחֲמוֹץ חֶמֶץ בְּכָל יוֹם  
m. pl. (hyperphore) public records, etc. In B. a 90  
a king wanted לִפְנֵי הַמֶּלֶךְ to present without accom-  
panying the lieutenant-governor (hyparch).

מ. פ. (officials, employees) aboard.  
inside officials, constables. Yisroel Hahak (quest. to Ar. a  
ו' ע"ה) and Kish. Ib. מ. פ. (new ann.) he was  
constables (for her own)

N.I.J. (i.e. Job. 7.1) nature, disposition. Gen.  
 1. 14, and, v. 7.1

1931, 1932, 1933

1-1 in the 1. 18M; darkness. Gen. H. 1. 18M

**Ἰἶσ** m. h. b. 104 v 202 (School) Ἰἶσ m. ref. in Ezech. 1, 13 pr. a. Ἰἶσ, name of an angel. Hag 13—**Ἰἶσ** n. b. 18<sup>a</sup>. R. Ezech. 24<sup>a</sup>—(In Hecgic literature Ἰἶσ and Ἰἶσ are used as the names of a section of the morning prayer; v. Ἰἶσ.)

**פֶּתַח** m. (b. h. פֶּתַח; v. פֶּתַח) form, method, place (In later Hek. method of interpretation פֶּתַח פֶּתַח פֶּתַח, *Id.* פֶּתַח פֶּתַח, *Hek. B. 2, 2, 10* You will soon find out פֶּתַח פֶּתַח פֶּתַח (Yalk. Josh. 7 פֶּתַח) their place (strategic movements). Ab. d'R. Nath. (ad. Tanuag, *Y'vot Shal. p. 12*) פֶּתַח פֶּתַח in its proper way.

NOTE about EN - M. N. EN. They Enk. A. 11.  
— mention that section of the morning papers beginning  
with champagne and describing the engine from  
Y. Ber. V. & bot.

**N.T.N** ch.—*turn, interpretation, qualification.*  
Y. Dem. VI, 25<sup>b</sup> bot. כּוּמְבִּי לִבִּי אֶל לִבִּי לִבִּי אֶל we do not  
recognize an interpretation (of an agreement, so as to  
say, כִּי כּוּמְבִּי לִבִּי אֶל it means as though they had said—);  
no qualification is admissible for an unqualified agreement.

**D'OFAN** m. du. (comp. **OFAN**, a. **OFAN**) palm of the hand. Mekh. B'shall. Vayissa, s. 2, to Ex. XVI, 12 the Manna came down **OFAN** **OFAN** on the hands of the Lord, as if it were to say, the Lord held forth &c. (In some ed. **OFAN**.)

**TOE'N** m. pl., v. foreg.

תוס' נ. ו. תוס' נ.

**ᠨᠠᠭᠤᠨ** (v. **ᠨᠠᠭ**) prop. the large central branch, hence trunk, stalk. See. 32<sup>d</sup> & 33<sup>d</sup> may I not say (as you insist on the palm-branch being *ᠪᠠᠭᠠᠨ*, tied, joined) that I must use the stalk?—Hull. 37<sup>d</sup> lungs resembling **ᠨᠠᠭ** a trunk (in color, touch &c.). Fl. 16<sup>d</sup> **ᠨᠠᠭᠤᠨ** the a Var. written on a trunk (being broken on account of the rough surface=*idle-stalk*).

## הפתק=אופתק, אופתיק

**אָץ** (b. h.;  $\sqrt{\text{אָץ}}$ , v.  $\text{אָץ}$ ; cmp.  $\text{אָץ}$ ; v.  $\text{אָץ}$  a.  $\text{אָץ}$ ) *to be pressed (to press, hurry)*.—Part. **אָץ**, pl. **אָץ** (as from **אָץ**, v.  $\text{אָץ}$ ,  $\text{אָץ}$ ) *squeezed in*. Tosef. Kel. B. Mets. IX, 5 **אָץ** (Var. **אָץ**) when they are squeezed in (tight), they are considered as connected for levitical purposes.

**אָץ**; v. **אָץ** a. **אָץ**.

**אָץ**, v. **אָץ**.

**אָץ** read **אָץ**, v. **אָץ**.

**אָץ**, v. **אָץ**.

**אָץ** m. (b. h.; **אָץ**) *store-house, magazine; provision; hoarded up treasure*. B. Bath 58<sup>a</sup>; Git. 67<sup>a</sup>, v. **אָץ**. Ab. Zar. 40<sup>b</sup>; **אָץ**; a. fr.—Esp. *treasury, the (Roman) government's treasury department* where taxes in kind and money had to be paid. Y. Dem. VI, end, 26<sup>a</sup> **אָץ** and pay for me in the treasury-department. Tosef. Dem. VI, 4 **אָץ** (read **אָץ** and **אָץ** ed. Zuck. (ed. incorr. **אָץ**). Ib. 4 **אָץ** get me a release from the treasury-dep.—Y. Dem. I. c. **אָץ** (read **אָץ**). Ab. Zar. 71<sup>a</sup> **אָץ**, Ms. M. (ed. **אָץ**); cmp. **אָץ**.—Pl. **אָץ**. B. Bath. 11<sup>a</sup> **אָץ** Ms. (ed. **אָץ** omitted); v. **אָץ**.—Hag. 12<sup>b</sup> **אָץ** the stores of snow &c. (in the heavens); a. fr. V. **אָץ**, **אָץ**.

**אָץ** ch. same. Targ. Jerem. XXXVIII, 11; a. fr.—Pl. **אָץ**, **אָץ**. Targ. Gen. XLI, 56; a. e.

**אָץ**, v. **אָץ**.

**אָץ**, read **אָץ**, v. **אָץ**.

**אָץ**, v. **אָץ**.

**אָץ**, v. **אָץ**.

**אָץ**, v. **אָץ**.

**אָץ** f. **אָץ** [?] Ex. R. s. 43, beg.—[Pl. **אָץ**. Ber. 44<sup>a</sup> **אָץ** סולתא, Ar. s. v. **אָץ**, 'than six ounces of fine flour'.—Ed. קריס; Ms. M. omits the entire sentence.]

**אָץ**, v. **אָץ**.

**אָץ** (Muss. **אָץ**) Cant. R. to VII, 8, read **אָץ**. **אָץ** inundating like an Ocean tide; v. **אָץ**.

**אָץ** m. ( $\Omega\lambda\epsilon\alpha\nu\omicron\varsigma$ ) *Ocean, mostly Mediterranean Sea*. Targ. Y. Gen. I, 7; a. e.—Y. Hall. IV, 60<sup>a</sup> bot.; a. fr.—Tanh. Haye 3, and so is **אָץ** the **אָץ** called the Sea of (covering) the dead. [Var. **אָץ**, **אָץ**.]

**אָץ** Af. of **אָץ** ch.

**אָץ** f. (**אָץ**) *raising, [rising]*. Targ. Ps. CXXXIX, 2 [prob. **אָץ**].

## אָץ, read אָץ.

**אָץ**, v. **אָץ**.

**אָץ** I (b. h.;  $\sqrt{\text{אָץ}}$ , v.  $\text{אָץ}$ ; cmp.  $\text{אָץ}$ ,  $\text{אָץ}$ , a. sec. r.  $\text{אָץ}$ ) *to perforate, break through, shine*.—Denom. **אָץ**, **אָץ** &c.

**אָץ** *to be broken through, grow light*. Y. Ber. I, 2<sup>c</sup> **אָץ** from the time the Eastern horizon is broken through, grows light.

**אָץ** I) (neut. v.) *to break through, shine*. Y. ib. III, 6<sup>c</sup> bot. open thy lips **אָץ** and let thy words come forth, speak out boldly. Yoma III, 1 **אָץ** **אָץ** it has grown light all over the Eastern horizon.—**אָץ** *bright countenance*. Num. R. s. 11; a. e.—2) (act. v.) *to enlighten, brighten, make shine*. Y. M. Kat. III, 83<sup>b</sup> **אָץ** (the teacher had opened his (Samuel's) eyes &c. B. Mets. 33<sup>a</sup>. Num. R. I, c. Ib. **אָץ** **אָץ** (fr. Mal. I, 10) making the altar bright (with fire), feeding the fire on the altar. Yoma 73<sup>b</sup>, v. **אָץ**.

**אָץ** ch. same. Part. pass. **אָץ** *clear*. Targ. Prov. IV, 25 **אָץ**, **אָץ**, v. **אָץ**.

**אָץ** II m. (b. h.; **אָץ**) *breaking forth* (cmp. Is. LVIII, 8) whence 1) *break of day, light, day; fire*; trans. *rise, glory, power, happiness*. Ber. 2<sup>b</sup> **אָץ** the entrance of his day-break (dawn of his eighth day; Tosaf. a. l. the sunset of his seventh day). Y. Pes. I, beg. 27<sup>a</sup> **אָץ** **אָץ** sun-light. Ib. **אָץ** **אָץ** candle light. Keth. 111<sup>b</sup> **אָץ** **אָץ** light of the Law. B. Bath. 4<sup>a</sup> **אָץ** intellectual light of the world (a great man; the Law). Num. R. s. 15 **אָץ** **אָץ** the celestial fire (believed to be the source of all light and fire); a. v. fr. 2) (breaking in of night) *twilight, evening*. Pes. I, 1 **אָץ** **אָץ** on the evening (eve) of the fourteenth day of Nissan; v. discussion ibid. 2<sup>a</sup> sq., about the meaning of our w. R. Hash. 22<sup>b</sup>; Snh. 70<sup>b</sup> **אָץ** the evening following the eventual intercalation, i. e. the evening from the thirtieth of the past to the first of the beginning month.—3) (homil.—**אָץ**) *rue*. Gen. R. a. 20<sup>a</sup> in the Pentat. of R. M. it read **אָץ** (in place of **אָץ** Gen. III, 21) this alludes to the garments of Adam resembling the rue, wide below and narrow above; Ar. (Rashi diff.).

**אָץ** I m. (b. h.; **אָץ**) *prop. light, flame*; esp. Pl. *the Urim and Tummim* in the High-priest's breast-plate. Yoma 73<sup>b</sup> **אָץ** **אָץ** they, called *Urim* because they give their Ch. pl. **אָץ**, way (not ambiguous as the oracles' be called **אָץ** 44<sup>c</sup>. Sot. IX, 12. Y. Kid. IV, beg. R. to IV, 6 **אָץ** **אָץ**).

**אָץ** II m. (= **אָץ** q. v.) *cho* **אָץ** **אָץ** chaff of barley; (Y. Sg<sup>b</sup> **אָץ**, read **אָץ**).

**אָץ** I ch.—**אָץ**, Pl. **אָץ** XXVII, 21; a. e. Ar. ed. pr., read **אָץ**.

**אָץ** II m. (h. **אָץ**) *sh* (read **אָץ**, v. **אָץ**).



**אִרְיָא** f. (v. אִרְיָא, teaching, decision. Targ. Ps. VII, 20; a. e.

**אִרְיָא** m. (b. h. אִרְיָא to braid, interleave &c.); pl. אִרְיָא m. (v. אִרְיָא) makes, void spaces, intervals. Babb. 101<sup>a</sup> אִרְיָא קָרַי (some ed. אִרְיָא) reads and bairushes. Babb. 85<sup>b</sup> בֵּין קָרַי לֹא יָדַע what has Sh'vilnai (a woman) to do between the reads and the bairushes? (prov. for suspicious movements of women). B. Bath. 5<sup>a</sup>, v. אִרְיָא.

**אִרְיָא** m. (b. h. אִרְיָא, v. אִרְיָא, comp. אִרְיָא, אִרְיָא) bristly, nettle or a similar plant (corresp. to h. אִרְיָא). Targ. II, Keth. II, 7 (Ar. אִרְיָא).

**אִרְיָא**, pl. אִרְיָא m. (v. אִרְיָא; comp. אִרְיָא) bulrushes. Babb. 101<sup>a</sup> קָרַי אִרְיָא (some ed. אִרְיָא) reads and bairushes. Babb. 85<sup>b</sup> בֵּין קָרַי לֹא יָדַע what has Sh'vilnai (a woman) to do between the reads and the bairushes? (prov. for suspicious movements of women). B. Bath. 5<sup>a</sup>, v. אִרְיָא.

**אִרְיָא** m. pl. (v. אִרְיָא) name of a seasoning weed. Erub. 34<sup>a</sup>.

**אִרְיָא** Keth. 12<sup>a</sup>, אִרְיָא, read אִרְיָא or אִרְיָא, v. אִרְיָא.

**אִרְיָא**, Keth. 67<sup>a</sup> אִרְיָא (Ms. אִרְיָא, ed. אִרְיָא) prob. pr. n. pl. *Urdaya, Rodaya*, [or identical with (foreg. w. l.)].

**אִרְיָא**, v. אִרְיָא.

**אִרְיָא** m. (= אִרְיָא, אִרְיָא) crushing tool, pestle. Targ. Prov. XXVII, 22 some ed. (oth. אִרְיָא q. v.). [The entire verse is corrupted, combining the traditional vers. with one from which LXX is translated.]

**אִרְיָא** f. (v. אִרְיָא, and its hebr. phonet. equival. אִרְיָא) frag. Koh. R. to V, 8. Lev. R. s. 22 (אִרְיָא fem.).

**אִרְיָא**, v. אִרְיָא.

**אִרְיָא** f. (v. אִרְיָא) a disease of the tongue, rana (frag). Y. Sabb. XIV, 14<sup>a</sup> top.

**אִרְיָא** I f. (b. h. אִרְיָא) light, sun. Y. Pes. II, 29<sup>a</sup> אִרְיָא clear as the sun. Zeb. 19<sup>a</sup>, a. e. אִרְיָא at day-break. Gen. R. s. 3 beg.; a. fr.—Chald. Adv. אִרְיָא at first sight, apparently. Keth. 54<sup>b</sup> אִרְיָא אִרְיָא אִרְיָא apparently it would run (agreed with Samuel. אִרְיָא but when you consider &c. Huz. 108<sup>a</sup>).

**אִרְיָא** m. (b. h. אִרְיָא, II Kings IV, 39; II, 40<sup>a</sup> top אִרְיָא אִרְיָא comp. Plin. XX, 13 quot. in Löw gentile) is dangerous. R. s. 20 אִרְיָא aue; v. אִרְיָא II, 8.]

**אִרְיָא**, v. אִרְיָא.

**אִרְיָא** twigs, v. אִרְיָא.

**אִרְיָא** (אִרְיָא) R. to III, 13 (expl. אִרְיָא).

**אִרְיָא**, v. אִרְיָא ch. a. אִרְיָא.

**אִרְיָא**, v. אִרְיָא.

**אִרְיָא**, a surname, prob. אִרְיָא m. (b. h. אִרְיָא) (some ed. אִרְיָא) v. אִרְיָא, v. אִרְיָא. Y. Keth. VII, beg. 27<sup>a</sup> אִרְיָא (Ms. אִרְיָא) room-wine is permitted in the Sabbath year.

**אִרְיָא**, v. אִרְיָא.

**אִרְיָא** m. (comp. אִרְיָא, b. h. אִרְיָא to be hard) rice. Ber. 37<sup>a</sup>; a. fr.—Pes. 10<sup>a</sup> (opinions as to its classification with ref. to Passover laws). Comp. אִרְיָא.

**אִרְיָא**, **אִרְיָא**, **אִרְיָא** ch. same. Targ. Y. Num. XV, 10 אִרְיָא—Y. Keth. III, 2<sup>a</sup> אִרְיָא אִרְיָא אִרְיָא (Ms. M. אִרְיָא; lb. 31<sup>a</sup> top אִרְיָא, corr. acc.). lb. 116<sup>a</sup> אִרְיָא.

**אִרְיָא**, **אִרְיָא** m. (b. h. אִרְיָא) a slender young animal, esp. the young of the gazelle or any similar animal (Rothm). Targ. Cant. II, 9 אִרְיָא (h. text אִרְיָא). Zeb. 113<sup>a</sup> אִרְיָא אִרְיָא (read אִרְיָא); B. Bath. 75<sup>b</sup> (corr. as Zeb. I. a.; v. Babb. D. 8. a. l. note) a young antelope one day old. Num. R. s. 11; Cant. R. to II, 9; Pesik. R. s. 15 אִרְיָא אִרְיָא (pl.) young deer.—**אִרְיָא**, **אִרְיָא**; **אִרְיָא**, **אִרְיָא**; Targ. Cant. IV, 8; VII, 4. B. Bath. 74<sup>b</sup> אִרְיָא אִרְיָא (Ms. M. אִרְיָא) sea-gazelle.—[2] **אִרְיָא**, v. אִרְיָא.]

**אִרְיָא**, **אִרְיָא** m. pl. (אִרְיָא) a rice dish (prepared with wine). [Oth. equ. cedar-fruits, milled.] Y. Maas. Sh. II, beg. 53<sup>b</sup>. Y. Yoma VIII, 45<sup>a</sup> top; Y. Shebu. III, 34<sup>b</sup> bot. אִרְיָא (corr. acc.).

**אִרְיָא**, **אִרְיָא** m. (b. h. אִרְיָא, אִרְיָא) may/orary, esp. guest. Ber. 58<sup>a</sup>; a. fr.—Euphem. menstruation. Mid. 16<sup>a</sup> (comp. Gen. XVIII, 11 orah). Lev. R. s. 4—**אִרְיָא**, **אִרְיָא**—**אִרְיָא** the invitation of guests, hospitality. Sabb. 127<sup>a</sup>; a. fr.

**אִרְיָא**, **אִרְיָא**, **אִרְיָא** c. h. אִרְיָא road, path, way. Targ. Jud. V, 6; a. fr.—אִרְיָא אִרְיָא אִרְיָא custom. Ab. Zar. 2<sup>a</sup>; a. fr.—אִרְיָא אִרְיָא a usual incident. Git. 29<sup>a</sup>; a. fr.—אִרְיָא אִרְיָא אִרְיָא &c. on thy road (this road &c. i. e. by the way, occasionally, incidentally). Ber. 2<sup>a</sup>. Sh. 95<sup>b</sup>; a. fr.—Gen. R. s. 100 אִרְיָא אִרְיָא for the journey (death). Targ. Y. II, Gen. XXXV, 9 אִרְיָא אִרְיָא the way of the world (death).—**אִרְיָא**, **אִרְיָא**; **אִרְיָא**, **אִרְיָא**; Targ. Jud. I. c. Targ. Y. II Gen. XLIX, 17; a. e.—Sh. 100<sup>a</sup> אִרְיָא אִרְיָא אִרְיָא stealing in Ms. M., v. Babb. D. 8. a. l. note) thou hast shown the thieves the ways (of stealing).—[אִרְיָא guest, v. אִרְיָא.]

**אִרְיָא** pr. n. m. (b. h.) Uri, an Amora. Y. Ber. II, beg. 4<sup>a</sup> אִרְיָא אִרְיָא R. Huna in the name of R. U.

**אִרְיָא** Af. of אִרְיָא.

**אִרְיָא** teaching, v. אִרְיָא.

דמשה the Mosaic dispensation (opp. א' אחרית new dispensation, v. און).—דאורייתא (sub. חלכה=h. מן an enactment founded on the Bible text, opp. דרבנן. Succ. 44<sup>a</sup> לולב דא' Lulab, the law concerning which is Biblical &c.; a. fr.—מדאורייתא, adv. *biblically, according to the Biblical law*, opp. מדרבנן. Pes. 10<sup>a</sup>; a. fr.—2) the Torah, the scroll containing the Pentateuch, used at divine service. Y. Yoma VII, 44<sup>b</sup> top כר חיא תרא אוריא when you have no more than one scroll. Y. Meg. IV, 75<sup>b</sup> bot.; Y. Sot. VII, end, 22<sup>a</sup> כר חוירא אורייתא (corr. as Y. Yoma l. c.). Ib. תמן מייבלין א—הא וב' there (in Babylon) the Torah is carried to the Resh Galutha.—אורייתא a scholar, man of learning. Yoma 78<sup>a</sup>. Hag. 14<sup>a</sup> אריא (corr. acc.); v. next w.

אָרֶה f. (b. h. אָרָה q. v.; אָרֶה, אָרָה) *pile of plucked plants, stalk, shed containing feed* (dist. fr. אָרֶז granary).—*Pl.* אָרֶזֶת (אָרֶזֶת). Tosef. Maasr. II, 20 ed. Zuck. (Var. אָרֶזֶת); ib. Erub. VI (V), 4; Erub. 55<sup>b</sup> Ar. (ed. אָרֶזֶת, אָרֶזֶת, v. Rabb. D. S. a. 1. note). [In bibl. h. אָרֶזֶת *crib, stable* q. v.]

**אָרְיָה, אָרְיָה** ch. (=b. h. אָרְיָה) *crib; stable*. Targ. Is. I, 3 (h. text אָרְיָה q. v.).—Snh. 98<sup>b</sup> בְּאִרְיָה... a horse is placed at his (the ox's) crib, i. e. Israel is displaced and other nations feed on his soil.—M. Kat. 10<sup>b</sup> לְבִנְיָהּ to build a stable (during the festive week). [Targ. II Esth. VI, 10; 11 אָרְיָה, read אָרְיָה *stable*.]—*Pl.* אָרְיָה, אָרְיָה, אָרְיָה (אָרְיָה). Targ. II Chr. IX, 25; I Kings V, 6. Targ. II Esth. l. c. אָרְיָה prob. sing.; a. e.

**אֹרֶיָא** or **אֹרֶיָא** III m. (horreum, pl. horrea, ὄρετον, ὄρετον; v. Sm. Ant. s. v.) *store-house, store* (of all kinds). Tanh. B'resh. 7 **שְׁלִי בִּזְכוּתָא** all my stores are in that ship.—**Pl. אֹרֶיָא** (ch. form). Targ. I Chr. XXI, 13.—**אֹרֶיָא** (h. form). Targ. II Chr. XXXII, 28 (h. text מִסְכְּנוֹת). V. **אֹרֶיָא**, **אֹרֶיָא** (מִסְכְּנוֹת).

**אֲרִיאֵל** pr. n. *Uriel*, name of an angel. Targ. Y.  
Deut. XXXIV, 6.—Num. R. s. 2.

I. אורחין, v. אורחין.

אִרְיָא I, II, v. אִרְיָא.

אֲזַרְיָהּ, v. אֲזַרְיָה.

II. אורחין, v. אורחין.

אורינא, v. אורינא.

אֶרֶץ, v. אֶרֶץ II h. a. ch.

אורייתא, אורייתא (אורייתא), אורייתא, אורייתא  
 1) instruction (the Law, Bible-verse. Targ. Lev. VI, 7; a. fr.  
 —אורייתא (דברי תורה) religious discourse, lesson,  
 remarks &c. Y. B. Bath. VIII, 16<sup>a</sup> אורייתא; Y. Taan. III,  
 66<sup>c</sup> bot. אורייתא... —Y. Snh. I, 18<sup>c</sup> אפלטנין במילי דא' he  
 entertained them with religious discussions. Y. Hor. III,  
 beg. 47<sup>a</sup> אורייתא בך מילא be prepared for a religious  
 discourse. Y. Shek. III, 47<sup>c</sup> top מא' אורייתא שמעת what  
 novel interpretation hast thou heard? Y. Yeb. II, 4<sup>a</sup> ת  
 אורייתא מן הדא אורייתא from what verse?—Taan. 4<sup>a</sup> מרחק...  
 it is the zeal of study that makes him warm (ex-  
 cited). Kid. 71<sup>b</sup> אורייתא כשר' my instruction is accept-  
 able, but my daughters are not desired. Sabb. 116<sup>b</sup>

**אֲדָרְיָאן** *m. same*; 1) the Law. Sabb. 31<sup>b</sup>. Ib. 88<sup>a</sup> **אֲדָרְיָאן** *the threefold law (Pentat., Proph., Hagiogr.)*. —2) *scholarship, authority to teach and judge*. Ber. 12<sup>a</sup> **אֲדָרְיָאן** *ed. (Ms. M. אֲדָרְיָאן; v. foreg. w.—[3] \*authority, office. Gen. R. s. 50 אֲדָרְיָאן ed. (Ar. חֲדָרְיָאן, Lev. R. s. 26 מִתּוֹרֵן place of office. V. מִתּוֹרֵן.)*

אוריין II, אוריין (v. foreg.) pr. n. m. *Oryan*,  
*Oryon*. Esth. R. beg. אבא א, Abba O. (cmp. אבא). Y.  
 Sabb. X, 12<sup>d</sup> top רצחק בר אוריין.

\* **אֲרִיזוֹן** f. (v. foreg. ws.) *officer's or teacher's chair*.  
M. Kat. 21<sup>b</sup>; 27<sup>a</sup> א' גְּרִיזָה Ms. M. (v. Rabb. D. S. a. 1;  
ed. אַרִיז) a high (teacher's) chair. V. אַרִיזוֹן.

**אָרריר** m. (horrearius, ὁρραρίος, v. אָרר, אָרריר, אָרריר) *store-keeper*, used in the sense of אָרריר. Y. B. Bath. IV, beg. 14<sup>c</sup> מקום הא' (Tosef. ibid. III, 3 ביה הארלירין) the clothes-keeper's room.—**אָרריר**. Y. l. c. אורור; (corr. acc.) Toh. VIII, 7 אורירין (corr. acc.; Tosef. ib. VII, 8 אורירין).

**אֲרִיִּירָא** ch. same.—*Pl.* אֲרִיִּירָא. Targ. I Chr. XXVII, 25; XXVI, 22 (ed. Rahm. אֲרִיִּירָא, corr. acc.; Var. אֲרִיִּירָא, h. text אֲרִיִּירָא).

אורחא, v. אורייתא.

I. אֶרֶץ v. אֶרֶץ, אֶרֶץ.

אורחא, v. אוריתא.

א. ריכות

יִתְנָה

(of הַ)



**STERN** ch. comm. Gal. 44. **שְׁטֵרן** has had a lodging place in Palestine. He is an occasional resident, opp. **שְׁטֵרן** permanent home. Meg. 26<sup>b</sup>; Yoma 12<sup>a</sup> it is

customary to leave empty jars and hides of slaughtered animals באשפיוכנא (ל) in one's inn. Zeb. 61<sup>b</sup> א' היה נקט (Ms. M. נקטא . . . אשפיוכנא, v. Rabb. D. S. a. l.) the Divine fire took up its abode now here and now there. Erub. 53<sup>b</sup> שאל בא' (Rashi בענין שאל בא', read ניה . . . , v. Rabb. D. S. a. l. note 80) inquired after the character of an inn (of his landlord). Ib. (enigmatic inquiry that the landlord might not overhear it) גבר פום דין די מה טיבו Ar. (v. Rabb. l. c. note 90) = אשפיוכנא our inn—what is its character?

אשפיוכנא, אשפיוכנא, v. אשפיוכנא.

אשפיוכנא m. (Denom. of אשפיו, with locat. ק, emp. קא, innkeeper, landlord, host. Meg. 28<sup>a</sup>; Yoma 12<sup>a</sup>; Sot. 37<sup>a</sup>; Zeb. 54<sup>a</sup> ו' נעשה א' Benjamin became the host of the Divine Presence (the Temple being partly situated in his territory).

אשפיוכנא, אשפיוכנא ch. same. Zeb. 18<sup>b</sup> (the son of) אשפיוכנא (Ms. M. only אשפיוכנא) בר אשפיוכנא his host. Snh. 7<sup>b</sup> bot. Yoma 78<sup>a</sup> פיוכנא . . . Ms. M. (ed. . . .). Bets. 4<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup>, v. אשפיוכנא. —Fem. אשפיוכנא hostess. Ber. 18<sup>b</sup> ed. Ms. M. (בר אשפיוכנא).

אשפיוכנא pr. n. f. (9) Ushparti. Taan. 24<sup>b</sup> Ms. (ed. אשפיו, v. Rabb. D. S. a. l. note, a. Var. lect. ibid.).

אשקקא, v. אשקקא.

אשקקא, v. אשקקא.

אשקקא I אוית (b. h.; v. אוית, v. אוית; emp. אוית, a. אוית, v. also Ges. H. Dict. s. v.) to join, fit.

Nif. אוית (b. h.) to be suited, pleased, whence to be gratified, to enjoy. Y. Ber. III, 6<sup>c</sup> top ראה אה עצמי he dreamt he felt sexual gratification; Y. Yoma VII, 44<sup>d</sup> bot.; Y. Taan. I, 64<sup>c</sup> bot.—Y. Bets. I, 61<sup>a</sup> כל שאתה רשאי לעשות whatever you are permitted to make use of on Holy Days.—Fut. אוית Ber. VIII, 6 עד שאתה לאור until being near enough to enjoy its light. Y. Ab. Zar. I, 39<sup>c</sup> top, a. e., differences as to spelling אוית or אוית.—Denom. אוית, אוית, אוית.

אשקקא II c. (b. h.; v. אוית II, אוית; 1) mark, sign, emblem; test, signal, military ensign. Hag. 16<sup>a</sup> (play on Deut. XXXIII, 2; emp. foreg.) אוית הוא ו' He is the ensign among his myriads; v. אוית. M. Kat. 25<sup>b</sup> ו' forsake us not in the symbolic trial of bitter waters (in our trials). Pl. אוית. Kil. IX, 10 אוית the marks which the weavers &c. put on goods in their charge. B. Kam. 119<sup>b</sup> you must not buy from the dyer דגמא לא א' ולא דגמא either tests (pieces cut off to test the color) or samples (as specimens of color).—2) letter, writing, symbol. B. Bath. 15<sup>a</sup> אות אחת one letter. Sabb. 103<sup>a</sup>; a. fr.—Pl. אוית (fr. אוית or אוית). Kid. 30<sup>a</sup> הא סופרים כל הא recorded (or counted) all the letters of the Torah. Snh. X, 1 השם באותיותיו the Divine Name with the letters in which it is written (Jehovah). Kid. 71<sup>a</sup> שם בן ארבע א' the quadrilateral

Name; emp. שם.—Lev. R. s. 26, beg. א' eight letters. Sabb. XII, 3; a. fr.—Transf. notes, documents. Tosef. Kid. I, 7; B. Bath. 75<sup>b</sup>; a. e.

אשקקא III (b. h., v. אשקקא) only with pronominal suffix 1) indicating the objective case, אשקקא me, אשקקא thee, &c. —2) with pronom. suffix of third person, for emphasizing the subject, אשקקא he himself, this one, the same, he who &c. Gen. R. s. 2, beg. רשע לו א' ו' the latter now sat there confounded &c. Y. Git. VI, 47<sup>d</sup> ענין on this very subject (divorce). Sabb. 13<sup>b</sup> ו' זכור אותו האיש ו' may that man be remembered for good. Ber. V, 3 באותה שעה in that hour; a. fr.—אשקקא euphem. for pudenda. Nid. 47<sup>b</sup>. Git. 69<sup>b</sup>; a. e.—אשקקא the law concerning the killing of the young with its mother on the same day (Lev. XXII, 28). Hull. V, 1; a. fr.—Pl. אוית. Y. Meg. IV, 74<sup>d</sup> כל א' שבעה א' those laws delivered orally. Keth. 4<sup>a</sup> א' all those days; a. fr. [In later writings אשקקא is freq. used for Jesus of Nazareth.

אשקקא f. (רחב) sitting down, sitting. Targ. Ps. CXXXIX, 2.

אשקקא, Cant. R. to III, 11, read אשקקא as Ex. R. s. 35, end.

\*אשקקא f. night-bird, owl. Targ. Y. Lev. XI, 18 (Targ. O. ib. ביהא q. v.; Targ. Y. Deut. XIV, 18 צדקה). [Perh. corrupt. of באותה v. באותה.]

אשקקא, v. אשקקא.

אשקקא, v. אשקקא.

אשקקא Y. Snh. II, 20<sup>c</sup> bot. read אשקקא, v. אשקקא.

אשקקא to kindle, v. אוית.

\*אשקקא or אשקקא m. sea-eagle (emp. עזא). Targ. Y. Deut. XIV, 12 Ar. (ed. בר גזא, בר גזא; h. text עזא).

אשקקא, v. אוית.

\*אשקקא m. glass (v. אשקקא). Keth. 77<sup>b</sup> דא גירדא Ar. parings of glass (ed. אשקקא).

אשקקא, v. אוית.

אשקקא, v. אוית.

אשקקא Ithpe. prefix of verbs with prim. lit. אשקקא as fr. וויג &c.

אשקקא (=אשקקא; emp. אוית I, אוית I, אוית I) to be cut off; to go apart, be gone. Sabb. 34<sup>b</sup>; a. fr. ואשקקא ואשקקא they differ (emp. פלג), each following his own principle (or consistent with opinions elsewhere expressed). Ned. 41<sup>a</sup> ששה אשקקא (Rashi אשקקא) six of them are gone (escaped his memory). Bets. 10<sup>b</sup> אשקקא disappeared (Ms. M. אוית; 11<sup>a</sup> אוית). Meil. 17<sup>b</sup> אשקקא Ar. (read אשקקא, ed. אוית) he went out and away. V. אשקקא.



8778 (strong) (it is) deserved comp. 1881. Dec. 11. 6.  
— II. Note 116. If the landlaid said, I lost you, this lot  
(as it is) 74 it is a (divine) decree, i. e. it is the tenant's  
misfortune that the lost fell in, and he has no claims.  
V. Gen. II. Dict. p. v.

NESTLIN, v. nest w.

רָדַד (77) *shaking, trembling*. Targ. Job.  
XII, 8 Ms. (ed. רָדַד, constr. רָדָּ . . .).

**ΣΥΛΛΕΓΕΙΝ, ΣΥΛΛΕΓΩ** ( *hlype* or *hlypa* of  
 573) rising. Targ. Job. XIII, 11. Ib. XLi, 17 Ma. Var.,  
 v. 573.

תנ"ך, ח. חזק.

נחמן, v. נחמן.

**ἸΠΠΗΝ** ( ἸΠΠΗ ) 1) *forwarning, prohibition, esp. the explicit prohibition ('thou shalt not') in the Bible, required for punishing trespassers.* Y. Peah I, 16<sup>a</sup> top ἸΠΠבּ א' a biblical admonition against calumny. Num. B. s. 7 (play on *sere* Num. XI, 30) א' א' א' א' it shall be a warning to you. Yeb. 3<sup>b</sup> א' א' א' א' we learn here the legal prohibition, whence do we derive the penalty? a. fr.—*Pl. ἸΠΠΗ*. Kerith. III, 10; a. fr.—2) *enlightenment.* Cant. B. to VII, 8, v. א'.

שָׁמַר, שָׁמַר ch. as foreg. 1. Shalom, 2d  
the preservation, and the legal prohibition concerning it, is  
to be derived from this verse.—*Pl. Yoma* VIII,  
45<sup>a</sup> 3 *rlb* three prohibitory verses.

חֲסִידָא, חֲסִידָא m. ch. lxx. 227) *hyssop*. Neg. XIV, 6 פֶּסֶח (Ar. חֲסִידָא) Greek *hyssop*. Salm. XIV, 5 (תוֹרַת חֲסִידָא, חֲסִידָא (read two words, Ms. O., v. Rabb. D. 8. a. l. note 4); a. fr.—*Hy. חֲסִידָא* M. Kat. 25<sup>b</sup> אֵין חֲסִידָא *hyssop* (moss) on the wall (common humanity); v. Rabb.

שִׁבְעָה, שִׁבְעָה ch. same. Targ. Ex. XII, 22; a. c.

תָּסַח, תָּסַח a. (b. h.; תָּסַח) *girdle, belt*. M. Kat. 14<sup>a</sup> תָּסַח his girdle (around his house-gown) testifies for him (that he has no more than the shirt he is washing). Tosaf. Shebu. V, 12 sq.; a. s.—*תָּסַח* תָּסַח Gen. B. s. 100 תָּסַח תָּסַח they loosened the girdles of their loins (in mourning sympathy). [Ch. תָּסַח.]

חֲבִירִי, חֲבִירִי ch. same. Sot. I, 17<sup>b</sup> top חֲבִירִי  
 חֲבִירִי חֲבִירִי my belt, and my son's belt and that of  
 his father in law; Num. R. s. 9 (p. 232<sup>b</sup> ed. Amst.); Y. Peah  
 VII, 20<sup>a</sup> bot. (corr. acc.); cmp. Midr. Sam. ch. XIII.

**TS, NIS** (= **TS**, v. **TS** a. **TS**) to heat (make steam). Dan. III, 10; 22.—Targ. Is. XXXIII, 4 **TS** (Regia **TS**) and they shall heat cloaths, even so thereof (h. text **TS**, v. **TS**; comp. Ezech. XXXIX, 9). 1b. XLIV, 25 (for baking): a. e.—Y. Ter. VIII, end, 46 a bath house **TS** which he had heated for seven days. Koh. R. to II, 8; a. e. **TS** that entertained the fires in them.—Lev. R. s. 28, and **TS**

Mr. (read Mr. Pa.) and his (Hanna) went and made him over and cleaned him (with the brush)

Thrs. 778 (cont. of 777) to be heated. On R. 1  
65 to 7000 ~~was~~ <sup>was</sup> I commented that the bath-house  
to be heated. It was then they went off, and the bath-  
houses were heated (some of 7000 & 7000).

278 v. 278

**XIX**, 16 Targ. to Gen. XXIII, 16 Targ.  
of weapons, quiet. Targ Jer V, 16. Targ Is XIX, 3  
(ed. Van. Targ). V. Targ. to Deut. XXIII, 16 Targ.

**TAH** (Af. of *put*, v. *put*, *put*) to tie up. Ksh. H. to VIII. I <sup>1</sup> *taht* 'I have to tie up my hand. (Talk Ksh. 97. *put*, *put*, *put*, Y. *put* & *put* *put* *put* his hand was tied; comp. Mod. 49<sup>th</sup>.)

**שְׁמִי** (h. *h. = שמעיה*, *שמעיה*) 1) *remembrance*, mention of the Name, recitation of prayer, reference. Y. Ber. V, 9<sup>b</sup> שְׁמִי שָׁמַיָּה וְהָיָה (the reference to rain (in the second section of the eighteen benedictions) which is an expression of satisfaction (plenty), opp. *שְׁמִי*, the prayer for rain (in the ninth benediction) which is an expression of anxiety.—Y. Meg. III, 74<sup>b</sup> *לֹא יִשְׁמַע שְׁמִי* *בְּיָמֵינוּ* that the recitation (of the events commemorated on Purim) precede the celebration thereof.—2) (v. *שְׁמִי*) the Divine Name, Tetragrammaton. Num. R. a. 2, beg. the students *בְּיָמֵינוּ* *לֹא יִשְׁמַע שְׁמִי* point out the Div. Name with their fingers; Cant. R. to II, 4 *לֹא יִשְׁמַע שְׁמִי* skips the Div. Name in recitation of *loanna*.—*Pl.* *שְׁמִי*. Yoma 6<sup>a</sup> *לֹא יִשְׁמַע שְׁמִי* in which the Div. N. frequently occurs. Y. Ber. III, 6.—Y. Sabb. XVI, 15<sup>a</sup> bot.; Bab. *ibid.* 116<sup>a</sup> *לֹא יִשְׁמַע שְׁמִי* you must cut out the Div. N. occurring in them (the heretic writings). Y. Taan. II, 65<sup>a</sup> *לֹא יִשְׁמַע שְׁמִי* eighteen times that the Tetragrammaton appears in the Psalm *Habu* (XXIX). Num. R. a. 2, beg.; a. fr.

הָיָה לָךְ, לָךְ, לָךְ (Th. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 83

**אזל II** (=זל; v. Ezek. XXVII, 19; זל) to spin, weave. B. Mets. 24<sup>b</sup> קיבורא דאזלי ביה אזלור a skein which the net-weavers had used; v. זל II. Denom. אִזְלָא a. next w.

**אזלור** m. (foreg.) weaver. Pl. אִזְלורי. B. Mets. 24<sup>b</sup> (some ed. אזלור corr. acc.), v. foreg.

\* **אזליא** m. pl. (=זל) running waters, waves. Targ. O. Ex. XV, 8 (Var. אִזְלָא; Y. אִזְלָא).

**אזמאומא**, v. אִזְמָא.

**אזמורד**, v. אִזְמָרֵד.

**אזמל**, v. אִזְמָל.

**אזמרקדן** (אזמרקדן) **אזמרקדא**, **אזמרקדא** m. (αἰμαράγδος, αἰμαράγδος) emerald, a jewel (also colored crystal; v. זמרקד a. זמרקדן). Targ. Job. XLII, 13. Targ. O. Ex. XXVIII, 18 (Targ. Y. ib. אִזְמָרְקֵדָן); a. e. Ex. R. s. 38, end אִזְמָרְקֵדָן.

**אז** Targ. Is. XXXIII, 4, third pers. pl. of אָזַע, v. אָזַע.

**אזן** m. (b. h.; אזן to be pointed, cut, emp. v. אזן. 1) ear. B. Kam. 79<sup>b</sup> א' של משה human ear, opp. Divine perception. Y. Sabb. I, 3<sup>b</sup> top; a. fr.—2) handle. Cant. R. beg. א' ולא דר' לה א' ו' but had no handle and could not be carried; a. fr.—Du. אִזְנִים 1) ears. Lev. R. s. 32, beg. א' לדרך the road has ears (be on your guard in speaking); a. fr.—2) handles. Kel. IV, 3, v. גיסטרא; a. fr.—3) אִזְנִים or א' swollen glands of the throat (Rashi). Ab. Zar. 28<sup>b</sup> א'; Y. ib. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top א' בנות.

**אזניות**, v. אִזְנִיּוֹת.

**אזר** (b. h.; אזר, emp. וזר, אזר) to put around, girdle; to strengthen.

*Hithpa.* אִזְרֵיתָ to gird, strengthen one's self. Ber. 16<sup>b</sup> ו' ו' and gird thyself with thy mercy.

**אזרח** m. (b. h.; אזר=זרע) [planted], native, citizen. Succ. 28<sup>a</sup> א' זה א' if it read ezrah (Lev. XXIII, 42), it would mean every native (man or woman); a. fr.—Pl. אִזְרָחִים. Sifra Emor, end.—Fem. אִזְרָחִית, pl. אִזְרָחִיּוֹת. Succ. l. c.

**אזרעא** f. (b. h. אִזְרֵעָא) arm. Targ. Y. II. Num. XXXI, 50; v. אִזְרֵעָא.

\* **אזרודא**, **אזר** m. (זרד) attachment, handle. Pl. אִזְרוֹדָא. Targ. Y. Ex. XXV, 12 ed. Vien. (oth. ed. אִזְרוֹדָא; ib. XXXVII, 3 אִזְרוֹדָא, v. Ibn Ezra comment. a. l.).

**אזר I** m. (b. h.; אחא; emp. אב) brother, kinsman; fellow, equal, fellow-believer &c. Meg. 11<sup>b</sup> (play on āhashverosh, Ahasverus) אִזְרֵי טַל דַּאשׁ ו' a brother (in cruelty)

to the chief tyrant (Nebucadn.); a. fr.—Pl. אִזְרֵי. Gen. R. s. 89, beg. (play on āhu, Gen. XLI, 2) in years of plenty ו' חבירוות נשנו א' ו' people are brotherly to each other. Ib. s. 99 אִזְרֵי דפחא ו' brothers to the degraded woman (Dinah), . . . but not to Joseph; a. fr.—Cant. R. to VIII, 1 אִזְרֵי שני brother and sister.

**אזר, אחא, אחא** ch. same. Targ. fr.—Pl. אִזְרֵי. Targ. Gen. XIII, 8; a. e.—אִזְרֵי Yeb. 65<sup>b</sup>.—Y. Yoma VI, 43<sup>d</sup> אִזְרֵי our brothers.

**אז II** interj. 1) (b. h.) exclamation of sorrow, Oh! Meg. 11<sup>a</sup> (play on āhashverosh; v. אִזְרֵי) א' לראשו א' woe upon his head. Snh. 102<sup>b</sup> (play on Ahab אִזְרֵי) א' a subject of grief to the Lord, and father (friend) of idolatry.—2) (=Syr.) exclamation of joy, Ah! Targ. Is. XLIV, 16 (הִיאֵהָ).

**אחא, אחא** 1) brother; v. אחא.—2) pr. n. m. Aha. Arakh. 22<sup>b</sup>; Keth. 88<sup>a</sup>, surnamed שר הברית superintendent of the palace. Y. Ber. II, 5<sup>a</sup> R. A. surnamed Roba; a. many others. Y. Taan. II, 65<sup>a</sup> bot.; a. v. fr.

**אחאי** pr. n. m. Ahai. Hull. 59<sup>b</sup>.

**אחבא, אחבא** m. (contr. of אחי אבא) father's brother, uncle. Targ. Jer. XXXII, 7 אִחְבִּיקִי thy uncle. Targ. O. Lev. X, 4 (Ms. I a. III אִחְבִּיקִי אבא; Targ. Y. אִחְבִּיקִי q. v.); a. e. Yeb. 21<sup>b</sup> Ar. s. v. אחבא (ed. (בר דוד).

**אחד** m., אחא f. (b. h.; v. next w., a. חד) one. [Freq. represented by 'א.] Kid. 50<sup>b</sup>, a. fr. אחא בבה simultaneously, v. III. Peah III, 3 א' המהליק מאתה ד' ו' (Ms. M. 'בא) he who takes out onions with a unity of hand, i. e. all of them for one purpose. Ber. 61<sup>b</sup>, a. fr. אחא כמה כל אחא כמה (abbr. (אכא) how much against one, i. e. how much the more.—אחד . . . אחד both . . . as well as. Tem. I, 1 א' האנשים ו' both, men as well as women. Y. Keth. V, 29<sup>d</sup> top אחא ו' ואחא ו' the one as well as the other; a. fr.—אחד, אחד at the same time. Tosef. Neg. I, 11; sq. Sot. 8<sup>a</sup>; a. fr.—Yoma I, 7 ו' ו' and cool thyself for once, for a change, v. חד.—Pl. אִחְדִּים 1) singular, unique. Yalk. Gen. 62 (ref. to דברים אחדים Gen. XI, 1) they spoke words א' א' against two only ones (ref. to Gen. Ezek. XXXIII, 24 a. Deut. VI, 4) [corr. acc. Gen. R. s. 38].—2) (emp. אחד) closed up, mysterious. Gen. R. l. c. (Yalk. l. c. אִחְדִּים v. next w.).

**אחד** (sec. r. of חד, v. חד I) to join, close. Part. pass. אחד, pl. אִחְדִּים 1) closed up, mysterious. Yalk. Gen. 62, v. foreg.—2) joined, united. Gen. R. s. 38 (ref. to Gen. XI, 1, v. foreg.) א' common goods, communism.

**אחד**, Pa. אחד, אחד ch. (v. foreg.) 1) (corresp. to h. א' א' emp. h. אחד) 1) to close (the door), to lock up; to seize, capture. Targ. Is. XXII, 22 אחד. Ib. אחד (fut.).—Targ. Deut. XXI, 19 אחד (Pa.; Var. אחד Pe.). Targ. Am. III, 5; a. fr.—Snh. 26<sup>a</sup> bot., a. e. אחד אחד locked the door. Pes. 111<sup>b</sup> אחד אחד





אחזיבה, v. (2) חזיבין.

**אָחַת, אָחַי** (*חָו*, emp. חבב) *to unite*. Part. pass. **אָחֵי** *united*. Num. R. s. 13, beg. **אֶחָיוֹ אָחַי** they shall be united with him (around his table).

*Pi.* אָחַת *to join; to sew together* (with fine stitches); comp. אָחַד I. Gen. R. s. 39 beg. אַבְרָהָם שָׂא' אֶת יוֹב' Abraham who united all mankind into a brotherhood (by the belief in one God), כּוֹחַ שְׂהוּא מִפְּתָח וּב' like one who sews &c., v. *infra*. Ex. R. s. 40, end.—Esp. *to mend, by stitching, the rent of the garment torn in mourning*. M. Kat. 22<sup>b</sup>; a. fr. Ib. 26<sup>a</sup> לְאַחֲוֵן *to stitch them together*.

*Hithpa.* a. *Nithpa.* הִתְחַבְּרָה, הִתְחַבְּרָה 1) *to be joined; to be stitched together.* Num. R. s. 13, beg. (play on אֲחֻזֵּי Cant. V, 1) הִתְחַבְּרָה לִי וּבִי they were joined to me (I joined them) in the captivity. Gen. R. s. 68 הִתְחַבְּרָה, v. אָבָן. M. Kat. 26<sup>a</sup> אֵין מִתְחַבְּרִין must not be stitched together.— 2) *to be joined by grafting, to grow together.* Y. Kil. I, 27<sup>a</sup> top הֵן נִבְּרָא וּבִי they (the two seeds) combine. Y. Shebi. II, end, 34<sup>a</sup> bot. Y. Orl. I, 61<sup>a</sup> bot.

**אָר** ch., *Pa.* אָר as foreg. *Pi.* Targ. Koh. III, 7  
לְאַחֵזָה to sew together.

**חָתַן** 1) part. pass. of **חָתַן** q. v.—2) (=ח. **חָתַן**, v. **חָתַן**) *singled out, devoted, betrothed*. Targ. O. Lev. XIX, 20. Targ. Ps. CXIV, 2. Targ. Cant. VI, 9.

וַיִּקְחוּ (אחר) *taking possession, capture*. Meg. 6<sup>a</sup>  
 הָיוּ קוֹרְבֵּי אֹתוֹ אַחֲרָיו מִגְדַּל צֹר Ms. (ed. שר, Ar. שר)  
 they recorded the act (of taking the place afterwards  
 called Cæsarea) as the capture of Migdal Tsor.

אֶתְיָדָה II f. (h. אֶתְיָדָה) *enigma*.—Pl. אֶתְיָדָה Dan.  
V, 12.

**אַחִיָּה** (b. h.) pr. n. m. *Ahiyah*, several men of various periods. 1) Shek. V, 1 **אָ אַל הַסִּבִּים** A. superintendent of the Temple libations (wines, oils).—2) Ber. 63<sup>b</sup> A., a Babylonian scholar opposing Palestine authorities.—3) **רַבִּי אַחִיָּה** R. A., a Tannai. M. Kat. 20<sup>a</sup>; a. e. Ibid.<sup>b</sup> **רַבִּי הִיָּא** R. Hiya (although a Chald. abbreviation of *Ahiyah*) and R. A. are two different persons.

**אֲחִיּוֹת** pl. of אחות.

**חַיִּיּוּת** f. (חיי) *reanimation, resurrection*. Targ.  
Hos. VI, 2 . . . חַיִּיּוּת *resurrection of &c.*; a. e.

**אֶחָי** pr. n. m. *Aḥai* (v. אֶחָי). Kid. 22<sup>b</sup>.

אֶתְיָה, v. אֶתְיָה.

**לִּצְחֹק** *to laugh*, v. **לִצְחָק**.

**אֶחָדָיו** f. (חָיִל) *chills and fever, trembling*. Git. 70<sup>a</sup>  
(explained, as 'fire of the bones'). Ber. 32<sup>a</sup> (play on יִחָיִל  
Ex. XXXII, 11). [Ib. 12<sup>b</sup> אֶחָדָיו Af. of חָיִל II.]

אָהִים, אַ פֿאַר pr. n. pl. *K'far Ahim*. Men. 85<sup>a</sup>.  
Tosef. ib. IX, 2 אָהִים.

**אַחֲנִית** f., pl. **אַחֲנִיּוֹת** (prob. to be read **אַחֲנִיּוֹת**, v. **אַחֲנִיָּא**) *plums*. Y. Dem. II, 22<sup>d</sup> top.

\* **אַחֲלֵת** f. (חָלַל) *defilement* of a priest's daughter, v. **חָלַלָהּ**. Shh. 66<sup>b</sup> וְאִם חָלַלָהּ אַחֲלֵתָהּ וְאִם אִם חָלַלָהּ אַחֲלֵתָהּ if her first defilement occurred in whoredom (not in wedlock with one degraded).

\* **אֶתְמִיחָה** f. (cmp. h. **תִּמְחָה**) *pot, closed vessel*. Pl. **אֶתְמִיחִת**. Targ. Esth. I, 4.

**אַדָּמָר** m. (תָּמָר) *ruby*, name of a jewel in the High-priest's breast-plate. Targ. Cant. V, 14; v. סַמְקָן.

III. תִּימְרָא m., Ar., v. אֶתְמָרָא, אֶתְמָרָא.

**אַחַמְתָּה** pr. n. pl. *Ahm'tha, Ecbatana*, capital of Media. Ezra VI, 2, v. **אַחַמְתָּה**; v. Schr. K. A. T. p. 378.

אח"ס, a formula representing a permutation of letters wherein the first (א) interchanges with the eighth (ח) and with the fifteenth (ט); the second (ב) with the ninth (ט) and with the sixteenth (פ), &c. Sabb. 104<sup>a</sup> אני חס עליהם מפני שבטטו=אח"ס בט"ז גר"ז בליק I shall spare them because they resisted sensual temptations; v. גר"ז.

**אֲחֻזָּתָא, אֲחֻזָּתָא** f. (חסן) *property, inheritance*.  
Targ. Lev. XIV, 34; a. e.—B. Bath. 133<sup>b</sup> א' עוברי א' who  
unlawfully pass an inheritance from one hand to another.

אַחֲרָיָהּ (b. h.; denom. of אַחֲרֵי) 1) *to be behind*, v. Pi.  
—2) (euphem.) *to cover* (of camels). B. Bath. 93<sup>b</sup>; Shebu.  
34<sup>a</sup>; Shn. 37<sup>b</sup> (Ms. M. B. Bath. l. c. ירדיר). Tosef. B. Kam.  
III, 8 אחריר.

*Pi.* אָהר, אָהר to tarry, hesitate; to set behind. Pes. IX, 9 אָם אָהרִי if I should be late. Y. Yoma III, 40<sup>c</sup> top בּוּ מַעֲשֶׂה א' the text orders a later action after it. Y. Ned. X, 42<sup>ab</sup> א' בְּמִירָדָה he tarried in standing, i. e. was the last to sit down. Gen. R. s. 81, beg. אָם אָת דָּרִי if one procrastinates the fulfillment of his vow; a. fr.

*Pu.* (and *Hof.*) **אֶחָדָהּ** *to be postponed, be done late, be placed later.* Y. Yoma III, 40<sup>e</sup> **בְּכָל מֵאוּחָר** *יהיה* would belong to things to be done later. Ib. **יִאוּחָר** *אין מוקדם וְאוּחָר בְּחֹרֶת*—let it be done later than &c.—there is no ‘earlier’ or ‘later’ (no chronological order) in the events or laws of the Scripture. Pes. 6<sup>b</sup>; a. e.; Y. Sot. VIII, 22<sup>d</sup> **מֵאוּחָר**—Shebi. X, 5, a. fr. **מֵאוּחָר** (a document) *postdated*, opp. **מִקְדָּם** *antedated*. B. Mets. V, 10 **מֵאוּחָרָהּ** *postpaid* interests.

**אַחֲרֵי** ch. same. 1) *to be behind*. 2) *\*to cover*. Targ. Jer. V, 8 (of steeds, h. text מֵאַחֲרֵיהֶם; some ed. אַחֲרֵי for אַחֲרֵי).

*Pa.* as foreg. *Pi.*, to tarry; to retard. Targ. O. Gen. XXXIV, 19; a. fr. Sabb. 119<sup>a</sup> אַתָּה תִּקַּח take ye a later meal (on Sabbaths).

*Af.* אֶתְּ same. Targ. II Sam. XX, 5; a. fr.—[Targ. Prov. XXIII, 30 מִיִּתְּרִי, מִיִּתְּרִי Part. *Af.* or *Pa.* of יִתְּ= 'מִתְּרִי, 'מִתְּרִי.]

\**Ithpe.* אִתְּפַּע, contr. אִתְּפַּע to be delayed. Targ. Y. I Deut. I, 2; cmp. however ib. v. 6, v. אִתְּפַּע.





אחרת v. אחר.

אחשדרפניא נין m. pl. (h. גרים . . . .) *satraps*, Persian governors. Dan. III, 2; a. e.—Cant. R. to VII, 9.

אחת v. אחד.

אחת (אחת) אחת f. ch.=h. אחד. Targ. Jer. XXII, 18; a. fr.—Pes. 4<sup>a</sup>; a. fr.—Pl. אחותא. Targ. Job. I, 4 (ed. אחת); a. e.—Yeb. 32<sup>b</sup>. Sabb. 13<sup>a</sup>. Yeb. 66<sup>a</sup> top (*twin sisters*).

א"ח, אטב"ח *Atbah*, a formula of combination or interchange of two letters the numerical sum of which is either ten (e. g. א"ח=1+9; ח"ב=2+8) or one hundred (e. g. א"ח=10+90; ח"ב=20+80=100), whereby ח and נ, remain isolated or substitute each other. Ex. R. s. 15 (allusion to ח Num. XXIII, 9).—Succ. 52<sup>b</sup> באטב"ח (של ר' חייא) קורין כ' לסודו מנזן in the *Atbah* (of R. Hiya) *sahadah* finds a substitute in *manon* (v. Prov. XXIX, 21).

אפא m. (אטט, cmp. אפא=b. h. אפא, pl. אפאים), pl. אפאים *plough-shares*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. אפאים (Is. II, 4) לא' (Ar. by cler. err. אפאים).

אפא, Af. אפא, v. אפא.

אפא (אפא) m. (אפא, v. אפא) *ring, hook, clasp*. Men. 32<sup>a</sup> רסיפא א' clasp for fastening the leaves of books while reading.—Pl. אפא (אפא). Sabb. 98<sup>a</sup> Ar. אפא (ed. באטב"ח אפא, some ed. באטב"ח אפא, corr. acc., Ms. M. only באטב"ח, margin אפא; v. Rabb. D. S. a. l.). Num. R. s. 6 (in Hebr. diction) א' של ברזל iron clasps (to fasten the boards on the wagon).

אפ"ח v. אפ"ח.

אפא v. אפא.

אפא m. (b. h.; אפא, v. אפא) *thorn*. Gen. R. s. 100. Sot. 13<sup>a</sup>.—Y. Ned. VI, end 40<sup>a</sup> מדבר הא' the desert of *Atad*.—Pl. אפא. Shebi. VII, 5; a. e. [V. Sm. Ant. s. v. Carduus.]

אפא, אפא ch. same. Targ. Gen. L, 10.—Targ. Ps. LVIII, 10. Ms. (ed. אפא); a. e.—Pl. אפא. Targ. O. Gen. III, 18. (Y. אפא). Targ. Hos. X, 8 (some ed. אפא).

אפא (abbrev. of אפא, v. אפא) 1) *on account of, because of, for the sake of* (h. בגלל). א' מידר they fined the inadvertent transgressor for the sake of the wilful one (in order to prevent wilful sin). Git. 53<sup>b</sup>; a. fr.—2) (in questions expressing surprise, indignation) *is it because? do you mean to say?* Ib. 7<sup>a</sup> לא א' א' דענא do I not know it myself? Ib. 30<sup>b</sup> ברשיע עסקין א' is it with wicked men we have to deal? (i. e. shall we presume deliberate sin?); a. v. fr.

אפא, אפא m. (cmp. b. h. אפא; prob. fr. טור to spin; for oth. etym. v. Ges. H. Dict. s. v. אפא) *rope*,

*chord*. Targ. Josh. II, 15. Targ. Job. XXX, 11 (ed. give all var. combined, v. אפא).—R. Hash. 23<sup>a</sup> א' דכוחא (some ed. אפא pl.) flaxrope.—Pl. אפא. Targ. I Kings XX, 31; a. fr. [Tosef. Maasr. III, 8 אפא ed., ed. Zuck. אפא, Var. אפא q. v.]

אפא m. (cmp. אפא; v. Sm. Ant. s. v.) *tunny-fish*. Hull. 66<sup>b</sup>; Ab. Zar. 39<sup>a</sup> Ms. M. (ed. אפא). Tosef. Hull. III (IV), 27 אפא ed. Zuck. (Var. אפא). Ib. Kel. B. Mets. II, 17 ליטול בשינס (read as) Hull. 25<sup>a</sup> לחטתו בטי' to polish a vessel with the skin of a tunny. \*Cant. R. to I, 7 כמה מיני אפא וכ' (read אפא; Ex. R. s. 2 מוטה) how many kinds of tunny fish hast thou prepared for the lying-in among them? V. אפא.

אפא Keth. 61<sup>a</sup> bot., v. אפא.

אפא v. אפא.

אפא Hall. IV, 11 (12) Ar., Ms. M.; ed. Talm. Y. א' בן, Mishn. אפא; Tem. 21<sup>a</sup> Ar., ed. אפא q. v.

אפא, v. אפא.

אפא, אפא m. (ετοιμος) *present, ready*. Targ. Y. Num. XI, 28; a. fr.—Gen. R. s. 48 it does not read עומד (standing) but נצב (placed on his post), i. e. א' ready (to proceed). Cant. R. to II, 9 א'. Gen. R. s. 100.

אפא v. אפא.

אפא v. next w.

אפא m. (neut., or accus. of ετιμητος) (something) *invaluable, priceless*. Y. Peah I, 15<sup>d</sup> bot. חד מרגלי (read א' (הרא) טבא a pearl worth a priceless treasure. Gen. R. s. 35 end מרגלי אפא. \*Ruth R. next to I, 18 מרגלי אפא read מרגלי אפא an invaluable pearl.

אפא v. next w.

אפא, אפא f. (ετοιμασία) *well secured and supplied station*. Num. R. s. 16, end.

\*אפא (אפא) m. pl. (a contr. of אפא) *herbs selected for planting purposes*. Tosef. Maasr. III, 8 אפא ed. Zuck. (Var. אפא; ed. אפא). Y. ib. V, beg. 51<sup>c</sup> אפא. Cmp. אפא.

\*אפא m. (אפא, cmp. אפא) *drop-like cavity in the cheese*. Pl. אפא. Ab. Zar. 35<sup>b</sup> א' Ar. (ed. אפא) between the holes.

אפא Af. of אפא.

אפא, אפא m. (אפא) *jest*. Erub. 68<sup>b</sup> א' אפא derision and jest (Ar. s. Ms. Oxf. אפא).

אפא f., const. אפא (אפא) *throwing, casting*. אפא א' stoning to death. Arg. Y. Ex. XXI, 17; a. e.



**XXII** (b. h. '30) Interj. *Ha' Oh! Woe! Targ. Y. II.*  
*Lev. XXVI, 29.*—*Taan. 7<sup>a</sup>* *וְהָיָה לְךָ* *Oh, for such a*  
*brilliant mind in such an ugly vessel (body)! R. Hosh.*  
*19<sup>a</sup>* *וְהָיָה לְךָ* *Oh heavens! a. fr. Y. Shab. V, end, 49<sup>b</sup>*  
*וְהָיָה לְךָ* *Oh woe unto me, that I thus see thee! Y. Yeb.*  
*XIII, 14<sup>a</sup> top; a. fr. (Babli, usually 'וְהָיָה לְךָ')*

**אִנְרָא, אִנְרָא, אִנְרָא** (also 'אִנְרָא with Dagesh)  
const. אִנְרָא same. Targ. Prov/XXI, 9; a. fr.—Euth. R. to



1. 17 (Par. 3) אִתְּנָה רִגְלָא root of the palace. (lit. root) (Heb. אִתְּנָה root) v. אִתְּנָה — Pl. אִתְּנָה אִתְּנָה אִתְּנָה Targ. II Kings XIX, 16; a. fr.—Y. Pes. VII, 37 (cont. R. to H. 14 אִתְּנָה אִתְּנָה אִתְּנָה v. אִתְּנָה 1. Lam. II introd. (H. Y. 1. 1) אִתְּנָה אִתְּנָה and they ascend the roof. Pes. 111<sup>b</sup> מִי אִתְּנָה אִתְּנָה those (demons) dwelling on roofs.

אִתְּנָה letter, v. אִתְּנָה

אִתְּנָה אִתְּנָה אִתְּנָה v. אִתְּנָה

אִתְּנָה v. אִתְּנָה

אִתְּנָה אִתְּנָה (אִתְּנָה) — h. אִתְּנָה letter &c. Targ. II Kings V, 3; a. fr.—Y. Ned. X, 40<sup>a</sup> a. e. אִתְּנָה אִתְּנָה a letter of honor, recommendation. Babh. 115<sup>b</sup>, a. fr.—B. Meta. 85<sup>b</sup>; Babh. 85<sup>b</sup>; 90<sup>a</sup> (prov.) אִתְּנָה אִתְּנָה אִתְּנָה let him who composed the letter be himself its carrier.—Pl. (of אִתְּנָה) אִתְּנָה Targ. Y. II Num. XXII, 7 38 Targ. Is. XXXIX, 1.—אִתְּנָה אִתְּנָה אִתְּנָה אִתְּנָה אִתְּנָה Targ. I Kings XXI, 9; a. fr.—Y. Keth. II, 26<sup>b</sup> bot. Y. Ned. VI, 40<sup>a</sup> bot. Y. Shh. I, 19<sup>a</sup> top.

אִתְּנָה m. (b. h.; אִתְּנָה, אִתְּנָה, comp. אִתְּנָה, אִתְּנָה) turn, due day, whence 1) *tail fate, reverse*. Gen. R. s. 13, v. אִתְּנָה.—2) *anniversary, idolatrous festival*. Ab. Zar. 7<sup>b</sup> אִתְּנָה אִתְּנָה the very day of their festival.—Pl. אִתְּנָה Ib. 1, 2, a. fr. (אִתְּנָה) אִתְּנָה Ib. 2<sup>a</sup>; Y. Erub. V, beg. 22<sup>a</sup> (controversy as to spelling with א or with ת). [As to cacophonemic designation, comp. אִתְּנָה &c.]

אִתְּנָה אִתְּנָה אִתְּנָה ch. same. Targ. Bath. I, 5. Targ. Prov. VII, 20.

אִתְּנָה II, v. אִתְּנָה a. אִתְּנָה.

אִתְּנָה I, אִתְּנָה f. (—אִתְּנָה, v. אִתְּנָה) hand (only in Targ. Y.) Targ. Y. Deut. IX, 26; a. fr.—Pl. אִתְּנָה אִתְּנָה אִתְּנָה Targ. Ps. XXIV, 4; a. fr.

אִתְּנָה II f. (—אִתְּנָה, v. אִתְּנָה a. אִתְּנָה) this, the same. Y. Erub. III, 21<sup>b</sup> bot. אִתְּנָה אִתְּנָה אִתְּנָה אִתְּנָה אִתְּנָה this proves this is this, this is that, i. e. it is the same. [Ib. אִתְּנָה אִתְּנָה אִתְּנָה]

אִתְּנָה wool, v. אִתְּנָה, a. אִתְּנָה.

אִתְּנָה m. (שֶׁלֶם) water. Sacc. 35<sup>b</sup>; v. אִתְּנָה.

אִתְּנָה v. אִתְּנָה

אִתְּנָה pl. of אִתְּנָה

אִתְּנָה אִתְּנָה pr. n. m. *Idi, Idith*, an Amora. Y. Yoma VII, beg. 44<sup>a</sup>. Shh. 38<sup>a</sup>; a. e.

אִתְּנָה m., אִתְּנָה אִתְּנָה (אִתְּנָה) אִתְּנָה f. (h. אִתְּנָה, אִתְּנָה) 1) *who now? what now? which now?* (*quidnam, quidnam*). Targ. I Sam. VI, 20. Targ. Jer. II, 10, a. fr.—Tam. 32<sup>a</sup> אִתְּנָה אִתְּנָה אִתְּנָה who is to be called wise? Lam. R. to I, 1 (אִתְּנָה 4) אִתְּנָה אִתְּנָה אִתְּנָה show me now which of these is from a white goat &c. Y. Pes. II, 28<sup>a</sup> top אִתְּנָה אִתְּנָה what (passage) now says this (is

this derived from)? Y. Met. V, 30<sup>a</sup> bot. אִתְּנָה אִתְּנָה אִתְּנָה and what is the sin I have committed? Lam. R. to III, 7 אִתְּנָה אִתְּנָה אִתְּנָה by which road did you come? 2) (*aliquis*) *what do you want?* Y. B. Kam. V, beg. 6<sup>a</sup> v. אִתְּנָה.

אִתְּנָה v. אִתְּנָה

אִתְּנָה v. אִתְּנָה

אִתְּנָה m. a. fem. (—אִתְּנָה, with אִתְּנָה growth.) *this, that, from the other, another*. Yob. 42<sup>a</sup>; a. fr. אִתְּנָה אִתְּנָה another (author or *person*) teaches. Ib. 25<sup>b</sup> אִתְּנָה אִתְּנָה in another verse. B. Meta. 98<sup>a</sup> אִתְּנָה אִתְּנָה אִתְּנָה and as to the other (now), I don't know; a. fr.—Pl. אִתְּנָה אִתְּנָה אִתְּנָה those and those, i. e. both. Yob. 8<sup>a</sup>; a. fr.

אִתְּנָה v. אִתְּנָה

אִתְּנָה m. (אִתְּנָה, v. אִתְּנָה) *low-calf, &c., esp. last twisted for a wish*. Babh. II, 3, exp. in Babh. (אִתְּנָה) אִתְּנָה, v. אִתְּנָה 3), in Y. (אִתְּנָה) אִתְּנָה

אִתְּנָה v. אִתְּנָה

אִתְּנָה אִתְּנָה m. (—אִתְּנָה, אִתְּנָה, אִתְּנָה, אִתְּנָה, time—אִתְּנָה *this time, now, to-day*. Targ. Y. Deut. I, 4 *now* with אִתְּנָה.—Yob. 42<sup>a</sup> אִתְּנָה אִתְּנָה *this night*. Tam. 14<sup>a</sup> אִתְּנָה אִתְּנָה *to-day is the Day of Atonement*. Ber. 6<sup>a</sup> אִתְּנָה אִתְּנָה *at this very time (hour)*. Kid. 71<sup>b</sup> אִתְּנָה אִתְּנָה *but now, a-days when there are deceivers*; a. fr.

אִתְּנָה אִתְּנָה v. אִתְּנָה

אִתְּנָה אִתְּנָה, read

אִתְּנָה אִתְּנָה m. *delicatessen a cider of quince jelly*. Y. Shab. III, beg. 35<sup>a</sup>.

אִתְּנָה אִתְּנָה אִתְּנָה אִתְּנָה m. (אִתְּנָה, Assy. *adrinnu*, v. Fred. Del. Hebr. Lang. p. 16; comp. אִתְּנָה) *an enclosure, chamber, esp. dark alcove, bed-room*. Targ. Job XXXVII, 9. Meg. 26<sup>b</sup> אִתְּנָה אִתְּנָה a room where the corpse was placed before burial. B. Bath. 7<sup>a</sup> אִתְּנָה אִתְּנָה ed. (Ma. M. אִתְּנָה אִתְּנָה) *now thou makest my (formerly open) compartment a lightless alcove*. Hull. 52<sup>b</sup>; a. e.—Men. 33<sup>b</sup> (fem.) אִתְּנָה אִתְּנָה a fine room. B. Kam. 36<sup>a</sup>, v. אִתְּנָה Tam. 30<sup>a</sup> אִתְּנָה אִתְּנָה she went up to the bed-room.

אִתְּנָה preceded.

אִתְּנָה v. אִתְּנָה

אִתְּנָה אִתְּנָה

\*אִתְּנָה, Koh. R. to IV, אִתְּנָה אִתְּנָה אִתְּנָה (Var. in Y'dé Mosheh a. l. אִתְּנָה), a corruption of a mutilated clause, part of which is to be found in Dent. R. s. 2 where Prov. XXIV, 21 is reprehended and Solomon is made to emend it with Koh. IV, 8 אִתְּנָה אִתְּנָה אִתְּנָה.

חִירָא ch. same. Targ. Ps. LXXXIX, 52, const.  
אִתְחַד.



נָשָׁא (=שָׂא & שָׂא) where now? (ubiquam). Targ. O.  
Gen. XXXVII, 16 (ed. Berl.); a. e., v. שָׂא & שָׂא.

**איכא** (contr. of אידיש) 1) *there is, there are* (sunt qui). א' דאמרי (abbrev. ד' א.) some say. Hull. 3<sup>b</sup>; a. fr. מא' א' they differ in this &c. Ib. 4<sup>a</sup>; a. fr.—א' למימר what is there to say? how can it be explained? what can you reply? Ib. 12<sup>a</sup> top; a. fr.—\*2) *he who*. Targ. Prov. XIX, 7. [Prob. to be read אינא]

**איכדין** *how then! how!* Targ. O. Deut. I, 12; a. e.; V. אינא.

**איכה** (b. h. = אייכה) 1) *oh how! oh!* Gen. R. s. 19; a. fr.—2) *Ekhah*, name of the Book of Lamentations, also א' רבתי—*Ekhah Rabbathi* (Lam. R.), Midrash Rabbah on Lamentations.

**איכח** 1) *if now; oh that*. Bets. 4<sup>b</sup> top א' דשחא א' אשתחא if I (had given my decision forthwith) I should have made a mistake. Yeb. 46<sup>a</sup>.—Snh. 107<sup>a</sup> וב' א' oh that a muzzle had been put on my enemy's (euphem. for my) mouth! i. e. oh that I never had said this!—2) pr. n. f. *Ikhu*. Taan. 35<sup>a</sup> what is thy name? She said, Ikhu.—Said he נמני כשוריק א' oh that thy joists were sufficiently long!

**איכול** m. (אכל) *consumption, combustion*. Y. Ber. IV, 7<sup>b</sup> top, a. e. איכול א' the consumption on the altar of the pieces of the daily offering; v. אכר. [V. עיכול.]

**איכומא** m. (אכס) *black color, something black*. Y. Sabb. II, 4<sup>d</sup> א' black naphta.

**איכופה** v. אכפה.

**איכן, איכין** (איכא, v. אייכא) *where? also relat. where, &c.* Targ. Gen. XXXVII, 16. Y. Ber. I, 3<sup>b</sup> bot. א' יצאח בה קול where did that divine voice come forth? Ib. III, 6<sup>a</sup> bot. א' למדור one from whom to learn. Ib. IV, 7<sup>a</sup> א' למדור וב' whence did they derive the obligation of three prayers?—א' עד how far? how long? Y. Peah VIII, beg. 20<sup>d</sup>. Cant. R. to VI, 4; a. e. [In Babli ייכן q. v.]

**איכפת, איכפיה** Esth. R. to I, 1<sup>b</sup> א' (Var. איכפה, v. איכפה).

**איכפת** v. אכפה.

**אכר, איכר** m. (b. h., אכר, כר, comp. פכר) *husbandman, farm-laborer*. Arakh. VI, 3 (23<sup>b</sup>) א' אם היה א' (Mish. אכ) if he is a husbandman; a. e.—Pl. איכרים. Y. M. Kat. III, 82<sup>b</sup> bot. איכרי (read איכרי) his farm-hands. [V. איכרי.]

**איכרא, איכר** ch. same. Targ. Is. XXI, 10; a. e.—Pl. איכרי, איכרי, איכרי. Targ. Jer. XXXI, 23; a. e.—Erub. 28<sup>b</sup>, v. איכר.—\*Denom. איכריהא f. pl. Erub. 82<sup>b</sup> רשאי א' farmer's leaves; v., however, איכריהא.

**איכרום** v. אכר.

**איכריהא** v. איכר.

**איל, איל** m. (b. h.; איל) *superiority, patronage, arbitration*; v. Midr. Till. to Ps. LXXXVIII, 5. Ib. to Ps. CIV, 29 (ref. to Is. LVII, 19 *peace, peace* &c.) איל but for the peace-making arbitration of the Lord &c.

**איל, איל** m. (b. h.; איל) 1) *ram (the strong)*. B. Kam. 65<sup>b</sup> if one stole א' נלה ונעשה א' a lamb and it grew to be a ram. Ib. א' בן יומו קריר א' a ram one day old is called a ram (*ayil* is used in a general sense, irrespective of age). R. Hash. 16<sup>a</sup>; a. fr.—[\*Pl. אלים. Tosef. R. Hash. III (II), 3 (Var. רעלים).]—\*2) א' קמצא [perh. q. v.] a species of locusts. Eduy. VIII, 4; Pes. 16<sup>a</sup>; Ab. Zar. 37<sup>a</sup> איל ed. (Ms. M. איוול, v. קרר).

**איל** m. (b. h.; prob. fr. עיל=איל, comp. Var. lect. of איל II; comp. איל) [*the climber*], hart. Hull. 28<sup>a</sup>; a. e.

**אילא, אילא** ch.=h. איל 1) *trnsf. 1) beak of a ship* (a beam to which the head of a ram was attached), *pro. Ned. 50<sup>a</sup>*.—2) *projection from a lateral wall, buttress, &c.* Targ. Ezek. XL, 48; a. e. (Var. אלא).—\*3) (comp. איל 2) name of a *worm or mite* in grapes. Sabb. 90<sup>a</sup> איל (Rashi a. Ms. Oxf. איר).

**אילא, אילא, אילא** ch.=h. איל. Targ. O. Deut. XIV, 5; a. fr.—Bekh. 7<sup>b</sup>.—Pl. אילי, אילי, אילי. Targ. Y. Deut. I, c. (ed. Vien. אילין) Targ. Lam. I, 6.

**אילא** pr. n. m. *Ilā* 1) a Tannai. Bekh. IV, 5 (29<sup>a</sup>), a medical expert ביבנה כא' like I. in Yabneh.—2) an Amora. Yoma 73<sup>b</sup>; a. fr. [Other forms אילעא, אילי, דילא; v. Frankel M'b'o p. 75<sup>b</sup>.]

**אילא** v. אילא. Y. Shebu. I, 33<sup>b</sup> bot. א' מסתברא דא' v. אילא.

**אילאסרין** v. אילאסר.

**אילה** v. אלה.

**אילה, אילה, אילה** f. (b. h., אילה, v. איל) 1) *hind, roe*. B. Bath. 16<sup>b</sup> top א' wounds with a knife a narrow womb (vagina).—Chald. אומליוא; אומליוא (f.). *first rays (climber) of thyosh*. V, 2.

29<sup>a</sup>. Y. Ber. I, 2<sup>c</sup>; a. fr. IV, 35<sup>a</sup>, v. איל.

**אילתין** v. אילתין, v. אסקופה.

**אילי** v. אלה. v. איל.

**אילי** m. (אירי, Pi.) *the act of stitching together*

with ref. to the rent of garments in mourning. at. II, 83<sup>b</sup> top; a. e.—M. Kat. 26<sup>b</sup> א' אלכסנדר (that). Adrian (invisible) seam.

if th. **אילי** m. (אירי, Pi.) *delay, detention*. Y. Meg. III, a. top.

**אילי** ch. same. Targ. Ps. LXXXIX, 52, const. for **אילי** here.



—וְאִם כֵּן הוּא in the case of one who . . . —וְאִם כֵּן הוּא, כִּי כֵּן הוּא as if, as though. Y. Mea. Sh. V, 16<sup>b</sup> but כִּי כֵּן הוּא as if the Lord were, so to say, asleep, when Israel is in trouble; a. v. fr.—Y. Kil. IV, end, 29<sup>b</sup> כִּי.

שִׁנְיָוִן, שִׁנְיָוִן in (catalogue) record, bill of indictment, sentence stating the crime, verdict. Ex. R. a. 16 22<sup>b</sup> שִׁנְיָוִן I may set aside (cancel) your verdict. Ib. a. 21<sup>a</sup> שִׁנְיָוִן [Cant. acc. Num. R. a. 16 שִׁנְיָוִן; Gen. R. a. 20, beg. שִׁנְיָוִן; Lam. R. to I, 14 שִׁנְיָוִן, שִׁנְיָוִן Ar.; Midr. Till. to Ps. I, 8 שִׁנְיָוִן; Pesik. R. a. 14 שִׁנְיָוִן, שִׁנְיָוִן.]

שִׁנְיָוִן Git. 69<sup>b</sup>, v. שִׁנְיָוִן.

שִׁנְיָוִן f. (שִׁנְיָוִן) lamentation at funeral, ecoria. Targ. Job. III, 7 Me. (ed. שִׁנְיָוִן, h. text שִׁנְיָוִן).

שִׁנְיָוִן-שִׁנְיָוִן, Targ. Y. Num. XIV, 27.

שִׁנְיָוִן, שִׁנְיָוִן, שִׁנְיָוִן 1) (h. h. שִׁנְיָוִן—שִׁנְיָוִן, ch. שִׁנְיָוִן were it not, but for) followed by h. שִׁנְיָוִן, ch. שִׁנְיָוִן, or by a noun without a verb; v. שִׁנְיָוִן. Targ. Y. Deut. I, 1; a. e.—Mekh. B. Shall., Amalek I שִׁנְיָוִן שִׁנְיָוִן א but for Moses, who said &c., a. fr.—2) (followed by a verb without שִׁנְיָוִן or שִׁנְיָוִן h. שִׁנְיָוִן) if, indeed, if. Targ. Koh. VI, 4. Targ. Esth. VII, 4; a. e.—3) שִׁנְיָוִן that! Num. R. a. 2, beg. שִׁנְיָוִן שִׁנְיָוִן א oh that He would allow His love to be a banner over me! [שִׁנְיָוִן as in preceding lines!—4) שִׁנְיָוִן. Targ. Cant. VI, 11 שִׁנְיָוִן א whether the rages among them increase &c.

שִׁנְיָוִן, שִׁנְיָוִן (—preced. with שִׁנְיָוִן—h. שִׁנְיָוִן if not perchance, but for. Targ. Y. Gen. XXXI, 42; a. fr. (in some ed. in two words שִׁנְיָוִן שִׁנְיָוִן).

שִׁנְיָוִן, שִׁנְיָוִן f. (prob. fr. שִׁנְיָוִן; comp. שִׁנְיָוִן a. שִׁנְיָוִן) (the man-like) barren, wombless, incapable of conception. Keth. 11<sup>b</sup> (etymol. from שִׁנְיָוִן שִׁנְיָוִן aylonith means ram-like. Nid. V, 9 (47<sup>b</sup>); a. fr.

שִׁנְיָוִן, שִׁנְיָוִן As Italicus, It. Y. ed. (Bab. שִׁנְיָוִן, corr. acc.); שִׁנְיָוִן. Italian measure. Y. Sabb. XVII, 1 (שִׁנְיָוִן, glass-smelter)

שִׁנְיָוִן Lam. R. to I, 1 (שִׁנְיָוִן), א.

שִׁנְיָוִן m. (שִׁנְיָוִן) 1)—שִׁנְיָוִן—3). Kid. 70<sup>b</sup>.

שִׁנְיָוִן pr. n. m. Ilmon, surname of the <sup>1)</sup> sage, dirge. (coverer of sin). Shh. 44<sup>b</sup>; v. שִׁנְיָוִן. Y.—Y. Sot.

שִׁנְיָוִן m. (שִׁנְיָוִן; comp. שִׁנְיָוִן, a. שִׁנְיָוִן) calamus, Syriac is used for writing (comp. b. h. שִׁנְיָוִן). Tosaf. Kil. III, 1<sup>a</sup> (corr. ed. Zuck. (text שִׁנְיָוִן, prob. שִׁנְיָוִן). Y. Kil. V, en. שִׁנְיָוִן V. שִׁנְיָוִן.

שִׁנְיָוִן f. (foreg.) pencil, tube. Sot. 45<sup>b</sup> שִׁנְיָוִן שִׁנְיָוִן (Y. Sot. IX, 24<sup>b</sup> bcl. a. Ar. שִׁנְיָוִן) a leaden tube (Bar. שִׁנְיָוִן V. שִׁנְיָוִן.

son of Helios) was his name, and the Sun is called a horn &c.]

שִׁנְיָוִן, v. שִׁנְיָוִן.

שִׁנְיָוִן, שִׁנְיָוִן pr. n. pl. (Hellenic) Helio-polis in lower Egypt. Pesik. Vayhu. p. 42<sup>b</sup> Ar. led. שִׁנְיָוִן. Pesik. R. a. 17 שִׁנְיָוִן שִׁנְיָוִן (corr. acc.)

שִׁנְיָוִן (שִׁנְיָוִן) (—שִׁנְיָוִן, and שִׁנְיָוִן—שִׁנְיָוִן) prop. of to say, hence a dialectic term in debate, you do not mean to say, or shall I say? B. Mea. 12<sup>a</sup> שִׁנְיָוִן שִׁנְיָוִן א shall I say (it means) when the debtor contended (his indebtedness)? Kid. 76<sup>a</sup> שִׁנְיָוִן שִׁנְיָוִן what does it refer to? You cannot say it refers to . . . . Sabb. 120<sup>b</sup> (quote ed. שִׁנְיָוִן). Yoma 32<sup>b</sup>; a. v. fr.

שִׁנְיָוִן unless, but for; v. שִׁנְיָוִן.

שִׁנְיָוִן II male, v. שִׁנְיָוִן.

שִׁנְיָוִן, v. שִׁנְיָוִן.

שִׁנְיָוִן Tosaf. Kil. V, 20 ed. Zuck. שִׁנְיָוִן שִׁנְיָוִן, a. שִׁנְיָוִן שִׁנְיָוִן.

שִׁנְיָוִן, v. שִׁנְיָוִן.

שִׁנְיָוִן (שִׁנְיָוִן, שִׁנְיָוִן) com. pl. (h. שִׁנְיָוִן, שִׁנְיָוִן) these, those Targ. Jud. XX, 17; a. e.—Y. Ber. V, 9<sup>a</sup> שִׁנְיָוִן שִׁנְיָוִן א those who transcribe; a. v. fr.—Y. Eruv. III, 20<sup>a</sup> שִׁנְיָוִן שִׁנְיָוִן insert שִׁנְיָוִן, what are those (names mentioned)?

שִׁנְיָוִן, v. שִׁנְיָוִן.

שִׁנְיָוִן, v. שִׁנְיָוִן.

שִׁנְיָוִן, שִׁנְיָוִן (ch. a. h.; comp. שִׁנְיָוִן) hither, thither. Targ. Y. Num. XXII, 4—שִׁנְיָוִן שִׁנְיָוִן (שִׁנְיָוִן) from now and further on, i. e. after that. Targ. Esth. II, 14. Ber. I, 2; a. fr.—Men. 28<sup>b</sup> שִׁנְיָוִן שִׁנְיָוִן א one in this, another in that direction. Eruv. 55<sup>b</sup>. [Diff. from שִׁנְיָוִן.] V. שִׁנְיָוִן.

שִׁנְיָוִן pr. n. Elmo. Y. Kid. IV, 63<sup>a</sup> top; v. שִׁנְיָוִן.

שִׁנְיָוִן made, v. שִׁנְיָוִן.

שִׁנְיָוִן ch. same, v. שִׁנְיָוִן.

שִׁנְיָוִן, v. שִׁנְיָוִן.

שִׁנְיָוִן m. (comp. b. h. שִׁנְיָוִן oak, v. שִׁנְיָוִן tree. Shab. I, 1, a. e. שִׁנְיָוִן שִׁנְיָוִן a field containing at least three trees within a distance of a S'ah (v. שִׁנְיָוִן). Ib. 3 שִׁנְיָוִן א bearing no edible fruit, opp. שִׁנְיָוִן א—Pes. 115<sup>a</sup> (prov.) שִׁנְיָוִן שִׁנְיָוִן א if you desire to be strangled, be hanged on a large tree, (if you must refer to an authority, select a good one).—H. שִׁנְיָוִן, comst. שִׁנְיָוִן Shab. I, 2 Gen. R. a. 16; a. fr.

שִׁנְיָוִן, שִׁנְיָוִן, שִׁנְיָוִן ch. same. Targ. Gen. I, 11, a. fr.—Ab. Zar. 30<sup>b</sup>, v. שִׁנְיָוִן ch.—H. שִׁנְיָוִן, שִׁנְיָוִן, שִׁנְיָוִן, שִׁנְיָוִן, שִׁנְיָוִן, שִׁנְיָוִן. Targ. Gen. II, 8; a. fr.—Lev. R. a. 12 שִׁנְיָוִן שִׁנְיָוִן (insert שִׁנְיָוִן) א fruits are named after the

אֱלִים. v. אֵלִים.

אֶלְצֶרֶךְ v. אֵילֶסְרֶיךְ

אילפי, v. preced.

אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ, v. אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ.

אֵלֶּה I, v. אֵלֶּה.

**אַיִרְלָהּ** f. (h. **אַיִלָּה**) *hind, roe*.  
Targ. Jer. XIV, 5; a. e. Cant. R. to II, 9; a. e.—  
**דְּשִׁרְתָּא** (v. **אַיִלָּה**) *morning dawn*. Y. Ber. I, 2<sup>c</sup>; a. e.—  
**אַיִרְלָהּ** **אַיִרְלָתָא**. Targ. Ps. XXIX, 9; a. e.

*Pi. אָיִים* (denom. of אָיִם; with על *to impress with awe, forewarn* (witnesses). R. Hash. 20<sup>a</sup> מְאָרְיָם עַל הַדְּוָרִים we may try to intimidate &c. Yoma 4<sup>b</sup> לְאָיִים עָלָיו *to impress him*. Sot. I, 4; a. e.

אִמָּה, v. אִמָּה.

**אִיפֶּה** I *distaff*; v. **אִיפֶּה** II.

**אִימָאָרְס, v. אַמָּאָרְס.**

אִמָּה I *mother*, v. אִמָּה II.

א.מ. v. אִמְתוֹת

אימתן. v. אימהן.

אומולוגריא v. אימולוגים

**אִימִיּוֹם**, v. אָמִיּוֹם. [Tosef. Kid. IV, 8 באִימִיּוֹם read בברימִיּוֹם.]

**אימונים** Koh. R. to VII, 11, v. אִמּוֹנִים.

אִימִרִים Sabb. 141<sup>b</sup>, v. אִמִּירִים.

\* **אִמּוּס** m. (contr. of אִמּוּס-אֶמּוּס; **מָאס**) *disfiguration*. Cant. R. to VII, 9 'א *one disfigured by burns*. שִׁירוֹן and he (Nebucadn.) became &c. [Tanḥ. Tsav. 2 (ed. Buber 3) וּנְעָשָׂה אִמּוּס שִׁירוֹן עָלָיו and the fright (repulsiveness) of a burned face was put upon him. Midr. Till. to Ps. XXII אִמּוּסֵימוֹס, read אֶמּוּסֵמוֹס, *ἔμψυπος, fire-scathed*.]

אמר, v. אימור.

I m. pl. אֱמֻרִים, אֱמֻרִים (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices*. Succ. 55<sup>b</sup> אֲמֻרֵי הַרְגֵּלִים וב' (Mish. ib. אֱמֻרֵי) are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Answ. מִה שֶׁאֵמֹר הַרְגֵּלִים *Emuré* &c. means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar*. Pes. 71<sup>a</sup> אֱמֻרֵי הַגִּיגָה וב' the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

(יטר, מור) II m. pl. 'אימורין, אימורים  
exchange (emp. חליפין as to pl.). בני א' *hostages* in place  
of their parents. Lam. R. to III, 13 ed. (Ar. אימריא q. v.).  
V. also אמורא.

אימורין, v. preced. ws.

\*<sup>א</sup> **אִמְרָה** m. pl. (= אִמְרָתָא, play on אִמְרָה and אִמְרָתָא) *those who go to bed with the setting in of darkness* (a witty expression made up in oppos. to שִׁירֵירִי, v. שִׁיר).  
 R. S. R. s. 47 לְמַדוּ תוֹרָה דֵּא' learn the teachings of those who rested well by night (as better fitted to teach).





אימת, אימת, v. אימת.

**אימתא, אימתא, אימ' m.** (denom. of אימתא) 1) *fear-inspiring, powerful.* Targ. Jud. III, 30.—Pl. אימתא, אימתא, אימתא. Targ. Hab. I, 7. Targ. Gen. XIV, 5 (Y. II, אמרתי, h. text אימתא).—2) *timid.* Y. Meg. III, 74<sup>a</sup> bot. ספרא דהא אימתא וכו' (ed. Krot. אימתא, corr. acc.) the school-master was a timid man and but for R. Abbahu that passed by, he would not have cleared the children out of the premises of the Synagogue. [Hebr. form, v. אימתא.]

**אינ, Pi.** (אינ, v. next w.) to look upon, investigate. B. Bath. 115<sup>a</sup> (play on אינ Ar. (ed. אינ) investigate his family relations. Kid. 4<sup>a</sup>.)

**אינ I m.** (אינ; cmp. אינ) [b. h. naught], something rounded, decorative. Koh. R. to III, 12 expl. as אינ, ref. to the shape of the human buttock, v. אינ.

**אינ II, אינ (b. h. אי; Nün emphat; cmp. אינ) where?** (only with pref. ו or ל) אינ? whence? Y. Snh. X, 28<sup>d</sup> bot; Y. Hag. II, 77<sup>a</sup> bot. אינ? whence and whither?—Aboth III, 1. Gen. R. s. 2 אינ? whence art thou coming? i. e. where hast thou been staying?—Y. Snh. X, 28<sup>b</sup> top אינ? he had (a precedent) to learn from.—Contr. of אינ: מן אינ, v. מן.

**אינ (b. h.; constr. of אינ I) nothing, not.** Ber. 5<sup>a</sup> אינ? (flight, Job V, 7) means nothing else but &c.; a. v. fr.—אינ? not I &c. I do not know; do I not know? B. Mets. 97<sup>b</sup>; a. fr. Ber. l. c. but the Holy One... אינ? is not so; a. fr.—אינ? is it not a legitimate conclusion?, whence so much the more. Y. Naz. VI, 55<sup>a</sup>; a. v. fr.—... מנין? from this I could only prove... whence, however, will you deduct...? Hull. 65<sup>b</sup>; a. fr. [Y. Git. IX, end, 50<sup>d</sup> אינ? read כרב אינ?]

**אינ I or אינ (Syr.=הי, תן) yes, indeed.** Keth. 65<sup>a</sup> אינ? now,—yes, but not before. B. Mets. 98<sup>a</sup> אינ? as regards the one (cow)—well, she died &c.; a. fr.—אינ? is it really so? indeed?, i. e. it cannot be. Hull. 96<sup>b</sup> אינ? it cannot be so; for did not R... say &c.? M. Kat. 20<sup>a</sup>; a. v. fr.

**אינ II, אינ (אם) 1) if, whether.** Targ. Ps. VII, 4; a. e. [Apocoped: אינ q. v.] אינ? (אם תאמר) if thou wilt say (argue). Y. Macc. II, 31<sup>d</sup> bot; a. fr.—אינ? (אם כן היא) if this is (be) the case. Y. Naz. VI, 54<sup>d</sup> bot.—Lam. R. introd. end אינ? if thou remainest here, or &c. Koh. R. to X, 5 אינ? if the (my dying) time comes first, what of it? and if &c.—2) adv. of interrogation, introducing the alternative, cr. Targ. Job VI, 6; a. e.

**אינא c.** (cmp. אינא), followed by י, he who. Targ. Prov. XI, 26; a. e. (also אינא ed.).

**אינב m.** (=b. h. אינב q. v.) berry, an excrescence on the eye. Tosef. Bekh. IV, 2. [Mish. ib. VI, 2 אינב. Talm. ed. 38<sup>ab</sup> ענב (corr. acc.).]

אינבא, v. אינבא.

**אינבא (נגד) prolong! go further!** Git. 58<sup>a</sup> אינבא go one page and a half further; (and you will find it). [Rashi: a little=אינבא, v. אינבא III.]

אינבא, v. אינבא.

**אינבא m.=next w.—Pl.** with suffix of third pers. sing. אינבא. Targ. Ps. CIV, 3 Ms. (ed. אינבא). [The verse is variously corrupted and defective.]

אינבא, v. אינבא.

אינבא, v. אינבא.

אינבא, v. אינבא.

**אינ Y. Git. IX, end, 50<sup>d</sup> אינ, read אינ, v. Bab. ib. 87<sup>b</sup>.**

**אינבא (אינבא) m.** (olivum) wine mixed with honey. Sabb. XX, 2 (139<sup>b</sup>) אינבא Ar. (ed. אינבא, var. in Ms. אינבא, v. Rabb. D. S. a. l. note 20). Ab. Zar. 30<sup>a</sup> defined as a mixture of wine, honey and pepper. Ter. XI, 1 אינבא Ar. (ed. אינבא; Ms. M. אינבא, read אינבא). Y. Sabb. XIV, 14<sup>c</sup> top אינבא.

אינבא, pl. of אינבא.

**אינבא, Gen. R. s. 29 אינבא, a corruption** of אינבא or אינבא, dialect.=אינבא; cmp. Frankel M'bo p. 64<sup>b</sup> אינבא with p. 88<sup>a</sup> אינבא. [Our w. omitted in Yalk. Gen. 47, Job 908.]

**אינבא f. (אנח) sigh, grief.** Targ. II Esth. III, 3. V. אינבא.

**אינבא Tosef. Kil. V, 25, read with** ed. Zuck. אינבא.

אינבא, v. אינבא, v. אינבא.

**אינבא pr. n. m. Ini, an Amora; cmp. אינבא.** Cant. R. to VIII, 11. [Koh. R. to IX, 10 אינבא.]

אינבא, v. אינבא.

**אינבא pr. n. m. (cmp. אינבא) Inya.** Y. Git. I, 43<sup>d</sup> (Y. B. Bath. 16<sup>c</sup> אינבא). V. next w.

**אינבא (אינבא) pr. n. m. Inyani,** an Amora. Y. Yoma III, 40<sup>c</sup>; a. e. Y. [Maas. Sh. IV, 55<sup>a</sup> bot. אינבא, seems to be a different person, v. preced. w. a. Frankel M'bo p. 64<sup>b</sup>]. V. אינבא.

אינבא, v. אינבא.

אינבא, v. אינבא.

**אינבא 1) those, v. אינבא—2) onyx, y. אינבא.** m. (a contraction of εἰς τον οὐκ οὐκ; cmp. אינבא as o : for ל) unguent scented





of Atonement coinciding with the Sabbath day, in which case the restrictions connected with each take effect at the same time (night-fall); 4) *a heavier prohibition*, i. e. a prohibition imposing larger restrictions, e. g. the law prohibiting any profitable use of a thing (הנאה), compared to the lighter prohibition, e. g. not to eat or drink a thing (v. infra). Yeb. 32<sup>b</sup> sq; Shebu. 24<sup>ab</sup>; Hull. 101<sup>a</sup> sq; Kerith. 14<sup>b</sup>.—א' חורב a *Biblical prohibitory law*; א' דרבנן a *Rabbinical prohibitory enactment*.—א' לא a *prohibition expressed in the Law by a plain* (לא) 'thou shalt not', without defining the penalty, in which case the latter consists of thirty nine lashes (v. מלקות).—א' כרת a *prohibition to which the Bible attaches the penalty of excision* (by the hand of God).—א' מיתה a *prohibition the transgression of which the Bible punishes with death* (execution).—א' אכילה a *law not to eat* (meat boiled with milk); א' הנהא a *law not to make any use* (of it, as selling &c.); א' בישול a *law not to boil* (meat with milk). Hull. 115<sup>b</sup>; a. fr.—א' במות, v. גמה.—Pl. אִסְטוֹרָה. Hull. 98<sup>a</sup> sq. all things Biblically forbidden are neutralized if mixed with a quantity sixty times as large; ib. במאה—in a quantity one hundred times as large; a. fr.

**אִסְטוֹרָה, אִסְטוֹרָה, אִסְטוֹרָה** ch. 1) as the preced. 1), *band*. Targ. Ezek. III, 25.—Pl. אִסְטוֹרָה. Targ. ib. XVI, 4 (bandages).—2) as the preced. 2). Hull. 9<sup>b</sup>; a. fr.—B. Bath. 92<sup>b</sup> לא במינה בא ברובא we follow the majority principle (that a doubtful thing is presumed to have the legal status of the majority of its class) only in *ritual questions*, but not in *civil law*.—א' זכר to commit a crime, euphem. for *prostitution*, &c. Ab. Zar. 18<sup>a</sup>. Git. 38<sup>a</sup>.—Pl. אִסְטוֹרָה, אִסְטוֹרָה. Sabb. 60<sup>b</sup> בבבא שרי א' אִסְטוֹרָה a Babylonian permitter of forbidden things (R. Hiyā).—Nid. 24<sup>b</sup>, a. fr. Rab is the adopted authority in ritual law. [Kid. 12<sup>a</sup> וול איסור &c. read אִסְטוֹרָה; v. אִסְטוֹרָה.]

**אִסְטוֹרָה II** m. (יסר) *chastisement*. Pl. אִסְטוֹרָה. Targ. Koh. III, 10. Targ. Jer. XXX, 11 (Var. יסורין).

**אִסְטוֹרָה**, pl. אִסְטוֹרָה, v. אִסְטוֹרָה.

**אִסְטוֹרָה**, v. אִסְטוֹרָה. For words under אִסְטוֹרָה not found here below, v. אִסְטוֹרָה, אִסְטוֹרָה, אִסְטוֹרָה.

**אִסְטוֹרָה, אִסְטוֹרָה, אִסְטוֹרָה** [also אִסְטוֹרָה, a. with one י' m. (Isp. noun of סב, סבב=h. q. v., b. h. אִסְטוֹרָה; v. אִסְטוֹרָה) a *surrounding, attachment*, whence 1) *balcony, colonnade, portico* (also an independent colonnade), esp. ה' the Ist'ba (Ist'ba) the *Temple portico*. Pes. I, 5 (11<sup>b</sup>) על גג ה' Ms. M. (Bab. ed. incorr. גג, Var. אִסְטוֹרָה, v. Rabb. D. S. a. l. note), Ib. 13<sup>b</sup> one recited על גג on top (inside) . . . , say על גג on the roof of the Its. (so as to expose it to public view). Y. Sabb. I, 2<sup>d</sup> bot. אִסְטוֹרָה; Bab. 7<sup>a</sup> שלפני העמודים אִסְטוֹרָה a balcony in front of the columns (projecting into the street, used as a stand for dealers, v. אִסְטוֹרָה). Ib. דוקא (א' ה' דלא ניהא תשמישיה Ms. M. (ed. ה' דלא ניהא תשמישיה only the colonnade the use of which for passers by is not con-

venient. Num. R. s. 12 two columns of silver which were placed in front of the Ark אִסְטוֹרָה (Cant. R. to I, 11 אִסְטוֹרָה pl.) forming a kind of balcony; Y. Sot. VIII, 22<sup>c</sup> לא allow the surplus of three handbreadths (over the space occupied by the Tablets) for the balcony.—Yoma 49<sup>a</sup> אִסְטוֹרָה Ar. (ed. אִסְטוֹרָה) they (the laymen) served only the purpose of a portico (holding the bowls up to view, v. Pes. I, 5, but not handing them to the altar).—Y. Succ. V, 55<sup>a</sup> bot., v. אִסְטוֹרָה (2) (cmp. אִסְטוֹרָה something to recline on; couch, seat. Kid. 70<sup>a</sup>, (to one using the high-toned קרפית q. v.) א' אִסְטוֹרָה call it its't'ba as the people do.—M. Kat. 10<sup>b</sup> א' אִסְטוֹרָה Ar. a. ed. (Var. as Yoma l. c.) to build a temporary *banqueting place* for guests during the festive week, cmp. אִסְטוֹרָה, (Rashi: *stone building*, Ms. Rashi).—Pl. אִסְטוֹרָה (h. form). Ex. R. s. 31 (basilicas).—אִסְטוֹרָה (Chald. form). Pes. 65<sup>b</sup> א' אִסְטוֹרָה they (the priests) walked alongside the walls on balconies, (projecting boards made for them that they should not tread on the blood); Y. ib. V, 32<sup>c</sup> bot. אִסְטוֹרָה. V. אִסְטוֹרָה.

**אִסְטוֹרָה** f. (Isp. of סגל, r. סגל; cmp. סגל a. b. h. אִסְטוֹרָה cluster, a crowded band. Ber. 51<sup>a</sup> של א' אִסְטוֹרָה Ms. Beth Nath. (Ar. אִסְטוֹרָה, ed. אִסְטוֹרָה) transpose אִסְטוֹרָה read אִסְטוֹרָה fr. אִסְטוֹרָה; v. Rabb. D. S. a. l.) a cluster of angels of destruction.

**אִסְטוֹרָה, אִסְטוֹרָה**, v. אִסְטוֹרָה.

**אִסְטוֹרָה**, v. אִסְטוֹרָה.

**אִסְטוֹרָה, אִסְטוֹרָה** &c., v. אִסְטוֹרָה.

**אִסְטוֹרָה**, v. אִסְטוֹרָה.

**אִסְטוֹרָה**, v. אִסְטוֹרָה.

**אִסְטוֹרָה** pr. n. f. (ר. אִסְטוֹרָה=Istahar (beauty). Yalk. Gen. 44 (a legendary personage).

**אִסְטוֹרָה, אִסְטוֹרָה**, v. אִסְטוֹרָה.

**אִסְטוֹרָה II, אִסְטוֹרָה** (m.?) (Isp. noun of סר; cmp. b. h. אִסְטוֹרָה cover, blanket, (coarse) cloak. Y. Maas. Sh. IV, 55<sup>b</sup> א' אִסְטוֹרָה גברא איה ביה—מקען . . . rents) this man's (thy) blanket has twelve patches (Lam. R. to I, 1 חתאי 1, 1 has אִסְטוֹרָה).

**אִסְטוֹרָה** v. supra.

**אִסְטוֹרָה** m. (v. אִסְטוֹרָה) a *balcony* (h. אִסְטוֹרָה). Targ. II Kings XI, 14; II Chron. XXXIV, 31, a. e. אִסְטוֹרָה . . . the balcony (of his palace).

**אִסְטוֹרָה, אִסְטוֹרָה, אִסְטוֹרָה** (v. אִסְטוֹרָה) a *system of colonnades, colonnade with double rows, basilica* (v. Sm. Ant. s. v. Basilica). Pes. 13<sup>b</sup> א' אִסְטוֹרָה נקראת אִסְטוֹרָה of the Temple being of double rows) was called אִסְטוֹרָה, v. אִסְטוֹרָה. Ohol. XVIII, 9 (ed. אִסְטוֹרָה . . . pl.). Tosef. Sabb. I, 4; a. fr.—Pl. אִסְטוֹרָה. Ohol. l. c., v. supra.—Tanh. Mishp. 14 (ed. Bub. 6 אִסְטוֹרָה corr. acc.). Tosef. Oh. XVIII, 12 אִסְטוֹרָה (prob. incorr.).





*rigging, sail-yard, sails.* [If the vers. איסטרופומטא, v. Rabb. D. S. to Sabb. 111<sup>b</sup> note 2, be correct, it must be derived from סדר; comp. b. h. סדרה.] Sabb. 111<sup>b</sup> קטרא דקטרי באי the loop which they make when attaching the sail to the rigging. Ib. ודא' גופה and the (permanent) knots in the rigging or ropes.

איסטרופומטא, v. איסטרופומטא.

\*איסטרופון m. pl. (Ispe. of סדר; comp. b. h. שרף) *plaited chords, as a collect. noun fem. a girdle of strips of cloth (used by washers).* Y. B. Kam. X, end, 7<sup>c</sup> היה used to make for himself one girdle of one kind of wool (so as not to be suspected of using strips of the cloths given him for washing).

איסי pr. n. m. *Isi*, abbr. of Joseph (v. Yoma 52<sup>b</sup> 'הוא יוסף הוא', esp. known: I. b. Y'hudah, an Amora; (v. Frankel M'bo, p. 100<sup>b</sup>). Hull. 115<sup>b</sup>; a. fr.

איסיפקאות, v. אספקא.

איסבולי, v. אס.

איסבולסטמיקא, 'אס m. (σχολαστικός, *scholasticus*; S.; D. C.) *scholasticus=causidicus, advocate, pleader.* Y. Ber. IV, 7<sup>d</sup>; comp. Gen. R. s. 64, end, אסבולסטמיקא Ar. (trnsf. a. כ, ק; ed. ארכילוסטמיקא; corr. acc.) pleader in behalf of the Jewish law.—Pl. איסבולסטמיקא Cant. R. to VII, 9 איסבולסטמיקא, corr. acc.—Pl. איסבולסטמיקא Ex. R. s. 48 אסבולסטמיקא (corr. acc., כי mistaken for כ) like the pulpit of the scholastici. [Also written 'סבו.]

איסבולפיה pr. n. pl. רשילה א' *Iskufia, near Shiloh.* Y. Meg. I, 72<sup>d</sup> top, expl. האנה שלה Josh. XVI, 6 (σχοπία; comp. Zeb. 118<sup>b</sup>, as quot. in Yalk. Dent. 881).

איסכלא, v. אסב a. אס.

איסכלוסקא, v. איסבולסטמיקא.

\*איסמטא f. (=סמט q. v.; שמט=סמט) *recess of the market place, alley.* Y. Ber. III, 6<sup>c</sup> bot.

\*איסניא Gen. R. s. 37, v. אוסניא.

איספא, Tanh. T'rumah, 9 נרמזו א', v. איספאנרמז.

איספומיקוס read איספומיקוס.

איספוסין, v. איספוסין.

איספמליה, איספמליה, v. איספמליה.

איספמרי, v. אספמרי.

איספא, Tanh. T'rumah, 9, v. איספא.

איספמין Yalk. Ps. 808, v. איספמין.

\*איספסריאון, קומיס א', Lev. R. s. 5, read איספסריאון (ὀψαρίου)=comes annonae; v. D. C. s. v. Comes.

איספליניה (א), איספלימון, איספלידא, v. אספ.

איספנדמנוס m. (σφερανδένος) *maple-tree.* Tanh. T'rumah, 9 איספנדמנוס ed. (Ar. אספנדמנוס; corr. acc.) *Tidhar* (Is. LX, 13) means &c.

\*איספקא m. (ספק) prop. *feeder, supplier, hence vessel in which wine is put on the table (amphora).* Targ. O. Ex. XVI, 33 Ar. (ed. צלוחיה). Git. 14<sup>a</sup>. Cmp. זסא.

איספקאות, v. אספקא.

איספקלמור, ספיקלמור m. (speculator, spiculator) *arm-bearer, esp. guardsman of the Roman Emperor; mostly executioner, torturer* (v. D. C. s. v.). Sabb. 108<sup>a</sup>. Num. R. s. 19. Lev. R. s. 26 ספ. Lam. R. to II, 1. V. ספיקלמור.

ספוקלמורא, איספקלמורא ch. same. Pl. רי... Targ. II Esth. V, 2. Targ. Y. Gen. XXXVII, 36.

איספקלרא, v. אספ.

\*איספקסיון m. (ὀψαριστής) *cook.* Esth. R. to I, 14, read של בולס הא' של בולס (preparing).

איספקרפסטי, v. אספקרפטי.

איספרגוס, 'אספ m. (ἀσπάργος) 1) *asparagus, also shoots of cabbage, like asparagus in form.* Ned. VI, 10 if one vows abstinence from cabbage בא' אסר he is forbidden to eat asparagus (the latter being considered a species of the genus 'cabbage'). Tosef. Dem. IV, 5 לקנב to cut off the stalks thereon (and throw the remainder away).—2) *asparagus, a beverage of wine or beer with asparagus.* Ber. 51<sup>a</sup>. Pes. 110<sup>b</sup>. Kid. 70<sup>a</sup> א' aspar. as the educated call (the morning drink). [Yalk. Gen. 34 איספרגוס read אספרגוס (σφαργός) seal, v. ספריגוס.]

איספרגל (אספרגל) m. (Arab. safar-gel) *ispargal, name of a fruit (called Persæa, Περσαία, plum; others: quince.—Pl. איספרגל. Y. Maasr. I, 48<sup>d</sup> bot.; Y. Kil. I, 27<sup>a</sup>, explain. פרישין=persæa. V. Löw Pfl. pp. 144, 289, a. Sm. Ant. s. v. Persæa.*

איספרקמי (איספרקמי), v. אספ.

איספרנמון, Tanh. ed. Bub. T'rumah, 9, v. איספאנרמון.

איספתיין, v. אספ.

איסק pr. n. m. *Isak.* B. Mets. 39<sup>b</sup> Mari ben I. (v. Rabb. D. S. a. l.); Keth. 27<sup>b</sup>.

איסקמירי, v. איסקמירי.

איסקודרי, v. איסקודרי.

\*איסקוזות (איסקוזות) f. (Isq. of קוז=קוז; comp. קוזות) *cutting, trnsf. fate, doom; comp. קוזות.* Esth. R.



**אסתר ו' אסתר אסתר**

**אִיסְטָלִין** (אִיסְטָלִין Mus.) m. pl. (pastilli) *lozenges, pills of sugar*. Cant. R. to I, 2. V. אִיסְטָלִין, פִּסְטִילִים; emp. Yalk; Cant. 981.



אִשְׁטִיקָן, v. אִשְׁטִיק.

אִשְׁטָר, v. אִשְׁטָר.

אִשְׁתִּיקָן, v. אִשְׁתִּיק.

אִשְׁתִּיקָן, v. אִשְׁתִּיק.

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר *pr. n. f. Ifta* Zeb. 116<sup>b</sup> l. Ormuzd, mother of king Rhapur, H. Bath. 8<sup>a</sup> bot. Taan 24<sup>b</sup>, Sid. 20<sup>a</sup> 2B.

אִשְׁתִּיקָן, v. אִשְׁתִּיק.

אִשְׁתִּיקָן *Midr. Sam. a. 5* read אִשְׁתִּיקָן *read* אִשְׁתִּיקָן (v. אִשְׁתִּיק, esp. Pes. 80<sup>b</sup>) he (Nebuchadnezzar) had to pay the writer's fees (for the change of אִשְׁתִּיקָן into אִשְׁתִּיקָן Dan. III, 28; 28), i. e. had to suffer for it; v. אִשְׁתִּיק. Cant. R. to VII, 9 אִשְׁתִּיקָן read אִשְׁתִּיקָן.

אִשְׁתָּר, אִשְׁתָּר, אִשְׁתָּר, אִשְׁתָּר *m. ἀστυάρχης, (ἀστυαρχος) prefect of a province or town; governor, lieutenant.* Gen. R. a. 11; a. s. fr.—*PL* אִשְׁתָּר, אִשְׁתָּר, אִשְׁתָּר, אִשְׁתָּר Targ. Y. Num. XI, 26. Targ. Bath. I, 1, a. e.—Shabu. 6<sup>b</sup>; a. fr.

אִשְׁתָּר, v. proceed.

אִשְׁתִּיקָן *f. (deriv. of proceed.)—next w.*

אִשְׁתָּר, אִשְׁתָּר, אִשְׁתָּר *f. (ἀστυαρχία) prefecture, province, town government.* Gen. R. a. 30; a. fr. [In Targ also אִשְׁתָּר, אִשְׁתָּר.—*PL* אִשְׁתָּר, אִשְׁתָּר Gen. R. a. 39; a. e. [Targ. Lam. I, 1 אִשְׁתָּר, אִשְׁתָּר Targ. Y. II, Deut. III, 11 אִשְׁתָּר, read אִשְׁתָּר] [Midr. Sam. ch. VII, 10 (Var. אִשְׁתָּר, v. אִשְׁתָּר.)]

אִשְׁתָּר, v. proceed.

אִשְׁתָּר *(Ithpa. denom. of אִשְׁתָּר) he was taxed (by Roman officials), i. e. his property was seized for taxes.* Y. Kidd. III, 64<sup>a</sup> top לֹא אִשְׁתָּר Levy's property &c.

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר, אִשְׁתָּר, v. אִשְׁתָּר a. אִשְׁתָּר.

אִשְׁתָּר, אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר *m. (אִשְׁתָּר) ozier, prickly twigs.* Gitt. 69<sup>b</sup> אִשְׁתָּר (Ar. אִשְׁתָּר) green twigs with which the river is dammed in (figur. for diarrhoea stopped). Comp. אִשְׁתָּר.

אִשְׁתָּר II. אִשְׁתָּר *m. אִשְׁתָּר f. (אִשְׁתָּר, אִשְׁתָּר) squeezing, pressure.* Yeb. 121<sup>b</sup> top, אִשְׁתָּר אִשְׁתָּר (Ar. אִשְׁתָּר) on account of the pressure (which the falling person exercises on the serpents in the pit) they injure him. Sabb. 144<sup>b</sup> אִשְׁתָּר אִשְׁתָּר Ar. (ed. אִשְׁתָּר, Ms. M. אִשְׁתָּר) (the juice) which oozes out of the grapes

through the pressure of their own weight. M. Ksi, 11<sup>a</sup> called Ash made it for immediate use מִשְׁתָּר by squeezing (and washing) out the salt.—*PL* אִשְׁתָּר. It is אִשְׁתָּר duty times pressed and washed.—3) true depreciation, depreciation in the market; [oth. oph. deterioration of quality]. Kath. 100<sup>a</sup> אִשְׁתָּר אִשְׁתָּר (read אִשְׁתָּר; Ar. אִשְׁתָּר אִשְׁתָּר, Hathi אִשְׁתָּר) though there is a risk of depreciation (on account of large supply for the festive season) [o. of getting sour].

אִשְׁתָּר, אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר *f. (אִשְׁתָּר, v. read w.) 1) destruction—2) (enophem.) theatre; v. אִשְׁתָּר.*

אִשְׁתָּר *f. (long m. pl. Ithpa. of אִשְׁתָּר, v. אִשְׁתָּר, esp. אִשְׁתָּר &c.) 1) a place full of ruins.* Y. Erub. II, 23<sup>a</sup> אִשְׁתָּר אִשְׁתָּר אִשְׁתָּר אִשְׁתָּר you look upon the debris near Tiberias as &c. (comp. אִשְׁתָּר).—*PL* אִשְׁתָּר. B. Bath. 100<sup>a</sup> אִשְׁתָּר אִשְׁתָּר if the stones in the field are debris, how is it? [Comment. diff.]—2) enophemism for theatre (a place of destruction) [The prevailing versions are אִשְׁתָּר, אִשְׁתָּר q. v.]

אִשְׁתָּר *Tosef. B. Kam. VI, 26, read אִשְׁתָּר or אִשְׁתָּר.*

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר *Yeb. 17<sup>a</sup>, v. אִשְׁתָּר.*

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר *m. (אִשְׁתָּר q. v.) school is pressed out, ruler.* Gitt. 69<sup>b</sup> (Ar. אִשְׁתָּר).

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר *m. (אִשְׁתָּר—אִשְׁתָּר, comp. Lat. amare, b. h. 200 stallion-goat, buck. Sabb. 157<sup>a</sup> אִשְׁתָּר אִשְׁתָּר Ar. ed. אִשְׁתָּר, אִשְׁתָּר, Ms. Oxf. אִשְׁתָּר, Ag. Hatt. אִשְׁתָּר, v. Babb. D. R. a. l. note 40) a goat, if castrated, sells for eight &c. [V. Sachs Beitr. II, 181 sq.]*

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר, Lev. R. a. 3, v. אִשְׁתָּר.

אִשְׁתָּר—אִשְׁתָּר

אִשְׁתָּר *f. (οἰκουμένη) the inhabited earth.* Koh. R. VI, 3 אִשְׁתָּר (corr. acc.); Gen. R. a. 32 אִשְׁתָּר (corr. acc.) (play on y'kum Gen. VII, 4).

אִשְׁתָּר, v. אִשְׁתָּר.

אִשְׁתָּר, אִשְׁתָּר, (אִשְׁתָּר) *c. εἰκών likeness, portrait, iconic statue.* Targ. Y. Gen. V, 3.—*PL* h. אִשְׁתָּר, אִשְׁתָּר; ch. אִשְׁתָּר, אִשְׁתָּר. Ex. R. a. 30 (בִּלְבָד) אִשְׁתָּר emperor's statues; a. fr.—Y. Ab. Zar. III, beg. 42<sup>b</sup> אִשְׁתָּר אִשְׁתָּר read אִשְׁתָּר. Ib. 42<sup>a</sup> top; a. e. V. אִשְׁתָּר. [Midr. Till. to Ps. XV, XVII, v. אִשְׁתָּר.]

**אִיקוֹנוֹמוֹס** m. (οἰκονομος) *steward, town-clerk* (a slave). Y. B. Mets. IX, beg. 12<sup>a</sup>. Y. B. Bath. IV, 14<sup>c</sup> bot. אִיקוֹנוֹמוֹס (corr. acc.). B. Bath. 68<sup>b</sup> אִיקוֹנוֹמוֹס, אִיקוֹנוֹמוֹס, אִיקוֹנוֹמוֹס (popul. corrupt.).

**\*אִיקוֹנָא I** (pl. of εἰκόνος) *statuary*. Midr. Till. to Ps. XV (ref. to Is. XXXI, 9, applied to the Roman empire or emperor) 'his rock' וְזֶה אֵל this means the statues with the likenesses of the emperors (v. Sm. Ant. s. v. Statuary).

**\*אִיקוֹנָא II** or **אִיקוֹנָא** f. (pl. as a collect. noun) (denom. of אִיקוֹן) *a procession in which portable images are carried*. Midr. Till. to Ps. XVII וְכִי אֵל מַלְאָכִים וְכִי אֵל a procession of angels passes before man and they cry, Make room וְכִי לֵאקוֹנָא or לֵאקוֹנָא (read לאִיקוֹנָא של וְכִי); Yalk. Ps. 670; Deut. R. s. 4 לֵאקוֹנָא for the images of the Lord (man being created in the image of God). Deut. R. l. c. מְחַלְכֵת אֵל (corr. acc.).

**אִיקוֹנָה**, v. preced.

**אִיקוֹנִים** read אִיקוֹנִין.

**אִיקוֹנִין (אִיקוֹנִין)** f. (εἰκόνος) *picture, image*; Targ. Y. Gen. IV, 5 *features* (pl.); a. fr.—Ex. R. s. 15. Deut. R. s. 4, v. אִיקוֹנָא II; a. fr.—Esp. אֵל the brightness of expression, *features*.—Gen. R. s. 53; a. fr.—Ex. R. s. 35 נֶאֱמַר אֵל (sub. וְיִי) *fine appearance*; Cant. R. to III, 11 אִיקוֹנִין (corr. acc.).—Pl. v. אִיקוֹן.

**אִיקְלִימָא**, v. אִיקְלִימָא.

**אִיקְלִין**, Y. Ab. Zar. II, 41<sup>d</sup>, read with some ed. אִיקְלִין, v. אִיקְלִין.

**אִיקְלִס** Ithpe. of אִיקְלִס.

**אִיקְנוֹס** m. (ἰκανός) 1) *worthy, fit; wealthy*. Yalk. Job 919.—2) *sufficient*, v. אִיקְנוֹס.

**אִיקְרָא** m. (=h. אִיקְרָא, v. אִיקְרָא) *honor; glory*.—Targ. Prov. XI, 16; a. fr.—Y. Ber. I, 2<sup>d</sup> וְכִי אִיקְרָא my honor counts for nothing before the honor of my Maker. Ib. II, 4<sup>b</sup> מַה אֵל פְּלִיג לִיה אֵל (not אֵל פְּלִיג) what honor dost thou pay it (by passing by)?; Y. Shek. II, 47<sup>a</sup> top.—Y. Peah VIII, 21<sup>b</sup> bot. אִיקְרָא an honorable livelihood. Y. Hag. I, 76<sup>a</sup> top. אִיקְרָא, v. אִיקְרָא.—Pl. אִיקְרָא *presents, greetings*. Y. Ab. Zar. II, 41<sup>d</sup> (some ed. אִיקְרָא).

**אִירָא** m. (אִירָא, emp. דִּירָא) *white substance, undyed wool or cotton*. Sabb. 11<sup>b</sup>; (Tosef. ib. I, 8 missing). Ib. 79<sup>a</sup> אִירָא a sample color for the wool (given to the dyer).—Pl. אִירָא. B. Kam. 119<sup>b</sup>, the remnants of wool in the hands of the dyer. [R. Hanan. reads אִירָא q. v.] [Tosef. Kel. B. Bath. I, 4 אִירָא; Kel. XXI, 1 אִירָא.]

**אִירוֹנִית, חִירוֹנִית, (אִירוֹנִית), אִירוֹנִית**, **אִירוֹנִית** f. (v. preced.) *made of white clay, unburned and flat clay-dish, a kind of tray extemporized for immediate use in the field*.—Pl. אִירוֹנִית &c. Eduy.

II, 5 לִפְסִין אִירָא ed. (Ms. אִירָא, Mish. Nap. אִירָא). Y. Sabb. XI, 13<sup>a</sup> אִירָא. Bets. 32<sup>a</sup> חִירָא Ms. M. (ed. חִירָא) expl. =חִירָא Ms. M. (ed. חִירָא)=חִירָא field-dishes. [Rashi; from *used in country towns*(!), hence *coarse, unfinished*.]

**אִירוֹס I, אִירוֹס** m. (supposed to be=ἔρως) *Erus, a lily with an aromatic root*. Kil. V, 8, expl. Y. ib. 30<sup>a</sup> bot. אִירוֹס (pl. of אִירוֹס, v. P. Sm. s. v.). Tosef. ib. III, 13. Ohol. VIII, 1.

**אִירוֹס II, אִירוֹס** m. (prob. from its use, v. אִירוֹס a. deriv.) *erus, a musical instrument used at weddings and funerals, drum, taboret*. Sot. IX, 14 גִּירוֹ—עַל הָאֵל the use of the *erus* at weddings was interdicted; v. expl. Bab. ib. 49<sup>b</sup>; Y. ib. 24<sup>c</sup> top. Kel. XV, 6 הָאֵל (used at funerals).

**אִירוֹסִין**, v. אִירוֹסִין.

**אִירוֹעַ** m. (אִירוֹעַ) *meeting, festive gathering*. Targ. Y. Num. XXIX, 35 (=h. מִקְרָא).

**אִירוֹיָא, אִירוֹיָא**, v. אִירוֹיָא.

**אִירוֹיָמוֹן**, v. אִירוֹיָמוֹן.

**אִירוֹיָמָא** f. (ἐρημία) *desert, desolation*. Koh. R. beg. (play on Jeremiah).

**אִירוֹס**, Y. Maasr. V, 52<sup>a</sup>, read אִירוֹס.

**אִירוֹסָא, אִירוֹסָא**, v. אִירוֹסָא.

**אִירוֹסָה**, v. אִירוֹסָה I.

**אִירוֹעַ**, v. אִירוֹעַ.

**אִישׁ** m. (b. h.; אִישׁ, emp. אִישׁ, v. אִישׁ) *being, man; husband; lord*.—אִישׁ יְרוּשָׁלַם a native or citizen of Jerusalem. Aboth I, 4; a. fr.—Yoma I, 7 אִישׁ כְּדֹרִי my lord the High-priest. Sot. 17<sup>a</sup> וְאִשָּׁה אִישׁ husband and wife; a. fr.—Pl. אִישׁ, v. אִישׁ.

**אִישָׁא** fire, v. אִישָׁא.

**אִישְׁבוֹרָא**, v. אִישְׁבוֹרָא.

**אִישָׁה** m. (b. h. אִישָׁה, v. אִישָׁה) *burnt-offering*.—Pl. אִישָׁה, Ned. 13<sup>a</sup>. Zeb. V, 4 כָּלִיל לֵאֵל altogether to be burnt; a. fr.

**אִישׁוֹן, אִישׁוֹן** m. constr. (v. אִישׁוֹן a. b. h. אִישׁוֹן) *essence, exact time, season*. Targ. Y. Gen. XVIII, 5. Ib. XXVIII, 10; a. fr. (in Targ. Y.).—Pl. אִישׁוֹנִי, אִישׁוֹנִי. Targ. Y. Lev. XV, 25; Deut. XXXI, 10. Cmp. אִישׁוֹן.

**אִישׁוֹר** m. 1) (v. אִישׁוֹר, Pi. 2) *praise, adoration*. Cant. R. to VIII, 11 אִישׁוֹרָה it is thy praise. Y. Succ. III, 54<sup>a</sup> top, with ten var. expressions of praise are the psalms headed בְּאֵל with the word *ashré*, &c.—2) (v. אִישׁוֹר Pi. 1) *legal attestation*. Y. B. Mets. I, 8<sup>a</sup> bot; v. אִישׁוֹרָא. [Some ed. אִישׁוֹר].



תרג. כ. ד. י. ט. א. ב. — ערב. 15: א. ב.

**אֵתָן** m. (b. h.; אֵתָה; emp. אֵתָה, אֵתָה, אֵתָה) 1) *essence, permanent or normal condition*. Nidd. 48<sup>b</sup> אֵתָתָּה obtained again its normal condition. Sot. 36<sup>b</sup> אֵתָתָּה his membrum resumed its normal condition. (Cmp. Ex. XIV, 27).—2) adj. *essential, strong*. R. Hash. 11<sup>a</sup> אֵתָתָּה לִישָׁנָה דְּחִקְיָא 'ethan means strong.—Pl. אֵתָתָּה. Ib. אֵתָתָּה the mighty of the world (patriarchs). Gen. R. s. 98 (play on *athona* Gen. XLIX, 11) בְּנֵי אֵתָתָּה וְכ' mighty sons (heroes) are destined to descend from him.—3) pr. n. river *Ethan*. Succ. 18<sup>a</sup> (Ms. M. נֵתָן); a. e.

**אֵתָתָּה** Koh. R. beg., v. אֵתָתָּה.

**אֵתָתָּה** (= אֵתָתָּה, אֵתָתָּה, v. אֵתָתָּה; or Ithpe. of אֵתָתָּה or אֵתָתָּה) *to be taken sick*. Sabb. 145<sup>b</sup> אֵתָתָּה (Ms. M. אֵתָתָּה אֵתָתָּה I should have grown sick; (Ms. Oxf. אֵתָתָּה I should have been in danger). Git. 56<sup>a</sup> אֵתָתָּה (or אֵתָתָּה) she grew sick (from aversion), fainted. Cmp. אֵתָתָּה=אֵתָתָּה.

**אֵתָתָּה**, v. אֵתָתָּה.

**אֵתָתָּה**, v. אֵתָתָּה.

**אֵתָתָּה**, v. אֵתָתָּה.

**אֵתָתָּה** (b. h., נֵתָה) *only, but*. Pes. 5<sup>a</sup> אֵתָתָּה the word *akh* (Ex. XII, 15 'but on the first [preceding] day') intimates a division of the day between two categories as to the laws concerning that day. Kerith 7<sup>a</sup>; a. fr.—Pl. אֵתָתָּה (אֵתָתָּה) *the word akh in the Biblical texts*. Y. Ber. IX, 14<sup>b</sup> bot., a. e. וְרָקִי וְרָקִי אֵתָתָּה the *akh* and the *rak* intimate limiting qualifications.

**אֵתָתָּה** II m. (v. אֵתָתָּה 2) *affliction, calamity*. B. Mets. 59<sup>b</sup>; v. אֵתָתָּה. Gen. R. s. 32, end; Tanh. Noah 9, ed. Bub. 3, emp. preced.

**אֵתָתָּה** III=אֵתָתָּה, only with חַדָּה *together*. Targ. Prov. XXII, 18 (ed. Vien. אֵתָתָּה).

**אֵתָתָּה** f. (אֵתָתָּה) *fever connected with pains*, חֲמָה, אֵתָתָּה, a vers. for אֵתָתָּה; q. v.

**אֵתָתָּה** m. (ἀγάλη) *agate*. Ex. R. s. 38, end (ed. אֵתָתָּה corr. acc.).

**אֵתָתָּה**, v. אֵתָתָּה.

**אֵתָתָּה**, pr. n. pl. *Okhbara*. Kidd. 71<sup>b</sup> Ar. (ed. אֵתָתָּה, בגדל, בגדל); v. אֵתָתָּה II.

**אֵתָתָּה**=אֵתָתָּה.

**אֵתָתָּה**, Targ. Ps. CIV, 3 Ms., read אֵתָתָּה or אֵתָתָּה; v. אֵתָתָּה.

**אֵתָתָּה** Y. Succ. V, 55<sup>b</sup> bot. read אֵתָתָּה.

**אֵתָתָּה**, v. אֵתָתָּה.

**אֵתָתָּה** m. (בֹּז, v. בֹּז) [hollow, arched pitcher], euphem. for *buttocks* or *extremity (testicles &c.)*. Bekh.

VI, 6 (40<sup>a</sup>) ע'. Erub. 53<sup>b</sup> (question as to spelling) א' or ע? (Ms. M. אֵתָתָּה, אֵתָתָּה, Rashi אֵתָתָּה, v. Rabb. D. S. a. l. note). V. P. Sm. s. v. בֹּז 1691 sq. V. אֵתָתָּה.

**אֵתָתָּה** ch. (v. preced.)=אֵתָתָּה. Taan. 20<sup>b</sup> Ms. M., ed. אֵתָתָּה.

**אֵתָתָּה**, pr. n. pl. *Kfar Iccum*. Y. Snh. X, 29<sup>c</sup> (Bab. ib. 110<sup>b</sup> עֵבֶז; Joseph. B. J. II, 20, 6 Καφα-εαχχ; Tanh. (ed. Bub.) B'resh. 25 עֵבֶז (Var. אֵתָתָּה); Hull. 55<sup>b</sup> עֵבֶז; Y. Sot. VII, 21<sup>c</sup> bot. אֵתָתָּה (corr. acc.; Bab. ib. 37<sup>b</sup> עֵבֶז).

**אֵתָתָּה**, m. (Pers. Kh<sup>w</sup>angar, Kh<sup>w</sup>algar, Fl.) *table-steward, seneschal*. Keth. 61<sup>a</sup> Ar. (ed. אֵתָתָּה read אֵתָתָּה; Var. in Ar. אֵתָתָּה, corr. acc.).—Pl. אֵתָתָּה. M. Kat. 12<sup>a</sup> (Ar. אֵתָתָּה, ed. אֵתָתָּה, corr. acc., Ms. M. אֵתָתָּה, emp. Rabb. D. S. a. l., a. vol. VIII, p. 75). [Pes. 40<sup>b</sup> Ms. M. בֹּרֵדִיקָא, ed. בֹּרֵדִיקָא, Ar. בֹּרֵדִיקָא, prob. corrupt. of our w.]

**אֵתָתָּה**, m. (v. preced.; Pers. Khorengah, Arab. Khawarnak, Fl.) *dining place, dining hall in the garden*. Targ. Y. Deut. XXXII, 50, אֵתָתָּה a royal banqueting hall (put up for the wedding). Taan. 14<sup>b</sup>; Meg. 5<sup>b</sup> (distinguishing between בנין, erection of a building, and גְּמִירָה, putting up a temporary structure), what is meant by 'putting up a tent of joy?'—Ms. M. (Ar. אֵתָתָּה; ed. אֵתָתָּה, corr. acc.) it means one putting up a regal banqueting tent (for his son's wedding). Erub. 25<sup>b</sup> אֵתָתָּה (ed. אֵתָתָּה) the Resh Gelutha was to have a banquet (on a Sabbath) in his garden.

**אֵתָתָּה** Targ. I Chr. I, 7 ed. Rahm.; Targ. Y. Gen. X, 4 אֵתָתָּה, v. אֵתָתָּה.

**אֵתָתָּה** pr. n. pl. (b. h.) *Achzib* (Ecdippa, Ecdippon), a sea-town in Northern Palestine. Y. Shebi. V, 36<sup>b</sup> bot. he who travels מֵעֵבֶז לֵא' (Git. 7<sup>b</sup>; Tosef. Oh. XVIII, 14 מֵעֵבֶז לְבֹזֶה) from Acco (Ptolemais) to Ach. (Chezib).

**אֵתָתָּה**, v. אֵתָתָּה. Denom. Nithpa. נִתְּהָאֵתָתָּה *to show one's self merciless*. Num. R. s. 8.

**אֵתָתָּה**, m. (=b. h. אֵתָתָּה) *cruel*. Targ. Job XLII, 2 (1); a. e.—Lam. R. introd. (R. Joh. 1) קְטִילָה אֵתָתָּה merciless slaughter.—Pl. אֵתָתָּה. Targ. Deut. XXXII, 33. Targ. J. II ibid. אֵתָתָּה.

**אֵתָתָּה** m., **אֵתָתָּה** f. (b. h., r. אֵתָתָּה) *cruel, merciless; also strictly just*. Koh. R. to VII, 16; a. e. B. Bath. 16<sup>b</sup> bot.—Pl. אֵתָתָּה, אֵתָתָּה; fem. אֵתָתָּה. Pesik. R. s. 44. Num. R. s. 8. [Ib. s. 9 מִדֵּת אֵתָתָּה, read אֵתָתָּה.]

**אֵתָתָּה**, v. אֵתָתָּה.

**אֵתָתָּה** f. (b. h.) *cruelly, severity; strict justice*. Succ. 14<sup>a</sup>; Num. R. s. 10 (p. 239, ed. Amst.) מִדֵּת אֵתָתָּה the divine justice. Ib. s. 9, v. אֵתָתָּה.—Esth. R. to I, 15 אֵתָתָּה אֵתָתָּה not according to law but with cruelty.

**אֵתָתָּה**, v. אֵתָתָּה.



**אכיל**, Ab. Zar. 34<sup>b</sup> Ar., v. אכיל.

**אכיל, אכיל** (*akila*) eight. Gen. R. a. 14 beg., a. e.; v. אכיל. Tanh. (ed. Bub.) B'midh. 31 אכיל.

**אכיל, אכיל** pr. a. pl. *Achala*, the Roman provinces including Peloponnesus and northern Greece, south of Thessaly. Targ. I Chr. I, 7 אכיל (Var. אכיל). Targ. Y. Gen. X, 4 אכיל; Y. Meg. I, 71<sup>b</sup> bot. אכיל (Gen. R. a. 37 אכיל, (for h. h. אכיל). [Bibh Num. 131 אכיל, v. אכיל.]

**אכיל** f. (b. h.) אכיל eating, food, meal, dish. Y. Rabb. I, 4<sup>a</sup> top, a. e. אכיל בן דרומא (דור, דרומא) the food Ben D'rom used to eat, i. e. *third danc*. Yoma 50<sup>b</sup> אכיל excessive meal. Ib. 81<sup>a</sup>, a. fr. אכיל אכיל wherever אכיל (to eat) is mentioned in the Bible text, the size of an olive is meant. Y. Sol. III, 19<sup>a</sup> top אכיל the consumption (of sacrifices) on the altar. Zeb. 31<sup>b</sup>, a. fr. אכיל v. אכיל. Kil. II, 10, v. אכיל II.—Pl. אכיל. Pes. 76<sup>a</sup>. Gen. R. a. 86, beg. (play on אכיל Hos. XI, 4) אכיל (some ed. אכיל—אכיל corr. acc.) *parveyances*.

**אכיל** ch. same. Targ. I Kings XIX, 9 (ed. Vien. אכיל).

**אכיל** m. (אכיל) black (wine). Y. Gitt. VII, beg 48<sup>a</sup> אכיל v. אכיל, (Y. Ter. I, 40<sup>a</sup> אכיל read our w. or אכיל—אכיל); emp. Gitt. 67<sup>b</sup>.

**אכיל, אכיל** (v. אכיל) thus, in this manner. Y. Ber. III, 6<sup>a</sup> אכיל אכיל is it thus man deals with his neighbor? Y. Keth. II, 36<sup>a</sup> bot. אכיל אכיל yesterday thou saidst so, and to-day thou sayest *otherwise*; a. fr. V. אכיל.

**אכיל** Af. of אכיל.

**אכיל**, v. אכיל.

**אכיל** m. (אכיל, emp. אכיל) ground or pounded drug, poultice. Targ. Job XXX, 24, Var. for אכיל.

**אכיל** Targ. Prov. VII, 10, read אכיל.

**אכיל** (b. h.; אכיל to rub, emp. אכיל) 1) to gnaw, eat, consume. Inf. in Y. freq. אכיל אכיל. Ber. I, 1; a. v. fr. 2) trans. to absorb, occupy, take away. Y. Shebu. VII, 38<sup>a</sup> אכיל אכיל when interests gnaw on (absorb) the property. Y. Erub. IV, 21<sup>a</sup> bot. אכיל אכיל four cubits entering into the area of Tiberias. Num. R. a. 4 אכיל אכיל how much space did the tablets occupy &c. B. Bath. 14<sup>a</sup> (interchanging with אכיל, Var. אכיל, v. Rabb. D. S. a. I. note 5, 6)—3) (euphem.) to sleep with. Keth. V, 9, differ. of opin. ib. 65<sup>b</sup>, Y. ib. 30<sup>b</sup> top a. bot.

**אכיל** to be eaten &c. Zeb. I, 3; Ber. I, 1; a. fr.

**אכיל** to consume, burn. Tam. I, 4 אכיל אכיל (Talm. ed. אכיל) the thoroughly lighted coals in the centre; Y. Yoma II, 39<sup>a</sup>.

**אכיל** to give to eat, cause to eat. Keth. V, 3 אכיל אכיל the Yabam does not transfer the privilege of

eating Trumah to his sister-in-law. Kidd. 31<sup>a</sup> אכיל אכיל one may feed his father on piousness &c.; a. fr.

**אכיל, אכיל** אכיל אכיל 1) to be consumed, burnt up, digested. Ber. VIII, 7 אכיל אכיל Ar. (ed. אכיל) until the food is digested (or absorbed) in his bowels. Tam. II, 1; a. e.—2) to be worn off, spent. Suk. VI, 19 Y. ed. אכיל אכיל (Mish. ed. אכיל) when the bulk of the corpse was gone. Cant. R. to IV, 4 אכיל אכיל none of them was worn off. Kidd. 30<sup>a</sup> אכיל אכיל the money was spent, a. e.

**אכיל, אכיל** ch. 1) same.—Inf. אכיל, אכיל. Targ. Gen. II, 16, a. fr.—Y. Ter. VIII, 46<sup>a</sup> אכיל אכיל when they came and were about eating; ib. (more ext.) אכיל אכיל, a. fr.—2) with אכיל prop. to eat (like bread of) destruction, eat the informer's bread, hence to inform against. Dan. III, 6; VI, 23.—Targ. Ps. XV, 3; a. fr.—Gitt. 30<sup>a</sup> אכיל אכיל I will inform against them.

**אכיל** אכיל to give to eat, to support. Y. Ter. X, 41<sup>b</sup> bot. אכיל אכיל he gave it to him to eat. Gen. R. a. 62, end (read:) אכיל אכיל hast thou given (thy good) to eat? to drink? do escort him, i. e. perform thy duties fully. Y. Kidd. I, 61<sup>b</sup> אכיל אכיל fed his father on &c.; a. fr.

**אכיל, אכיל, אכיל** to be eaten, consumed. Targ. Ps. LXVIII, 23; a. fr. Tanh. Bamot, 6 אכיל אכיל אכיל; Lev. R. a. 37 אכיל אכיל what is this? do they eat gold &c.? Kidd. 30<sup>a</sup> אכיל אכיל were eaten up (spent). [אכיל Af. of אכיל to cry, v. אכיל.]

**אכיל** II (acc. r. of אכיל) to measure. Ned. 31<sup>a</sup> אכיל אכיל please measure for me. Ruth R. introd. 2 . . . אכיל אכיל (read אכיל אכיל) here is the bag and here the measure, get up and fill it; v. אכיל.

**אכיל**, v. אכיל.

**אכיל** m. (אכיל) ester. Targ. Jud. XIV, 14.

**אכיל**, Targ. Ps. CIV, 21 Ma, ed. אכיל, v. אכיל to cry.

**אכיל** m. (אכיל; v. Gen. R. Diet. a. v.; emp. אכיל, אכיל, Var. less אכיל, v. אכיל) shed, store-room. B. Meta. 63<sup>a</sup> אכיל אכיל . . . אכיל (v. Var. less in Bath. D. S. a. I. Ma. a. Ar. אכיל would my wheat have gone to ruin in my granary? Taan. 24<sup>a</sup> (v. Bath. D. S. a. I. —Pl. אכיל. Gitt. 36<sup>a</sup> אכיל אכיל . . . אכיל one shed of wheat requires sixty sheds of wood (for baking). B. Meta. 72<sup>b</sup> אכיל אכיל (Ma. M. אכיל, v. Rabb. D. S. a. I.) wheat stored in granaries &c.

**אכיל** I, אכיל אכיל (אכיל) mud-eater, name of a parasitic worm in fishes. B. Bath. 73<sup>b</sup> (Ma. M. אכיל אכיל; oth. var., v. Rabb. D. S. a. I. note).

**אכיל** II, אכיל אכיל (אכיל) occupied space. Kil. II, 10 Y. ed. אכיל אכיל (Mish. ed. אכיל, Y. Gen. 22<sup>a</sup> אכיל the soil occupied by the vine roots, אכיל the ground needed for the formation of the cave, i. e. as far as the roots &c. extend.

אֶבְלָזָא, v. אֶבְלָזָא.

אֶבְלָזָא, v. בְּלָזָא.

\*אֶבְלָזָא m. pl. (v. אֶבְלָזָא) *public laborers, working men*. B. Mets. 77<sup>a</sup>; v., however, אֶבְלָזָא.

אֶבְלָזָא to cry, Af. of בְּלָזָא. Targ. Ps. CIV, 24 אֶבְלָזָא, some ed., read אֶבְלָזָא.

אֶבְלָזָא f. (v. preced.) *noise, cry*. Targ. Job IV, 10; a. e.

אֶבְלָזָא Y. Ab. Zar. IV, 43<sup>d</sup>, v. אֶבְלָזָא.

אֶבְלָזָא m. (אֶבְלָזָא) *a greedy eater*. Y. Maasr. III, 50<sup>d</sup> bot.

אֶבְלָזָא, v. אֶבְלָזָא.

אֶבְלָזָא (√ בָּלַז; cmp. חָבַס) *to be sun-burnt, black, dark-colored*. Nithpa. *to be blackened*. Sot. 15<sup>b</sup> נִתְבָּלַזְתִּי the outside of the pot grew black (Var. נִתְבָּלַזְתִּי).

\*אֶבְלָזָא (=חָבַס, onomatop.; cmp. חָכַךְ Pi.) *to cough*. Kidd. 81<sup>b</sup> top. שָׂא בִּיה כִּיחִי א' he coughed, and threw his phlegm into the cup. [Perh. א' כִּסָּא a *black, dirty cup*?]

אֶבְלָזָא, v. אֶבְלָזָא.

אֶבְלָזָא, v. אֶבְלָזָא.

אֶבְלָזָא Tosef. Hull. III (IV), 27, v. אֶבְלָזָא.

\*אֶבְלָזָא m. *mad*. (?) Gitt. 69<sup>a</sup> (a word in a charm formula). Cmp. אֶבְלָזָא.

אֶבְלָזָא, v. אֶבְלָזָא.

אֶבְלָזָא, אֶבְלָזָא, אֶבְלָזָא f. (ἐξέδρα, exedra) (Greek) *a covered place in front of the house; (Roman) recess, parlor, hall for conversations and discussions*. Targ. Jud. III, 23. [Pl. Targ. Ps. CIV, 3, v. אֶבְלָזָא.] B. Bath. 11<sup>b</sup> רִבִּי רַב א' the hall of the school house (philosophers' exedra, v. Sm. Ant. s. v.), contrad. to אֶבְלָזָא (Ms. Oxf. דְּרִימִיָּה, v. Rabb. D. S. a. l. note 10) Roman exedra (open but surrounded by a railing). Ib. 25<sup>ab</sup> רִבִּי רַב א' the world resembles an exedra the northernmost side of which is not covered (Ms. M., ed. מְסֻבֶּבֶת not surrounded); a. fr.—Pl. אֶבְלָזָא. Tam. 28<sup>b</sup> א' של בנין א' exedras forming, or belonging to, a structure (opp. to open exedra with plants).

אֶבְלָזָא f. (ἐξόπλα) *exile, banishment*. Lev. R. s. 18 אֶבְלָזָא (Ar. כְּסֻרִיָּה) (corr. acc.).

אֶבְלָזָא Tosef. Kel. B. Kam. VII, 4 קִמְטָא א' read with R. S. to Kel. X, 1 כְּסֻי קִמְטָא also the lid of a chest.

אֶבְלָזָא m. (ὀξύγαρον, oxygarum) *a sauce of vinegar and garum; in gen. a sauce of all kinds of vegetables*.

Ber. 35<sup>b</sup> bot. Ms. M. (ed. אֶבְלָזָא); Yoma 76<sup>a</sup>; Shebu. 23<sup>a</sup>. Tosef. Bets. II, 16. Y. Shebi. VIII, 38<sup>a</sup> top אֶבְלָזָא; Tosef. Ter. IX, 10; ib. Shebi. VI, 3 אֶבְלָזָא.—Pl. אֶבְלָזָא, abbrev. vegetable sauces, vegetables used for oxygarum. Shebi. IX, 5 ed. (Var. סְנִידוֹת, סְנִידוֹת, Ms. M. סְנִידוֹת); Tosef. ib. VII, 13 אֶבְלָזָא read אֶבְלָזָא; Sifra B'har Par. II ch. 3 סְנִידוֹת (Rabad סְנִידוֹת; corr. acc.). [Koh. R. to XI, 9 אֶבְלָזָא read אֶבְלָזָא.]

אֶבְלָזָא f. (ἀίτωμα) *request, petition*. Midr. Till. to Ps. VI, end אֶבְלָזָא אֶבְלָזָא אֶבְלָזָא (corr. אֶבְלָזָא) others receive the petition presented to him אֶבְלָזָא אֶבְלָזָא אֶבְלָזָא (corr. acc., insert אֶבְלָזָא) I only ask that thou mayest receive my petition thyself. Ib. to Ps. CII אֶבְלָזָא אֶבְלָזָא אֶבְלָזָא (read אֶבְלָזָא); [the entire passage is obscure and seems out of place].

אֶבְלָזָא, אֶבְלָזָא Gen. R. s. 46, v. אֶבְלָזָא.

אֶבְלָזָא, read אֶבְלָזָא, v. אֶבְלָזָא.

אֶבְלָזָא Tosef. Kil. V, 26, Var. of בְּלִיסִים, v. אֶבְלָזָא.

אֶבְלָזָא, v. אֶבְלָזָא.

\*אֶבְלָזָא, אֶבְלָזָא m. (ξύλῃος) *wood-carrier, forester*. Men. 97<sup>a</sup> אֶבְלָזָא common wooden vessels; Hag. 26<sup>b</sup> אֶבְלָזָא Ar. (ed. אֶבְלָזָא Ms. M. אֶבְלָזָא corr. acc.).—Zeb. 94<sup>a</sup> אֶבְלָזָא (Ms. M. אֶבְלָזָא) forester's apparel (leather covers &c.); v. אֶבְלָזָא.

אֶבְלָזָא f. (ξύλῃος) *foresteering*; v. preced.

אֶבְלָזָא, אֶבְלָזָא, v. אֶבְלָזָא.

\*אֶבְלָזָא, אֶבְלָזָא, Tosef. Kil. V, 26 (ed. Zuck. בְּלִיסִים, Var. אֶבְלָזָא, בְּלִיסִים) prob. אֶבְלָזָא (ξύλῃος) *cotton clothes*.

\*אֶבְלָזָא (denom. of אֶבְלָזָא II) *to harbor a guest*. Nithpa. אֶבְלָזָא to be received; to lodge with. Midr. Till. to Ps. CXVI.

אֶבְלָזָא, אֶבְלָזָא I m. (transpos. of אֶבְלָזָא, v. אֶבְלָזָא; h. אֶבְלָזָא) *weaver's pin*. Targ. Jud. XVI, 13; 14; a. fr.—\*Sabb. 151<sup>b</sup> אֶבְלָזָא מִלֵּא א' דְּגִרְדָּא Ms. Oxf. a. Ar. (ed. אֶבְלָזָא; Ms. M. אֶבְלָזָא) even if the painting stick is as thick (with paint) as a weaver's pin.

\*אֶבְלָזָא II, pl. אֶבְלָזָא, v. next art.

אֶבְלָזָא II, read:

אֶבְלָזָא or אֶבְלָזָא m. (deriv. of אֶבְלָזָא) *stranger, guest, lodger*; also (ἐνός) *hired soldier*. Y. Erub. II, end 20<sup>b</sup> רַבִּי רַב א' let him be considered as a stranger (transient lodger). Tosef. Shebi. V, 21 אֶבְלָזָא some ed. (ed. Zuck. אֶבְלָזָא pl.) *soldier*, v. אֶבְלָזָא 3).—Arakh. 16<sup>b</sup> אֶבְלָזָא א' an occasional guest. Ib. פִּינָס a traveller (constantly changing his lodging place) discredits others a. himself; a. fr.—Pl. אֶבְלָזָא (v. supra),



מִשְׁכָּן Lev. R. a. 27. — מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן Targ. Y. II. Gen. XLVII. מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן called strangers. Gen. R. a. 50. מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן give these travellers Ac.—מִשְׁכָּן Num. R. a. 10 (p. 72<sup>r</sup> ed. Amst.) מִשְׁכָּן מִשְׁכָּן custom of hospitality (prob. מִשְׁכָּן).

מִשְׁכָּן מִשְׁכָּן (v. מִשְׁכָּן) an Alexandrian merchantman (Alexandria navis); true of a *lygh* mast (satyrically for cross, gallows). Targ. II. Keth. VII, 10 the son of Hamdatha wants to ascend מִשְׁכָּן לֵאמֹר (Ma. מִשְׁכָּן) the mast of the son of Pandira (to be hanged). Meg. XII, 1 מִשְׁכָּן (marginal var. in Mishn. edit., text מִשְׁכָּן, Var. מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן q. v.) in the rigging.

מִשְׁכָּן (לֵאמֹר) 1) hospitality, lodging. Ex. R. a. 2. מִשְׁכָּן מִשְׁכָּן (Pes. 118<sup>b</sup>, corr. acc) they were a lodging place to my children in Egypt (they offered hospitality to Ac.).—מִשְׁכָּן מִשְׁכָּן Pesik. R. a. 11; comp. מִשְׁכָּן.—B. Meta. 88<sup>a</sup> מִשְׁכָּן מִשְׁכָּן על מִשְׁכָּן מִשְׁכָּן scholarship likes to come around to its inn again (to be hereditary in the family); a. fr.—2) (מִשְׁכָּן) *hostless*. B. Meta. 87<sup>a</sup> one must inquire מִשְׁכָּן מִשְׁכָּן after the health of his hostess.—3) *quarter given to troops on march or to transient poor men*; also the *passing troop*, or the *passing poor*; (individ.) *beggar*. Targ. Job XXXI, 32; a. e.—B. Bath. 11<sup>b</sup> מִשְׁכָּן מִשְׁכָּן אֵל מִשְׁכָּן לֵאמֹר the quartering (of soldiers takes place) in proportion to the number of inmates (of each house). Dem. III, 1; v. Y. II. 23<sup>b</sup> top. Tosaf. Shebi. V, 21 מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן ed. Zuck. (Var. מִשְׁכָּן מִשְׁכָּן) you are not allowed to give.... to soldiers quartered with you. Y. Ber. IX, 13<sup>b</sup> מִשְׁכָּן מִשְׁכָּן this poor beggar. Ib. מִשְׁכָּן מִשְׁכָּן poor beggars. Lev. R. a. 24. Lam. R. to I, 1 (מִשְׁכָּן מִשְׁכָּן) a poor man.—4) a *gathering of scholars entertained by the hospitable of the place*. Y. Ber. IV, 8<sup>b</sup> top מִשְׁכָּן מִשְׁכָּן leaving for the scholars' meeting. Bab. ib. 83<sup>b</sup> מִשְׁכָּן מִשְׁכָּן opened his speech in honor of hospitality to scholars.

מִשְׁכָּן מִשְׁכָּן (v. preced.) 1) *stranger's condition, exile*. Bot. 36<sup>b</sup>.—2) *soldier's pay*. Mekh. B'shall. Shirah 4; Yalk. Ex. 240; a. e. (interchanging with מִשְׁכָּן q. v.).

מִשְׁכָּן מִשְׁכָּן m. (read מִשְׁכָּן Xenoparchus) one who provides for strangers or soldiers, *quartermaster*. Y. B. Kam. III, 8<sup>a</sup> top מִשְׁכָּן מִשְׁכָּן . . . מִשְׁכָּן מִשְׁכָּן (read מִשְׁכָּן מִשְׁכָּן) it is permissible to bribe the quartermaster (to let you off) before the Romans enter (the place), but not after that (when one man's release from quartering duty is a direct injury to the other inhabitants).

מִשְׁכָּן מִשְׁכָּן, Hull. 65<sup>a</sup>, Ab. Zar. 20<sup>a</sup> מִשְׁכָּן . . . מִשְׁכָּן מִשְׁכָּן (v. Var. lect. Rabb. D. S. a. 1), Tosaf. Hull. III (IV), 27 מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן, restore מִשְׁכָּן מִשְׁכָּן (מִשְׁכָּן מִשְׁכָּן), מִשְׁכָּן מִשְׁכָּן, names of fishes (v. Greek Dict.) *Cohias, Pelamys, Xiphias, Athnias* and *Thunay*; v. מִשְׁכָּן.

מִשְׁכָּן Tosaf. Ohol. XVIII, 5, v. מִשְׁכָּן a. מִשְׁכָּן. [V. also next w.]

מִשְׁכָּן f. (used as adverb; a comp. of מִשְׁכָּן a. מִשְׁכָּן less or more; v. מִשְׁכָּן in a lump; an *enumerating by sight*. Gen. II, 2 (Ma. מִשְׁכָּן); Y. ib. III, 20<sup>a</sup> מִשְׁכָּן מִשְׁכָּן to sell them in a lump (so many as there may be). Man. Sh. IV, 2. Mifra B'huah. Par. 4, ch. X; a. e.

מִשְׁכָּן מִשְׁכָּן ch. (h. h. מִשְׁכָּן, v. 283), denoting of מִשְׁכָּן, to ride on a saddled ass. Mid. 14<sup>a</sup> מִשְׁכָּן מִשְׁכָּן Ar. (ed. מִשְׁכָּן—מִשְׁכָּן Pa.) in the one case it means that he rides on a saddled ass. (מִשְׁכָּן Bab. 56<sup>a</sup>, v. מִשְׁכָּן.)

מִשְׁכָּן m. (v. poned.) 1) *load, weight*. B. Bath. 69<sup>a</sup> מִשְׁכָּן מִשְׁכָּן stones to weight the cheaves down to protect them from the wind.—2) a *contrivance to carry loads*, as a *hand-burrow* or *hand-basket*. Bab. 66<sup>a</sup> מִשְׁכָּן מִשְׁכָּן, v. מִשְׁכָּן. Bata. 20<sup>a</sup> (var. מִשְׁכָּן on the shoulder, v. Bab. D. S. a. 1).

מִשְׁכָּן, v. next w.

מִשְׁכָּן מִשְׁכָּן (מִשְׁכָּן) f. (מִשְׁכָּן; comp. h. h. מִשְׁכָּן) *burden, care, solicitude*, followed by מִשְׁכָּן of the person concerned. Targ. I. Chr. XXI, 13 מִשְׁכָּן מִשְׁכָּן—Y. Ber. V, 20<sup>a</sup> top מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן what concern is the Temple to him? Taan. 25<sup>a</sup> מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן why should that trouble thee? B. Meta. 40<sup>a</sup> מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן what do the mice care whether Ac. Koh. R. to IV, 1 מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן what concern is it to this one (if the other sinned), i. e. why should he suffer for it? a. fr. Pesik. R. a. 10, beg. מִשְׁכָּן מִשְׁכָּן will people care for them (mice them)? Gen. 67<sup>a</sup> מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן should he not care for it? Comp. מִשְׁכָּן.

מִשְׁכָּן מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן m. (—מִשְׁכָּן q. v.) *cabbage*. Y. Sabb. III, 8<sup>a</sup> top. Num. R. a. 7.—Y. Beta. V, 63<sup>a</sup> מִשְׁכָּן מִשְׁכָּן cabbage heads.

מִשְׁכָּן מִשְׁכָּן, מִשְׁכָּן m. (מִשְׁכָּן—מִשְׁכָּן) covering, coating. מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן a coating of blackness like a pot. Targ. Jer. VIII, 21 (h. text מִשְׁכָּן). Targ. Joel II, 6; Nah. II, 11 (h. text מִשְׁכָּן). Comp. מִשְׁכָּן.

מִשְׁכָּן Y. Maner. I, 48<sup>a</sup> top, read מִשְׁכָּן; comp. מִשְׁכָּן.

מִשְׁכָּן f. h.—ch. מִשְׁכָּן. Y. Meg. IV, 75<sup>b</sup> top, expl. מִשְׁכָּן מִשְׁכָּן, v. מִשְׁכָּן; Y. Keth. XI, 34<sup>a</sup>; Y. Sab. I, 19<sup>a</sup> top.

מִשְׁכָּן pr. a. [the *herald of God*], *Alk'riel*, an angel. Yalk. Deut. 940. Deut. R. a. 11 מִשְׁכָּן (corr. acc.)

מִשְׁכָּן f.—h. מִשְׁכָּן, מִשְׁכָּן *proclamation announcing public sale*, whence, *auction*, comp. מִשְׁכָּן.—B. Meta. 35<sup>a</sup> מִשְׁכָּן מִשְׁכָּן time appointed for public sale. Keth. 100<sup>b</sup> מִשְׁכָּן מִשְׁכָּן property sold at auction. Ib. for capitation-tax Ac. we sell מִשְׁכָּן מִשְׁכָּן without previous announcement; a. fr.

מִשְׁכָּן Midr. Till. to Ps. XIX, 5, Yalk. ib. מִשְׁכָּן pr. a., prob. a corrupt. of מִשְׁכָּן מִשְׁכָּן *Britannic Isles*.

**אכרעהא** f. (כרע) prop. *balancing*, hence *balances*, *scales*, *weighing*. Pesik. B'shall. p. 82<sup>a</sup> בא' דאכרעון וכו' in the way they weighed, they were weighed. [Cmp. Buber I. c. note 43.]

**אכשרותא** f. (כשר) *propriety*, *proper use*. Targ. Koh. X, 10.

**אכתי** (contr. of אכתיהא) a scholastic term in Talm. Bab., still, even now, yet. Meg. 2<sup>a</sup> וא' מבני ליה וכו' and still the plural form is needed. Yoma 27<sup>a</sup>; a. fr.—מקדאכתי since, up to that time. R. Hash. 10<sup>b</sup>.

**אכתינא** m. (אכתי, v. P. Sm. 191; cmp. אכסא, עכס, עכסא) *venomous*, *vindictive*. Targ. Prov. XII, 28 Ms. Luzz. (v. Pesh., a. LXX b. c.); [some ed. אכתינא, v. אכתינא; h. text אל וכו' [ונחריבה אל וכו']]

**אכתינא** m. (v. preced.; format, cmp. סמיוק) *greenish*, *blighted*. Y. Dem. II, beg. 22<sup>b</sup> is there no rice in Hultha? הוא א' it is greenish.

**אכתינא** m. (כתר) [divine crown], pr. n. *Akhtriel*, a divine surname (attribute). Ber. 7<sup>a</sup>.

**אלב"ם, א"ל** *Albam*, a formula of permutation of letters wherein the first interchanges with the twelfth, the second with the thirteenth, &c. Num. R. s. 18 טבאל טבאל *Tabel in Albam* reads *Ramla*. Sabb. 104<sup>a</sup>.

**אל** a prefix, = על; e. g. אלתוסבטארות (= על האוצרות) *appointed over treasures*, v. א.

**אל** (b. h.) *not*, *no* (according to Talmud a milder form of prohibition than לא; v. Y. Pes. VI, 33<sup>b</sup>). Aboth I, 3.—לא מאלי לא מאלי *not on my own authority*. Orlah I, 2 growing spontaneously.—Y. Peah VII, 20<sup>b</sup> bot. its sacred character מאלי למדו they did derive from itself (i. e. from the wording of the law itself).—Hence במרילא, v. מרילא.

**אל** (b. h.; אל to turn) prep. *to*, *toward*.—Pl., with prefix א. suffix of pers. pron., of *itself*, of *my* (his &c.) *own accord*, *on my* (his &c.) *authority*. Yoma 5<sup>b</sup> לא מאלי לא מאלי *not on my own authority*. Orlah I, 2 growing spontaneously.—Y. Peah VII, 20<sup>b</sup> bot. its sacred character מאלי למדו they did derive from itself (i. e. from the wording of the law itself).—Hence במרילא, v. מרילא.

**אל** m. (b. h.; v. אלל) *God*. Shebu. 35<sup>a</sup> divine names which dare not be erased are אל &c. Taan. 6<sup>b</sup> bot.; a. fr.

**אלא** *buttress*, v. אילא.

**אלא** I *to lament*, v. אלי.

**אלא** II m. *club*, *bat*. Targ. Cant. VIII, 5; v. אלהא.

**אלא** (אלא) (contr. of לא=אין) 1) *if not*, *except*, *but*, *only*. Targ. O. Ex. XV, 11 את א' none but thou, none besides thee; a. e.—Ber. V, 1 א' וכו'... אין עומדין one must stand up for prayer in no other disposition but that of humility.—Snh. 4<sup>a</sup> שלשה א' נהן he did only three times. Ber. I, 1 וכו' א' (אמר) and

not only in this case they said so, but wherever &c. Ib. 5<sup>a</sup> תלמודא א' תלמודא א' read not *th'lamm'dennu* (thou instructest him) but *th'lamm'dennu* (thou teachest us); a. v. fr.—2) (ellipt.) (you cannot say anything except . . .) *but*, a logical inference excluding all other explanations &c. Ib. 30<sup>b</sup> לא שנה א' but (the conclusion is proven) there is no difference. Ib. א' אמר ר' but, said R . . . we may derive it &c.; a. fr.

**אלאופמרא**, read קלא' v. קלפמרא.

**אלפינא, אלפינא** (אלב to cut; cmp. חלה, חלה, חלה) *a bundle of shoots*, *broom*. Y. Meg. II, 73<sup>a</sup> (for b. h. מנאנא).

**אלפינא** m. (v. preced.) *young shoot of the palm-tree*, *thin pointed branch*. Pl. אלפינא, אלפינא. Cant. R. to VII, 9 the palm . . . has no less אלפינא (strike out אלפינא) than three new (cutting) shoots. Ib. in our place they call לאלפינא סנסנריה the young shoots *sans'naya* (h. סנסנריה). [Num. R. s. 3, beg., in Hebr. diction, אלפינא, fr. אב, cmp. אב; prob. to be read אלפינא.]

**אלפינא** m. (b. h., cmp. גביש Job XXVIII, 18, a. Targ. a. l.) *hail*, *hailstone* (crystal). Ber. 54<sup>b</sup> (playful etymol. על גב איש).

**אלגומינא** m. pl. (=b. h. אלגומינא) name of a tree. Targ. II Chr. II, 7 (8). [Ib. IX, 10; 11 אלגומינא, reading the h. text as in I Kings X, 11.] V. אלגומינא.

**אלגוסין** Tosef. Maasr. III, 14 Var. ed. Zuck., v. גריס.

**אלדי** v. אלהים, אלהים=אלדי.

**אלה** to curse, v. אלי.

**אלה** f. (b. h.; אלה, אל to point, cmp. ארר a. e.) *imprecation*, *curse*. Sot. II, 5 (17<sup>a</sup>); a. fr.—Pl. אלה. Ib. a. e.

**אלה** c. pl. (b. h.; v. preced.) *these*, *those* (cmp. הרי). Ex. R. s. 30 v'elleh (and this) adds to the preceding (continues), elleh (these) restricts. V. אלי.

**אלה** f. (b. h.; v. preced. ws.) *terebinth*. Shebi. VII, 5.

**אלה** Sabb. 90<sup>a</sup> Ar., v. אילא 3.

**אלה** f. (b. h. Josh. XXIV, 26; v. אלהא) [pointed, prominent] 1) *lance*, *fork*. Kel. XVI, 8 חסרי הא' v. חסרי הא' Pes. 57<sup>a</sup> מאלקת לי woe to me (I am afraid) of their fork (weapon). Sabb. VI, 3 (63<sup>a</sup>) ed. (Ms. אלה); Y. ibid. 8<sup>b</sup> (expl. דייקין)—2) *sign-pole*, used in the barn as a mark. Ib.; Y. Maasr. I, 49<sup>a</sup> bot.; Tosef. Ter. III, 11 משחיעקר הא' (ed. Zuck. משחיעקר, corr. acc.) as soon as the sign-pole (fork) is removed (indicating that the grain is ready for use and priestly gifts).

**אלה** m. ch. (=h. אלה) *God*. Dan. III, 28; a. fr.—Targ. O. Dent. XXXIII, 26; a. fr.—Lev. R. s. 5, end את אלה Ar. (ed. אלה). Y. B. Mets. II, 8<sup>c</sup>



אלהינו (the God of the Jews. Y. Suk. 5. 36<sup>a</sup>—*It* (also plur. majestic) מלך Dan. II, 11; a. e.—מלך for N. 11. Targ. Ps. CXXXVI, 2 מלך מלך the God of gods. [Gen. II. a. 20 מלך מלך read מלך] when priests rub—*who would swear by their gods?* The text to Gen. VI, 2)—*Let. R. s. 21 מלך מלך* (מלך מלך there in Rome) they call their kings *gods*.

אלהינו (v. joined) *Deity, divinity*. Gen. II. s. 40 מלך מלך—the universe and what it contains, are but inadequate manifestations of his divinity; a. e. Ib. s. 66 מלך מלך (same ed.) may he impart to thee his divine power; v. next w.—מלך מלך.

אלהינו ch. same. Targ. Cant. VIII, 1; a. e. Gen. II. s. 66 Ar. (v. preced.).

אלהינו, v. מלך.

אלהינו (מלך מלך) but that, unless, except, only. Targ. Gen. XXXII, 27; a. fr.—מלך מלך even only, i. e. so much the more (or less), not to say. Targ. I Kings VIII, 27; II Kings V, 13. V. מלך; comp. מלך.

אלהינו (b. h. מלך, q. v.) 1) these, the following. B. Meta. II, 1; a. v. fr.—מלך מלך both. Zab. V, 3; a. v. fr. [12] interrog. [which? Peah. R. s. 19 (—ed. Friedm. p. 138<sup>a</sup>) מלך מלך in which of them shall we trust? Peah. Nabbinn p. 127<sup>a</sup> sq.; Yalk. Is. 407 מלך מלך, מלך מלך.]

אלהינו, v. מלך.

אלהינו (=מלך v. מלך) behold. Dan. II, 31; a. e.

אלהינו m. (Arab. prob. of Semit. orig.) the impassated juice of aloe, used as a purgative. Git. 69<sup>a</sup> Ar. (ed. מלך מלך).

אלהינו, v. מלך מלך.

אלהינו, מלך מלך, מלך מלך (b. h. מלך) oh that! Targ. Y. II Num. XXIII, 10; a. e. Targ. Ex. XVI, 3, a. fr. (מלך)—Targ. Y. Ib. XXXII, 30 (b. text מלך)—Num. R. s. 2. Gen. R. s. 9; a. fr. [Targ. Y. II Num. XXIV, 23 מלך מלך, Y. I 7, see.]

אלהינו m., pl. מלך (v. מלך) aloe-wood. Y. Keth. VII, end, 31<sup>a</sup>; Gen. R. s. 15, v. מלך מלך. V. also מלך מלך.

אלהינו m. (b. h.; v. מלך) God. Pl. sequest. מלך מלך, comp. מלך—מלך by God! Sabb. 145<sup>a</sup>; a. fr. [מלך is freq. substituted for מלך as מלך, מלך, esp. in Targ. Y. ed. Sabb.] מלך מלך, ch. מלך מלך, adopted in order to avoid uttering the divine name. B. Kam. 106<sup>a</sup>; comp. מלך מלך &c.—מלך מלך 1) *deities, powers*. Y. Ber. IX, beg. 12<sup>a</sup>. Lev. R. s. 4.—2) *biblical verses containing the word El*. Elishim &c. Y. B. Hash. IV, 56<sup>a</sup>.

אלהינו, v. מלך מלך.

אלהינו, v. מלך מלך.

אלהינו, מלך מלך.

אלהינו, מלך מלך.

אלהינו (מלך מלך) v. מלך מלך.

אלהינו (מלך מלך) m. pl. (v. מלך) the *Arctostaphylos* plant also a kind of *acorn*. Y. Shab. IV, 85<sup>a</sup> end, Tosef. II, 1, end. ed. Zuck. מלך מלך, with ed. מלך מלך, מלך מלך מלך מלך מלך (on the Sabbath roof) let the *aloe* grow on the top of the roof, but you must not water it.

אלהינו, מלך מלך (v. מלך מלך) reception on arriving and leaving. Y. Mench. II, 67<sup>a</sup> *some* people מלך מלך מלך (read מלך ...) who do not frequently meet with a reception (an offer of *substantia* &c.), Ib. מלך מלך (מלך) who may fairly expect a reception. Comp. מלך מלך.

אלהינו, v. מלך מלך.

אלהינו Ar. read מלך מלך.

אלהינו B. Bath. 73<sup>a</sup>, v. מלך מלך a. מלך מלך.

אלהינו m. (b. h.) *Eilat*, the sixth month of the Hebrew calendar, containing twenty nine days, varying between the seventh of August and the second of October. B. Hash. I, 1. Ib. 19<sup>b</sup>; a. fr. Y. Shab. III, beg. 47<sup>b</sup> bot. מלך מלך animals born in *Eilat*. Targ. Y. Num. XIV, 27 מלך מלך Targ. II Bath. III, 7.

אלהינו, מלך מלך, Tosef. Ket. B. Bath. VI. v. read מלך מלך.

אלהינו m. (Arabic, of מלך born in *Eilat*. Pl. מלך מלך, Y. Shab. III, beg. 47<sup>b</sup>; a. e.

אלהינו, מלך מלך, מלך מלך, v. מלך מלך.

אלהינו m. (מלך, מלך, comp. מלך, מלך) a *marvellous* plant (comp. Lat. *Alum*, prob. *Spyrium*, a kind of *Laserpitium* or *Asafetida*. Tbal Yom I, 5 (Var. in Ar. מלך מלך). Comp. מלך מלך.

אלהינו m. ch.—next w. 2).—Pl. מלך מלך Targ. Bath II, 7; 15.

אלהינו (b. h. מלך מלך) 1) *binding, making sheaves*. Peah VI, 9 (10) מלך מלך grain stalks intended for binding sheaves thereof (but not for binding the latter into bundles of sheaves מלך, Maim.)—[For binding sheaves *therewith* B. S.]—2) *sheaf*. Ex. R. s. 31.—Pl. מלך מלך B. Meta. 22<sup>b</sup> sq. *large sheaves*, opp. מלך מלך.

אלהינו m. (b. h.; v. מלך) oak.—Pl. מלך מלך Gen. R. s. 15 מלך מלך the bibl. *allonim* means *Ulm*, v. מלך מלך [Ib. מלך מלך read מלך מלך, מלך מלך]. B. Hash. 10<sup>a</sup> מלך מלך, v. מלך מלך; B. Bath. 80<sup>a</sup> מלך מלך, v. מלך מלך. [Gen. R. s. 30] play on *allonim* Gen. XXIV, 60 מלך מלך he is an oak (of fine appearance); Rashi refers to next w.]

אֲחֵרִי II m. (ἄλλος acc.) *another*. Gen. R. s. 81 in Greek *allon* means אֲחֵרִי; Pesik. Zakh. p. 24<sup>a</sup> אֲחֵרִי אֶחָד (read אֲחֵרִי) *another (one more)*.

לִבְשָׁתָּהּ (אַלְבֻּנְיָה) (interchanging with לבשתה q. v.) f. (לִבֵּשׁ, *to cover, wrap*, cmp. I Sam. XX, 10, a. לבש in H. Dict.; ל inserted) *wrapping cloth, sheet, bathing clothes*. Sabb. 40<sup>b</sup> מִיָּחָם אֵרֶם אֲלוֹנִי' (Ms. M. אֲלוֹנִי', Tosef. ib. III (IV), 7 אֲלוֹנִיתָהּ) one may warm a sheet on the Sabbath to put it on the stomach; Y. Sabb. XIX, 17<sup>a</sup> bot. [Gen. R. s. 80 to put on a wound, prob. next w.]—Sabb. 147<sup>b</sup> (Ms. M. always אֲלוֹנִיתָהּ, Ar. 'לִבְשָׁתָּהּ', Men. 72<sup>a</sup>.—Y. Erub. VIII, 25<sup>b</sup> top.—P. אֲלֻבְיָאֵת Sabb. XXII, 5 (147<sup>a</sup>). Ib. 147<sup>b</sup> בעֲשֶׂר אֲלוֹנִיתָהּ (read מִיָּחָם . . ., or מִיָּחָה . . .). Tosef. ib. XVI (XVII), 15 אֲלֻבְיָאֵת (Var. אֲלֻבְיָאֵת). Ib. 17 אֲלוֹנִיתָהּ (Var. אֲלֻבְיָאֵת).

אֶלְנָתִית II, corr. אֶלְנָתִית f., אֶלְנָתִית m. (a corrupt. of *αἰνάνθη*, *αἰνάνθηος*, *enanthe*, *enanthinus*: emp. אֶנְתָּן as to 1 a. ב.) made of the grape (or leaves) of wild vine (*enanthe*), whence 1) *an aromatic water*. Y. Ber. VI, 10<sup>d</sup> he who sprinkles אֶלְנָתִית *enanthe*.—2) *an unguent*. Y. ib. I, 3<sup>a</sup> top סִכֵּן אֶלְנָתִית (corr. acc.) you may oint a sick person with *en*. on the Sabbath. Y. Sabb. XIV, 14<sup>e</sup> bot. אֶלְנָתִית. Y. Shebi. VII, beg. 37<sup>b</sup> אֶלְנָתִית . . . (read *זֶרַח* . . .) except *en*, which is only for children (after circumcision).—3) *a wine* (*vinum enanthinum*), used esp. after bathing. Ab. Zar. 30<sup>a</sup> (expl. as a mixture of old wine, pure water and balsam); Sabb. 140<sup>a</sup> אֶלְנָתִית ed. (Ms. M. אֶלְנָתִית). Hull. 6<sup>a</sup> wine to be put לְרֹחַ into a mixture called *aluntith*; Tosef. Dem. I, 24. Y. Bets. I, 60<sup>d</sup> top.

אלגנטי v. אלוניסתיך

**אַלִּינָא** m. (= לִינָא q. v.) *spear-head, javelin. Pl.*  
**אַלִּינֵי** Git. 70<sup>a</sup> בִּא' דַּרְסָא (Ar. בלונים) with Persian  
 (poisoned) javelins.

א. אֶלְנֶקֶר v. אֶלְוֶנֶקֶר

אלוֹנֶטִית v. אֶלֹנֶטִית.

אל.ס. v, אלוסמרוס

**אֶלֶף** m. (b. h.; אֵלֶף) *prince, chief*. Gen. R.s. 20 beg.  
אֶלֶף אֲדָמָא the world's chief (*Aleph*, i. e. Adam).

אֲלוּשׁ pr. n. pl. (b. h.) *Alush*, one of the stations of the Israelites on their journey to Kanaan. Yoma 10<sup>a</sup>. Gen. R. s. 48 (play on *lushi*, Gen. XVIII, 6). Y. Bets. II, beg. 61<sup>a</sup>.

אלות Pesik. R. s. 22 'א' כ"ד, read בילאוח v. בילי.

**אַלֹנָה** f. (v. אֶלֹנָה) a piece of aloe-wood. Bets. 33<sup>b</sup>;  
v. אֶפְתָּה.

אֶלֶּתָּ, v. אֶלֶּתָּ a. אֶלֶּתָּ.

א' שלך 8 s. R. Gen., אלמוכסיות, אלמוכסיות\*  
 חכמים אלהמסין 834 Ps. Yalk., חכמים א' שלך. Ar., ed.

prob. אֱלֹהֵי הַכֹּהֲנִים (v. אֱלֹהֵי a. כֹּהֲנִים) *chief of the court-ceremonies* (i. e. the angel of Truth); Rashi: *seal* (?).

אֵלֶּט (ἐλάτη) *fir-trees*. Tanh. Trum. 9 א' ב' ג' ד' ה' ו' ז' ח' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט כ' כ"א כ"ב כ"ג כ"ד כ"ה כ"ו כ"ז כ"ח כ"ט ל' ל"א ל"ב ל"ג ל"ד ל"ה ל"ו ל"ז ל"ח ל"ט מ' מ"א מ"ב מ"ג מ"ד מ"ה מ"ו מ"ז מ"ח מ"ט נ' נ"א נ"ב נ"ג נ"ד נ"ה נ"ו נ"ז נ"ח נ"ט ס' ס"א ס"ב ס"ג ס"ד ס"ה ס"ו ס"ז ס"ח ס"ט ע' ע"א ע"ב ע"ג ע"ד ע"ה ע"ו ע"ז ע"ח ע"ט פ' פ"א פ"ב פ"ג פ"ד פ"ה פ"ו פ"ז פ"ח פ"ט צ' צ"א צ"ב צ"ג צ"ד צ"ה צ"ו צ"ז צ"ח צ"ט ק' ק"א ק"ב ק"ג ק"ד ק"ה ק"ו ק"ז ק"ח ק"ט ר' ר"א ר"ב ר"ג ר"ד ר"ה ר"ו ר"ז ר"ח ר"ט ש' ש"א ש"ב ש"ג ש"ד ש"ה ש"ו ש"ז ש"ח ש"ט ת' ת"א ת"ב ת"ג ת"ד ת"ה ת"ו ת"ז ת"ח ת"ט

\*מיינון, אלמיון, a corruption of יאנטינון for m. (ἀνθινον, Aquila Ex. XXV. 5) violet-colored

Koh. R. to I, 9 אֶלֶּט; Y. Sabb. II, 4<sup>d</sup> (expl. bibl. חֹמֶשׁ as a color לְשֵׁם צִבְעוֹ, v. Ges. H. Dict. s. v. חֹמֶשׁ). [Esth. R. to I, 6 שִׁינֹן (Var. סִינֹן) read יִקְרִינֵנִי].

אָלֶה, וְאֶלֶי (b. h. אֶלֶי, v. אָלֶה; cmp. נָקָה, רָחָה, &c.)  
to curse. Sifré Num. 18 (ref. to Num. XVIII, 21) אָלֶה  
לְאֵלֶּה 'as a curse' means that people shall  
curse by her (pointing to her), 'may happen unto thee  
what happened to . . . .'

II אֲנִי, אֲנִי (= ילל, v. אֲרִי־אֵל) to lament, wail. Targ.  
II Sam. I, 17; a. e.

*Pa.* אֶלֶּם same. Targ. Jud. XI, 40 אֶלֶּם (some ed. אֶלֶּם).

**אֵלֶּיךָ** mourning, v. **אֶלְיָהָ** and **אֶלְיָהָ**.

אֵלֶּיךָ, אֵלֶּיךָ, v. אֵלֶּיךָ.

אֱלֹהִים read אֱלֹהֵינוּ q. v.

**אֶלֶּיָּהוּ** (=עֲלֵיהֶם=אֶלֵּיהֶם) according to the opinion, in the sense of. B. Kam. 13<sup>a</sup>, a. fr. דָּמָא 'א in whose sense? in accordance with whom? Sot. 21<sup>a</sup> וְלִפְנֵימֶיךָ 'א in accord. with the adopted decision. Sabb. 28<sup>b</sup>, a. v. fr. דָּר 'א in the sense, developing the opinion, of R.—

אֵלֶּה f. (b. h.; לֵרִי; v. infra) *attachment*, whence 1) (comp. *tail, fat-tail*. Ab. Zar. 25<sup>a</sup> (ref. to I Sam. IX, 24) what means *v'hēlēha* (and that which is upon [or by] it)? שׁוֹךְ וָאֵ that means the leg (with thigh) and the fat-tail. כַּמֵּי הַדְּגוּלָּה וְכֵי and why is it called 'and that which is upon it'? Because the leg is near the fat-tail (back). Hull. 117<sup>a</sup>; a. fr.—כַּלְפֵּי א' (Ar. s. v. כַּלְפֵּי; ed. כַּלְפֵּי, Mss. לָאָה) *towards the tail!* i. e. *just the reverse! reverse it*. Pes. 5<sup>b</sup>; Sabb. 93<sup>b</sup>; Ab. Zar. 75<sup>a</sup>; a. fr. [Rashi: כַּלְפֵּי לֵרִי where are you turning to?—2) *ear-lap*. Keth. 5<sup>b</sup>.

אֵלִיָּהוּ (b. h.) pr. n. m. *Eliyahu, Elijah*, the great prophet in the days of Ahab, freq. represented, in Talmud and Midrashim, as intervening in behalf of the pious and punishing wrong-doers, and expected, in the Messianic days, to clear up doubts and prepare the heavenly kingdom; cmp. Mal. III, 23.—Ber. 58<sup>a</sup>, a. fr. אָרָא א' *E. came and appeared to him in the disguise of &c.* Gen. R. s. 33, a. fr. וְזָכַר לָנוּ א' *E., whose memory be blessed, came &c.* B. Mets. I, 8 (37<sup>a</sup>), a. fr. יֵהָא מוֹנֵה כִּד שִׁיבֵיהּ א' *let it be deposited until E. shall come (and decide to whom it belongs, i. e. an indefinite time until the matter be cleared up).* Men. 45<sup>a</sup>; a. fr.—סֵדֶר אֵלִיָּהוּ *Seder Eliyahu*, name of a lost Talmudic treatise, divided into *Seder Eliyahu Rabba* (Large) and *S. E. Zuta* (Small). Keth. 106<sup>a</sup> (of legendary origin).

**אֵלִיהוּ** pr. n. m. (b. h.) *Elihu*, one of Job's friends.  
Y. Sot. V, end, 20<sup>d</sup>. Yalk. Job 919. B. Bath. 15<sup>b</sup>.



הַיְיָ אֱלֹהֵינוּ, הַיְיָ אֱלֹהֵינוּ (b. h.) pr. n. m. *Allesamt*, a  
highpriest, Par. 113, v.

~~XXXX~~ m. 1-1/2 x 1 inch thumb, great toe 17  
Syringium Frank. H. & S. 1890. Spoken about Chalmers, Mr.  
Till, to Pa. XXXXVII. 6; York, n. l.

26; a. e.—(lit. 60 <sup>times</sup>) <sup>times</sup> (should mention <sup>times</sup> <sup>times</sup>) the nail of the thumb.—*17* <sup>times</sup> <sup>times</sup> <sup>times</sup> <sup>times</sup> (missing in some ed.) the Levites cut their thumbs off with their teeth; v. quot. in press.

100-2-100-2

2000

*[Faint, illegible handwritten text]*

87-1111 (1981) *anal. ecology*. *Trans. Am. Wildl. Nat. Hist.* 46: 1-11.

**חֶרְשָׁתַּיִם** *her-shai'im* (*Herdsharaim*) *Eben-therapolis*: Free-town; an Idumean town corresponding to *Hesi* (Gen. XIV, 9). Gen. II, s. 42 (ed. corrupt. חֶרְשָׁתַּיִם) read with Ar. חֶרְשָׁתַּיִם אֵל מִנְהָא קִיר מִלְּבָן הוּא עָמַד לִפְנֵי יְהוָה וְעָמַד לִפְנֵי יְהוָה . . . they selected it for their residence and made themseles independent.

ⲡⲓⲣⲓⲛ pr. n. *Allibrod*, name of an Egyptian  
eparchy or nome, prob. *Heraclotes*. Taig Y. Gen. N.  
c. 1 Chr. 1, 8 (h. text ⲡⲓⲣⲓ, ed. Rahm. ⲡⲓⲣⲓⲛ (Var.  
ⲡⲓⲣⲓⲛ)).

22:1, 22:1-11


一、

א-ת-ש

𐤀𐤁𐤁𐤁, 𐤀𐤁𐤁𐤁 *f. (sing.) female wailer*. Kt. XVI, 7.  
𐤀𐤁𐤁𐤁𐤁𐤁 the wailer's musical instrument. Ib. XV, 6.  
— Ch. 𐤀𐤁𐤁𐤁 *q. v.*

1) (scophem.) *idol*. Ab. Zar. IV, 3 (Talm. ed. י"ז); a.e.—*עֲבֹדָת אֱלֹהִים* (abbr. ע"א) *idolatry*; also *idol* (comp. עֲבֹדָה), Shh. 97<sup>b</sup>, Yoma 9<sup>b</sup>; a fr.—2) *offal of meat*, v. אֲבֵלָה

חֲבִיב ch. same.—Pl. חֲבִיבָה. Targ. Y. Lev. 1, 2.

 (=יָבִיב) to lament. Targ. Is. XV, 4 (XIV, 31);  
Joel I, 11.

7-7N Pa. of box

~~14~~ in. (v. preced.) *sup.*—14. ~~14~~ Targ. Gen.  
N14, 9; a. e. (ed. Berl. ~~14~~).

בֵּיתֵי, 1) בֵּיתֵי pr. n. pl. *Beth-Elim*, near Mount Tabor. Gen. R. s. 99 beg. Mekh. Yithro s. 5 (אֵלִים) — אֵלִים pl. of אֵל q. v.

100

שָׁמַיִם וְאָרֶץ (the heaven and  
 earth; *ibid.* Targ.) Gen. XXV, 28, a. e. — *Ql.* 60<sup>a</sup>  
 a. (r.) שָׁמַיִם וְאָרֶץ whoever is in power wins (right of  
 possession) in cases in which the judge is unable to de-  
 cide. Hull. 29<sup>a</sup> שָׁמַיִם וְאָרֶץ a powerful man (defying  
 the law). — *Koth.* 14<sup>a</sup> שָׁמַיִם וְאָרֶץ to him the positive  
 assertion is the stronger argument. — *IV.* שָׁמַיִם Hull. 78<sup>a</sup>  
 (And (answers). *Kid.* 29<sup>a</sup> שָׁמַיִם וְאָרֶץ a village community  
 of ancient men. — *Yom. Kidd.* 46<sup>a</sup> שָׁמַיִם וְאָרֶץ שָׁמַיִם is she  
 so strong, has she the same authority as her father  
 has? *B. Metz.* 24<sup>a</sup> שָׁמַיִם וְאָרֶץ שָׁמַיִם is (the daughter) stron-  
 ger (less pliable) than *our* *Maknah*? — *Hull.* 45<sup>a</sup> שָׁמַיִם  
 the strong, thick (pin). — *IV.* שָׁמַיִם, *Yeb.* 40<sup>a</sup> שָׁמַיִם strong,  
 thick curtain.

NC-11 v. ground

שָׁמַיִל, שָׁמַיִל 1) (-מָא אִי; אִי-אִי) not; no  
 quidem, somehow, unless, but for, followed by הָ, comp.  
 שָׁמַיִל 1). Num. B. s. 19, and אִי שָׁמַיִל . . . אִי שָׁמַיִל but for  
 the study intended in the case (denying the  
 smell.—2) (-שָׁמַיִל אִי somehow) אִי (ruling the verb  
 without mediation of a relative; comp. שָׁמַיִל 2). In אִי  
 אִי שָׁמַיִל if the horse, flying small, would take a  
 permanent hold of his ear, it would be bound up (with  
 his body, sub. אִי as in Tang. H. s. 1, where אִי  
 w. is substituted by שָׁמַיִל).—3) v. אִי שָׁמַיִל.

$\text{N}_2\text{O}_4$  (N<sub>2</sub>O<sub>4</sub>) is a colorless gas  
 Targ. Y. Ex. IV, 11—12 (1904)

Targ. Job XXX, 11. Targ. Y. Ex. XXV 2. Comp.  $\text{מִשְׁכָּל}$

Ms. (ed. 1773-74).

1952

אברהם, אברהם, אברהם

\***חֲרָבָה** (**חֲרָבָה**) *n.* ruins, debris. Lev. R. s. 19 (referring to Amos VI, 11): חֲרָבָה אֶת הַיְּמִין וְאֶת הַשְּׂמֹאל (read חֲרָבָה) of what is demolished by making breaches, there remain ruins, חֲרָבָה אֶת הַיְּמִין לִבְנֵי מִצְרַיִם while of what is demolished by chopping, no ruins remain; Koh. R. to X, 18 (corr. acc.); Cant. R. to IV, 14. Comp. **חֲרָבָה** and **חֲרָבָה**.

ॐ नमः शिवाय ॥

... fr. *γαιδίσκη*, v. Gr. Dict.) a *luscious wine* (*vinnus dulcis*) for which the grapes were to be dried in the sun for three days, after which they were gathered and trodden on the fourth during the full force of the mid-day heat (Sm. Ant. a. v. *Vinnus*; Columella XII, 271. Men. VIII, 6 *γαιδίσκη* Mish. (Ar. ed. Koh. *ῥῖν*, Talm. ed. 86 *γαιδίσκη* *ῥῖν*). B. Bath. 97 *γαιδίσκη* Ar. (Var.

a. ed. וזיליסטון; Ms. וזיליסטון, ותלאסטון; v. Rabb. D. S. a. 1.). Tosef. Men. IX, 9 (from which B. Bath. 1. c. is quoted) אליסטון.

**אליעזר** pr. n. m. *Eliezer*, 1) servant of Abraham. Gen. R. s. 44; a. fr. 2) several Tanaim: a) E. ben Hyrcanus; E. b. Jacob, E. bar Zadok, disciples of R. Johanan b. Zaccai of the second gener.—b) E. b. Judah, E. b. Matathias; E. b. Hisma, of the third gener.—c) E. hak-Kappar, a late member of the fifth gener.

**אליף**, v. אלה.

**אליפס**, Y. Shebi. IV, 35<sup>c</sup> top, read אגסס.

**\*אליקת** m. (ἐλίξ, acc. . . α) *wind-lass* for launching ships. Y. Sabb. VII, 10<sup>c</sup> top, read: הון רמגפר אעין: he who pitches wood for vessels or ropes for a wind-lass.

**\*אליקין** (a disguise of אלהים for the purpose of avoiding the utterance of the divine name, cmp. **אליה** by God! forsooth (ironically). Pesik. Bahod. p. 104<sup>a</sup> אלי אני הובע בה Ar. (ed. אהא, Ms. Oxf. אליני) forsooth, I shall propose to her, i. e. do you believe I shall &c.? Cant. R. to I, 4 אליני forsooth (do you believe) I shall give &c. [V. Pesik. l. c. note 81.]

**אליקים** (b. h.) pr. n. m. *Eliakim*: Ab. Zar. 58<sup>a</sup> R. El. attendant of Rabba.

**אלירא** read אפרא.

**אלישע** pr. n. m. *Elisha*, 1) the prophet. Ber. 10<sup>b</sup> Gen. R. s. 25; a. e.—2) E. ben Abuyah, surnamed אחר, q. v. Aboth. IV, 20. M. Kat. 20<sup>a</sup>—3) one E. surnamed בעל כנפים 'winged'. Sabb. 49<sup>a</sup>; 130<sup>a</sup>. Y. Ber. II, 4<sup>c</sup> bot.

**אלישפט**, v. בלשפט.

**אלות**, v. אלה.

**אליה** f. ch.=h. *wailing woman*. Pl. אלהא. Targ. Jer. IX, 16 (17) ed. Ven. אלהא, ed. Vien. אלהא.

**\*אליהא** f.=אליהא. Gen. R. s. 15, end; Pesik. Ron. p. 142<sup>b</sup> ובקיהא א' wailing and weeping; v. אלהא.

**אליהא (אליהא)** f. ch.=h. *fat-tail*. Targ. Ex. XXIX, 22; a. e.—Hull. 127<sup>a</sup> ואליהא . . . בשמחא נרש excommunicated be Narash with its fat, skin and tail, i. e. all its inhabitants.

**אליהא** or **אליהא** f. (cmp. אלה, אלה &c.) 1) *fig-tree* (of a certain species).—א' ברה א' name of a fig species. Gen. R. s. 15, end וב' ברה א' Ar. (ed. אלי) it is called *brath alitha* (daughter of mourning, v. אלהא), because it has brought wailing and weeping into the world (as the fruit of the tree of knowledge).—2) *wood of the fig-tree*, used as kindling wood on the altar (h. form אליהא). Tam. II, 4 (Mish. רה . . . , Talm. 29<sup>a</sup> רה . . .). Yoma 24<sup>b</sup>. Y. ib. II, 39<sup>c</sup> top.—Pl. אלהא. Par. III, 9.

**\*עליותא, אלותא** f. (pronunc. and meaning doubtful) *Illitha*, something supposed to render fire-proof or extinguish the fire. Shn. 108<sup>b</sup> שמה וא' דבר אחר וא' Ar. (ed. יד) we have something, its name is Ill. [perhaps to be read דבר אחר a (female) idol]; Yalk. Job 906 עיל, Ms. עליונה. [B. Bath. 73<sup>a</sup> באלי אלהא Ar. Var. s. v. אלהא, ed. אלהא, Rashi אלותא Ms. Oxf. ואיתא לן אלותא pl. of אלהא. The use of the masc. gend. in connection with the word, makes the passage appear spurious.]

**אליהא**, pl. אלהא, v. אלהא.

**אלין**=אלין. Dan. III, 12; 13.

**ליכסה, אלכסה** pr. n. m. *Alaxa, Lixah*, abbrev. of Alexander. Y. Keth. V, beg. 29<sup>c</sup> R. Al.—Ib. IX, 33<sup>b</sup> אלכסה (לר' מנא א' אמר לו ר' מנא Y. Shebu. VII, 38<sup>a</sup> bot. אלכסה name of a gentile judge.)

**אלכסון** (=לכסון, λωός; cmp. howev. ἀλλὰξ) 1) (adv.) *athwart, crosswise*. Tosef. Kel. B. Mets. VIII, 5 two feet &c. of a bed cut off א' crosswise; (Kel. XVIII, 5 לכסון).—2) **אלכסון**, ch. form **אלכסונה** m. *diagonal line, diameter*. B. Bath. 101<sup>b</sup>; Succ. 8<sup>a</sup> באלכסונה . . . בל אמה a figure of one square cubit has a diagonal line of 12/5 cubits (approximately). Men. 35<sup>a</sup>; Meg. 24<sup>b</sup> must be square and as to the measure of their diagonal lines. Erub. 59<sup>a</sup> מידה העיר ואלכסונה Ms. K. (ed. בא', v. Rashi a. l.) the measure of the circumference of the town plus its diameter. B. Bath. 99<sup>a</sup> הון קרימי perhaps the Cherubim in the Sanctuary were placed across the room; a. fr.

**אלכסנדרון, אלכסין** m. pl. (v. אלכסה) *Alexandrians*, name of a *nut*, prob. a species of *pistachio*. Ab. Zar. 14<sup>a</sup> אלכסין ed. (Ms. M. אלכסנדרין, Ar. אכלסין). Cmp. אלסרין.

**אלכסנדרא** pr. n. m. *Alexander*. Y. Dem. II, 22<sup>c</sup> top, (an Amora of a place called Tsadoka). Cant. R. to IV, 12; v. אלכסנדר.

**אלכסנדרוס, אלכ'** pr. n. m. *Alexander*. 1) A. the Great, מוקדון the Macedonian. Targ. Cant. VI, 8; Targ. II, Esth. I, 2.—Tam. 31<sup>b</sup>; a. fr.—2) name of a judge and of a robber. Y. Ber. IX, 13<sup>b</sup> top (for אלכסנדרא ib. read our w.).

**אלכסנדר** m. 1) *Alexandrian*. Sifra B'hukk. chap. V, Lulianus the Alex.—2) pr. n. m. *Alexandri*, an Amora. Y. R. Hash. IV, 59<sup>c</sup> bot; a. e.—Cant. R. to IV, 2 רה . . . (corr. acc.).—3) v. אלכסין.—Pl. אלכסנדרים; fem. אלכסנדריות. Men. 100<sup>a</sup> Alexandrians. Ib. 28<sup>b</sup> א' כוסה (Yalk. Ex. 369 ריה . . .) Alexandrian cups (lengthy and narrow). Tosef. Meg. III (II), 6 ב' א' א' ב' א' A Synagogue built by Alexandrians in Jerusalem.

**אלכסנדריא, אלכסנדרא** pr. n. pl. *Alexandria*, in Egypt. Targ. Ez. XXX, 15; a. e.—Y. Hag.



<sup>a</sup> ~~一ノ~~ m. (prob. corrupt. for ~~一ノ~~) harbor. Y.  
Succ. II. bag. 50<sup>d</sup> XC rotten when the ship lies in port.

**אֶלְמָלָא**, **אֶלְמָלִי**, **אֵלִי** (=אֵלִי-מָלָא) <sup>1</sup> if in any way not, if not, but for (usu. without verb or followed by **וְ** or **דִּי**; cmp. **אֶלְמָלָא** I, 1). Snh. 49<sup>a</sup> דוד רב' but for David (studying the Law), Joab could wage no war. Meg. 12<sup>b</sup> א' אגרות רב' but for the previous letters. Tanh. Hukthath 1 (ed. Bub. 1 לא א' a. fr.—2) (=אֵלִי-מָלָא: cmp. **אֶלְמָלָא** I, 2) if indeed. Meg. 24<sup>b</sup> אלה לוי [Ms. M. אלה לוי אלה] if thou wert a Levite. Keth. 33<sup>b</sup> אלה לוי אלה if they had lashed Hananiah &c. Sabb. 118<sup>b</sup>; a. fr. [A differentiation of spelling which may have existed for the two opposite meanings of our w., is untraceable; v. Lowe, Pesachim, p. 28.] Cmp. **אֵלִי-מָלָא**.

**אֶלְמָן** (deriv. of next w.) to reduce to widowhood, bereave, desert. Pes. 49<sup>a</sup> א' אשורו א' אשורו will be forced to desert his wife (to leave his home).—**Nithpa**. **הָאֶלְמָנָה** to become a widow. Y. Keth. II, beg. 26<sup>a</sup> (Mishn. ed., a. Talm. Bab. נהאֶלְמָנָה, v. אֶלְמָלָא).

**אֶלְמָנָה** f. (b. h.; v. **אֶלְמָן**) widow. Keth. I, 1; 2, v. אֶלְמָן. Kidd. 75<sup>a</sup> אֶלְמָנָה עִיסָה the widow of one of spurious descent; v. יָרָסָה; a. fr. Trnsf. א' דלה a frameless door (or made of one piece). Erub. 101<sup>a</sup>; v. נִשְׁכָּה.—Denom.

**אֶלְמָנוּת** f. (b. h.) widowhood. B. Bath. VI, 4 א' ביה (98<sup>b</sup>; Ms. M. אֶלְמָנָה) a house in which to live in case of widowhood. Yeb. 45<sup>a</sup>; a. e. Y. Keth. V, 29<sup>d</sup> bot. דורי אֶלְמָנוּת, v. אֶלְמָנָה II.

**אֶלְמָנוּתָא**, v. אֶלְמָנוּתָא I.

**אֶלְמָנוּתָא** (read  $\epsilon\lambda\lambda\eta\nu\sigma\tau\acute{\iota}$  *Hellenic, in Greek*. Tanh. Tsav, 2 [a gloss] א' קטבך קטבא"א in Greek *katab'kha* (Hos. XIII, 14) means *κατάβα descend*; v. Yalk. Jer. 393. Y. Sot. VII, beg. 21<sup>b</sup> קלון קריין שמו אלו' heard them read the *Sh'ma* in Greek.

**אֶלְמָנוּקָא** f. pl. (=אֶלְמָנוּקָא on the neck) poles used to carry burdens on the shoulder of two or more persons (v. Sm. Ant. s. v. *Falangæ, phalangæ*, which is of Semitic origin). Bets. 25<sup>b</sup> what means 'provided no carrying on shoulders takes place'? Ans. באלנקי. . . . Ar., Ms. M. (ed. באל' by means of *alanke* (phalangæ). Ib. אֶלְמָנוּקָא ed. (Ms. באל') to be taken out &c. (carried in a sedan chair through which poles are put). Ib. Am. and Mar Zut. allowed themselves to be carried on shoulders of men בשבחה דרינגא באל' Ar., Ms. M. (ed. our v. absent) on a Sabbath during the festive week on phalangæ (to the lecture room). V. בלנקי.

**אֶלְס** Pa. אֶלְס, אֶלְס (contr. of אֶלְס, v. לַעַס) to crunch, bite. B. Kam. 84<sup>a</sup>. Git. 70<sup>a</sup>.

**אֶלְס** pr. n. m. *Alas* (Valens; v. אֶלְס) 1) an Amora. Y. Kil. I, 27<sup>a</sup> top.—2) (?) Snh. 64<sup>a</sup> Sabta son of A.; v. אֶלְס.

**אֶלְס**, **אֶלְס** pr. n. *Hellas* (=Græcia Magna). [That Italian places are meant in quot. below, is obvious from Targ. Ezek. XXVII, 7, v. אֶלְסָרָא.] Targ. Y. I Gen. X, 4 א' וטרס (h. text ורשירש ורשירש) *Hellas* and *Taras* (Tarentum,

v. אֶלְסָרָא; Targ. Y. II ib.; Y. Meg. I, 71<sup>b</sup> bot. אֶלְסָרָא; Gen. R. s. 37, beg. אֶלְסָרָא, אֶלְסָרָא (corr. acc.). [Targ. Y. a. Midr. reflect geograph. a. ethnograph. conditions and notions of their own days.]

**אֶלְסָרָא** [the final ס freq. read ס in ed., as אֶלְסָרָא &c.] f. (v. אֶלְס) pr. n. pl. *Ilis* &c. (grottoes near Tiberias; v. Jos. B. J. II, 20, 6) ruins of fortified caves. Koh. R. to III, 9 אֶלְס. Y. Shebi. IV, 35<sup>c</sup> top אֶלְסָרָא; Gen. R. s. 34 אֶלְסָרָא; Ruth. R. to I, 17 אֶלְסָרָא; Yalk. Ezek. 351 אֶלְסָרָא; cmp. אֶלְסָרָא a. אֶלְסָרָא.

**אֶלְסָרָא**, v. אֶלְסָרָא.

**אֶלְסָרָא** pr. n. m. *Elazar*. 1) E. b. Poira, counsellor of John Hyrcanus. Kidd. 66<sup>a</sup>.—2) Several Tannaim: a) E. b. Azariah; E. b. Arakh. of the second generation; b) E. b. P'rata; E. of Modim, of the third generation.—c) E. b. Jacob; E. b. Shamma; E. b. Simon (bar Yohai); E. b. R. Yose the Galilean, of the fourth generation.—3) Several Amoraim: a) E. b. Antigonus; E. b. R. Yannai, of the second generation. Y. Ber. V, 9<sup>b</sup> bot.; a. e.—b) E. bar Abina. Ib. I, 3<sup>c</sup> bot.—c) R. Lazar or E. (in Babli E. b. P'dath) one of the most renowned Amoraim of the third generation. Erub. 65<sup>b</sup>; a. v. fr.

**אֶלְסָרָא**, v. אֶלְסָרָא.

**אֶלְסָרָא** (b. h.) thousand. Du. אֶלְסָרָא.—Pl. אֶלְסָרָא. א' אֶלְסָרָא a million. Gen. R. s. 8 א' שני א' a. fr.—Ex. R. s. 5 אֶלְסָרָא two thousand (men); a. e.

**אֶלְסָרָא**, **אֶלְסָרָא** ch. same. Targ. O. Ex. XXXVIII, 25 אֶלְסָרָא ed. Berl. (Y. אֶלְסָרָא); a. fr.—Snh. 95<sup>b</sup> א' חד אחד thousand. Bekh. 8<sup>b</sup> וזי א' וזי אחד one hundred thousand zuz; a. fr.—Pl. אֶלְסָרָא, אֶלְסָרָא. Targ. Ex. XXXVIII, 26; a. fr. Targ. I Sam. XVIII, 8; a. fr.—Y. Dem. VII, 26<sup>b</sup> bot.; a. fr.

**אֶלְסָרָא** II, **אֶלְסָרָא** (יִלְסָרָא) (h. אֶלְסָרָא,  $\sqrt{\text{לָה}}$  to join, be joined) to become used; to learn, study, train one's self.—אֶלְסָרָא accustomed, used to. Targ. I Sam. XVII, 39. Targ. O. Num. XXII, 30.—Targ. Deut. V, 1; a. fr. (v. also יִלְסָרָא).—Cant. R. to II, 2 אֶלְסָרָא רבי דייקא would you like to study? B. Bath. 111<sup>b</sup> top אֶלְסָרָא רבי אֶלְסָרָא take me away from here, this man has no desire to learn (but only to argue). Taan. 4<sup>a</sup> אֶלְסָרָא man is bound נפשיה לביקא [prob. לביקא, v. infra] to train himself to be gentle; a. fr.

**אֶלְסָרָא** Pa. אֶלְסָרָא to train, teach. Targ. Ps. XVIII, 35 אֶלְסָרָא (=אֶלְסָרָא). Targ. Prov. XI, 25; a. fr.—Koh. to IX, 10 thou didst emigrate למינא for the sake of studying, ורוא but he emigrated for the sake of teaching. Y. Dem. I, 22<sup>a</sup> top אֶלְסָרָא רבי אֶלְסָרָא (אֵלִי) did you not teach us thus?—א' וזי, v. infra.

**אֶלְסָרָא** as Pa. Lev. R. s. 30 א' וזי אֶלְסָרָא offers arguments in my favor.

**אֶלְסָרָא** to exercise, practice, exert one's self. Targ. Is. II, 4; XXVI, 9.



18<sup>a</sup> Alef, the first letter of the Alphabet. Y. Ber. 17<sup>a</sup> bot.; a. fr. Y. Yeb. IV, 6<sup>a</sup> אָלֶף אֶחָד בְּמֵאָה הָאֵלֶּף הַזֶּה (referring to *harbak arbak* Oza. III, 16) the century that counts *harbak* with 116, (the numerical value being 12-days), will grow; that which counts *arbak* with Alef (i. e. 208 days, or less than seven months) will be low (like), *למטה*, *למטה* for *דלות* *דלות*—R. Nach. 10<sup>a</sup> הָאֵלֶּף הַזֶּה הוּא אֶלֶף כָּלֵל (more Alef Both (arbitrary words). Oza. 10<sup>a</sup> אֵלֶּף הַזֶּה הוּא אֶלֶף כָּלֵל (the Alef complained)—Y. Sabb. XVI, 2<sup>a</sup> top דָּרָא דְּרָא הָאֵלֶּף הַזֶּה one of the alphabetical acrostics (chapters) of Lamentations.—*PL* תְּבִילָא. Sabb. 103<sup>a</sup>. *Ma. s. 28*; a. e.—*Y. Ber. II, 4<sup>d</sup> bot.* they pronounce אָיִן Ayin like Aleph.—(Sabb. 103<sup>b</sup> הָאֵלֶּף הַזֶּה הוּא אֶלֶף כָּלֵל (Ms. M. omits תְּבִילָא) they differ as to one who wrote in the Sabbath two such letters as Alef, Alef (of *דָּרָא דְּרָא* Is. XLV, 5) being merely vowels; v. *אָיִן*.)

**אָלפֿאַבֿעט** 1) *ab. Alf=Alf. Cant. H. beg. the post*  
*מִלֵּי מִלֵּי מִלֵּי מִלֵּי* when writing alphabetical acrostics.  
*Iam. R. introd. (R. Hama b. H.) מִלֵּי מִלֵּי מִלֵּי מִלֵּי*  
*מִלֵּי מִלֵּי* belonging to the alphab. acrostics (in lamenta-  
tions) of three verses for each letter.; a. fr.—2) (*Alphab.*  
*Alphab.* the first letter of the Greek Alphabet. *Shuk.*  
*III. 2. Men. VIII. 1 מִלֵּי מִלֵּי מִלֵּי מִלֵּי* best quality of flour. *Sh. Sh.*

NEIN, v. 541.

שֶׁנֶחֱזַק וְשֶׁנֶחֱזַק

**מִשְׁכָּנֵינוּ** m. pl. (משכנותנו) *allegoric acrostic, songs*. Ruth R. to III, 13 (ed. מִשְׁכָּנֵינוּ, מִשְׁכָּנֵינוּ, corr. acc.).

~~XXXX~~ m., pl. ~~XXXX~~ same Koh. R. to L. 13.  
S. R. 13.

אברהם, אברהם, אברהם

צֶ'ען, צֶ'ען c. (=צֶ'ען q. v.) a tightly covered  
 pot, stew-pot, contrast to פֶּרֶץ a boiling pot. Ned. 51  
 a dish goes first in a pot צֶ'ען פֶּרֶץ before it is  
 put in a stew-pot for steaming. Y. Hall. I, 58<sup>a</sup> top—  
 Pes. 37<sup>a</sup> צֶ'ען פֶּרֶץ stew—Gen. R. s. 1. end צֶ'ען צֶ'ען  
 as a pot with its lid.—H. Yebot. Bots. 35<sup>a</sup> v. פֶּרֶץ

מִצְרַיִם, יִצְחָק m. pl. (Syr. מִצְרַיִם P. Sm. 155; 212; an abbrev. of מִצְרַיִם, v. יִצְחָק) a species of pistachio (tree or fruit). Y. Dem. II, beg. 22; Y. Maasr. I, 48<sup>b</sup> bot. 38a.—Tosef. B. I 1 מִצְרַיִם. B. III, 14 מִצְרַיִם ed. Zuck. (Var. מִצְרַיִם).

\*~~וְהָיָה~~, ~~וְהָיָה~~ Cant. R. to L. 11 ~~וְהָיָה~~  
 וְהָיָה בְּיָמֵינוּ א, a corruption, read: וְהָיָה בְּיָמֵינוּ  
 וְהָיָה בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ emp. Tanh. Mishp. 5. [The  
 entire clause seems to be a gloss.]

\* **נִשְׁתָּן** (b. h.) a symbolized pr. n.: *No-Standing*. Y. R. Hash. I, 57<sup>a</sup> bot. **וְעַל מַלְכוּתוֹ** but the King (the Lord)—no standing (on his decrees) is with him; he desires not to insist upon his decrees (but permits repentance to set them aside).

אָרְקִי, אָרְקִי, אָרְקִי, v. east w.

... (1887, sub. 1102; v. also 1103; winding staircase. Tied. Arch. VIII, 11 (V, and the winding staircase. 1103, sub. 1104) opening towards a common winding staircase. In 1103, sub. 1104 (ed. 1103, V, 1103, sub. 1104) and are included the use of 1103.

[illegible]

**אֲנִי הָיוּ אֵלֶיךָ מְשֻׁבָּה וְעַתָּה**

**Opin** Poeth. R. n. 31, ed. Fr. p. 100<sup>o</sup>, read simply.

נִשְׁתַּחֲוִי לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 נִשְׁתַּחֲוִי, Palm. inscript., Zeitschr. der Deutsch. Morgen-  
 Ges. XVIII, 69—70; Syr. ܢܝܫܬܚܘܝܐ, Form. armeniacae; v. Poul.  
 Et. St. p. 105) *Arka'la*, a high dignitary in Form. Targ.  
 Y. Gen. Xli, 44 (ed. Vienna ܐܪܟܐܠܐ); a. c.—Shabb. 6<sup>a</sup>  
 ܐܪܟܐܠܐ. Y. ib. l, 38<sup>a</sup> bot. ܐܪܟܐܠܐ. Y. Ber, li, 8<sup>a</sup> top Ar  
 (ed. KSB . . . , corr. acc.).—Zeb. 95<sup>a</sup> (prev.) ܐܪܟܐܠܐ ܐܪܟܐܠܐ  
 ܐܪܟܐܠܐ ܐܪܟܐܠܐ Ms. M. (ed. . . . ܐܪܟܐܠܐ ܐܪܟܐܠܐ,  
 the Ark. took us by the hand, and the saint came into  
 the hand (under guise of accidental acquaintance).

17278. 17279.

אֶתְּנָהּ לְךָ כְּעֶשְׂרֵי שָׁנִים

and public, esp. days of public rejoicing appointed by a new emperor, consisting of games, masquerades &c. Psal. Sh'mini p. 193<sup>b</sup> while the King is engaged in his hilaria, ask of him what you need. Cant. R. to IV, 4 פתח פתח ואלו יצאו (corr. acc.) (at Mount Sinai) they did not stand (as) in hilaria, but in awe, trembling &c.

<sup>a</sup>חֲרָחָה a disease; prob. a corruption of חֲרָחָה (χαράς, *leues*) *liar passion, spasms of the abdominal muscles connected with vomiting*. Glt. 70<sup>a</sup> חֲרָחָה חֲרָחָה Ar. (ed. חֲרָחָה as in the sentence following).

נִתְּחַלְּנוּ, נִתְּחַלְּנוּ (נִתְּחַלְּנוּ) (C. ed. post. 77a, post  
 pole, down-post, Tang. Josh. XXIV, 24) ed. Voss: נִתְּחַלְּנוּ —  
 H. 1st of נִתְּחַלְּנוּ, נִתְּחַלְּנוּ, Tang. Is. VI, 4 נִתְּחַלְּנוּ ed. Voss  
 נִתְּחַלְּנוּ) B. Bath. 79<sup>a</sup> נִתְּחַלְּנוּ נִתְּחַלְּנוּ Rashi (ed. sing.  
 נִתְּחַלְּנוּ) and we struck it with clubs; v., however, נִתְּחַלְּנוּ  
 Beta. 35<sup>a</sup> נִתְּחַלְּנוּ נִתְּחַלְּנוּ and gave us each several branches  
 (Rashi), v., however, נִתְּחַלְּנוּ.

**ṬṬṬṬṬ** m. (ṬṬ-ṬṬ, Ṭ ṬṬṬ, comp. I Chron. XXVII. 22, v. ṬṬ) comes ṬṬṬṬṬṬ, chief-treasurer. Midr. Till. to Ps. XV *major* (his resort, stores; that is ṬṬ Ṭ his (the Roman Emperor's) chief treasurer (or plur. treasurers).

\***אֲמָתִים** m. (ἀναβάτης, contr. ἀμβάτης) prop. *rider, traveller* on horseback &c.; hence (sub. הָרִמָּה) *an ass used for marching* through the desert alongside of



fatal sometimes tried and the causal. Y. Sabb. V, 1<sup>st</sup> top. מ' מהו what is an amulet? מהו מהו the use of the traveller (from Egypt to Asia). Y. Kel. VIII, 11. מ' מ' מ' (from Asia). Y. Sabb. V, 1<sup>st</sup> top.

**מ' מ' מ'** f. (deriv. of מ' מ' under of the bath-tub, waste of the bath-tub. Y. Sabb. VIII, 11. מ' מ' מ' מ' מ' מ' מ' M he who washes (his anus) in sea, is liable to a disease of the rectum.

**מ' מ' מ'** read מ' מ' מ' m. (diphthong) free-mouthed. Midr. Till. to Ps. XXII, v. מ' מ'.

**מ' מ' מ'** m. (comp. מ' מ' מ'; מ' inserted) crop, store. Keth. 101<sup>a</sup> smelt at (was an expert of) מ' מ' מ' (Rashi, pl.) wine stores. — Pl. מ' מ' מ' מ' מ' מ' מ' מ' M set fire to all those stores of wheat and barley.

**מ' מ' מ'** m. (—מ' מ' m. v. foreg.) nut. Sabb. 109<sup>b</sup> מ' מ' מ' מ' from eating a nut on an empty stomach. Men. 35<sup>a</sup> מ' מ' in the shape of a nut; a. e.—Pl. מ' מ' מ' (Hull. 39<sup>a</sup>, B. Meta. 60<sup>a</sup>).

**מ' מ' מ'** m. (ח מ' מ'; magus, magian, a Persian priest and interpreter of dreams; magician, sorcerer. Targ. Y. I. Ez. VII, 16; VIII, 16.—B. Beth. 56<sup>a</sup>, Yoma 35<sup>a</sup> (Hull. 62<sup>b</sup>) מ' מ' Parvah is the name of a Persian magus after whom the cell in the Temple was named.—Sabb. 76<sup>a</sup> מ' מ' מ' M Var. (read מ' מ' מ' M).—Pl. מ' מ' מ' M. Snh. 98<sup>a</sup> מ' מ' מ' מ' when (in Israel) the haughty shall cease to exist, the magians (among the Persians) shall cease.

**מ' מ' מ'** m. (v. preced.) a follower of magianism, believer in sorcery. M. Kat. 16<sup>a</sup>.

**מ' מ' מ'** f. (deriv. of preced. w. magianism, magian practices. Sabb. 76<sup>a</sup> מ' מ' מ' M. M. (ed. מ' מ' M. Var. מ' מ' M) as to magianism Rab and Samuel differ one declaring it to be sorcery, the other—blasphemy.

**מ' מ' מ'** referring to (the blood) which made him a proselyte (circumcision). Y. Ab Zar. II, 41<sup>a</sup> top. מ' מ' מ' מ' his visions as to bloodshed had reference only to that (blood) which made him ac.; v. 72.

**מ' מ' מ'** (V מ'; v. מ' מ'; to form an approximate estimate, to guess; to appraise, judge, deliver an expert's opinion. Erub. 58<sup>b</sup> מ' מ' M he forms an approximate estimate of the height of the hill, and passes on. Snh. 74<sup>b</sup> מ' מ' M they (the experts) declared his injuries to be fatal; (Y. ib. IX, 27<sup>a</sup> bot., also מ' מ' M the opinion was that he would recover; a. fr.—Hull. 51<sup>a</sup> מ' מ' M the animal before taking a leap measures its strength.

**מ' מ' מ'** same. Gen. R. a. 64 מ' מ' M they had appraised it (the field.—as to how much it would yield). V. מ' מ'.

**מ' מ' מ'** ch. same. Bekh. 61<sup>a</sup> מ' מ' M I guessed this was thy intention. Keth. 68<sup>a</sup> מ' מ' M in the one case it means that we have formed an opinion about him (know whether he is stingy or liberal.—Part. pass.

מ' מ' M. Arab. מ' מ' M he stands appraised, he has been valued before this.—Hence מ' מ' M to be wealthy. B. Kam. 62<sup>a</sup> מ' מ' M Keth. 68<sup>a</sup> מ' מ' M I know he is not rich. B. Bath. 7<sup>a</sup>—M. מ' מ' M to if you believe her to be wealthy. Y. Sabb. V.

**מ' מ' מ'** a. (comp. מ' מ' M; מ' inserted) watchman's lodge on top of trees. Bath. 111<sup>a</sup> מ' מ' M Ar. M. M. (ed. מ' מ' M) ladder for climbing up to the lodge.

**מ' מ' מ'** a word is a charm, formula. Bath. 67<sup>a</sup> M. M. a. Ar. (ed. מ' מ' M).

**מ' מ' מ'** מ' מ' M or from Persian M. Y. Hor. III, end, 66<sup>a</sup>.

**מ' מ' מ'** f. (b. h.; מ' מ' m. v. מ' M) 1) fore-arm, arm. Sabb. 17<sup>a</sup>; Ez. R. a. 1 מ' מ' M מ' מ' M the word מ' מ' M (No. II, 5)—one says it means מ' מ' M, her arm, the other says it means מ' מ' M, her maid-servant (v. מ' מ' M.—Levi. R. introd. (H. Josh. II) מ' מ' M an arm (diphthong) M. v. מ' M; Koh. R. to XII, 7 מ' מ' M—מ' מ' M מ' M the arm up to the axilla, arm-pit, name of an opening in a Temple door; v. however, infra, 4)—2) cubit, a measure equal to the distance from the elbow to the tip of the middle finger. Keth. 5<sup>b</sup>; Men. 11<sup>a</sup> מ' מ' M this one (the middle finger) is used for defining the cubit measure. Kel. XVII, 10 מ' מ' M the standard cubit of the Temple proportions was six, that of the vessels five hand-breadths. Sabb. 31<sup>a</sup> מ' מ' M the builder's cubit (instrument).—M. M. M square-cubit. Yoma 31<sup>a</sup>; a. e.—Zeb. 62<sup>b</sup> מ' מ' M (מ' מ' M); Y. Yoma IV, 41<sup>a</sup> bot. מ' מ' M a reduced cubit; v. מ' M; also called מ' מ' M מ' M a cubit of six hand-breadths pressed together (sorrowing), opp. to מ' מ' M (מ' מ' M) מ' M a cubit of six wide-spread (laughing) hand-breadths. Erub. 3<sup>b</sup>, Y. Shek. VI, end, 20<sup>a</sup>—Gen. R. a. 21 מ' מ' M (M) Theban (Egypt.) cubit (7). B. Bath. 69<sup>a</sup> מ' מ' M מ' M land for digging a dyke of one cubit's width; מ' M מ' M (Var. מ' M, מ' M) land for a creek or pond for watering cattle and washing clothes, of one cubit's width.—3) (מ' מ' M) membrum virile. Sabb. 108<sup>b</sup>. Mid. 13<sup>a</sup> eq. B. Kam. 19<sup>b</sup>.—4) prop. river-arm, hence canal, dyke, sewer. Pesah II, 2 מ' מ' M—Yoma V, 6 מ' מ' M מ' M the blood of both was mixed in the sewer; Tan. III, 6; B. Meta. 33<sup>a</sup>; Y. Hor. III, 48<sup>a</sup> top. מ' מ' M מ' M a sewer in the Temple called the duct of the arm-pit (from its shape; v. Gratz Monatschr. 1890, p. 289; [emendation מ' M unnecessary]; v. supra.—Pl. מ' מ' M cubita. Kel. XVII, 10; a. fr.

**מ' מ' מ'** f. (b. h.; v. מ' M; comp. preced.) hand-maid. Sabb. 12<sup>b</sup>, v. preced.; a. e.—Pl. מ' מ' M Y. Snh. II, 29<sup>a</sup> bot.; v. מ' M; a. e.

**מ' מ' מ'** ch. same. Targ. Job XXXI, 13. Targ. Gen. XVI, 1; a. fr.—Y. M. Kat. III, 21<sup>a</sup>—Meg. 19<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup>—Pl. מ' מ' M; מ' M Targ. Gen. XX, 17; a. fr.

**מ' מ' מ'** f. ch.—part w. Targ. O. Ez. XXI, 7 a. e. (Concrete, severed.; comp. מ' M).

**אִמְרוּתָא** f. (אִמְרוּתָא) *servitude of a maid, servile condition*. Mekh. Mishp., sect. 3 קִירוּשׁ אַחֵר א' the father's privilege of giving away his daughter in marriage is valid even after having hired her out as a servant.

**אִמְרוּתָא, אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא**, pl. of אִמְרוּתָא.

**אִמְרוּתָא**, with בַּר m. *diver*. R. Hash. 23<sup>a</sup>; B. Bath. 74<sup>b</sup> Ms. a. Ar. (ed. בר אִמְרוּתָא).

**אִמְרוּתָא** Y. Snh. IX, 27<sup>a</sup>, read אִמְרוּתָא, pl. of אִמְרוּתָא.

**אִמְרוּתָא** m. (אִמְרוּתָא, denom. of אִמְרוּתָא) *model, form, shoe-maker's last, &c.* Kel. XXVI, 4; XXIII, 1.—Ib. XVI, 7 של גִּדְלֵי וַ' the block of the cap-makers; של עוֹשֵׂי וַ' of dressmakers. Sabb. 141<sup>b</sup> Ms. M. (ed. אִמְרוּתָא, corr. acc.); a. fr.

**אִמְרוּתָא** I m. (b. h.; אִמְרוּתָא) *artist; (homilet.) a) אִמְרוּתָא, tutor; b) אִמְרוּתָא nursed (well-covered); guarded; c) אִמְרוּתָא next w., metropolis, (great).* Gen. R. s. 1.

**אִמְרוּתָא** II pr. n. pl. 1) (b. h. אִמְרוּתָא) *No-Amon (Thebes) in Egypt.* Gen. R. s. 1 (=Alexandria, the metropolis).—[\*2] A., near Tyre. Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 9 גִּמְרָא.]

**אִמְרוּתָא** f. (b. h.; אִמְרוּתָא) *firmness, faith, honesty, surety.* B. Bath. X, 8, a. e. לא על אִמְרוּתָא חֲלוּתוֹ at the time he extended the loan, he did so not because he was relying on his (the friend's) surety. Ib. אִמְרוּתָא על א' וַ' for in this case he did &c. Ab. Zar. 55<sup>a</sup> אִמְרוּתָא אִתְּ אִמְרוּתָא shall we abandon our honesty? Hull. 133<sup>b</sup> אִתְּ א' בְּכוֹתִים Samaritans are (usually) not trusted. Tam. 28<sup>a</sup> אִמְרוּתָא א' scrupulous honesty. V. אִמְרוּתָא.

**אִמְרוּתָא** Y. Sot. VII, 21<sup>c</sup> bot., v. אִמְרוּתָא.

**אִמְרוּתָא** m. (אִמְרוּתָא) 1) *speaker, lecturer, interpreter; esp. Amora*, one who, in lengthy popular discourses, expounds what the lecturer (Tanna, v. תַּנְיָא) says before him in brief and in a low voice; often called מְדַבֵּר. Ex. R. s. 8, end וְהָא' וַ' as the lecturer sits . . . and the Amora speaks in his presence.—Snh. 7<sup>b</sup> קִיּוּם עִלְיָה בַּא' stand by him as an expounder. Taan. 8<sup>a</sup>, a. fr. אִמְרוּתָא אִתְּ א' אִמְרוּתָא 8. . . placed an Amora by his side and lectured. Sot. 40<sup>a</sup> אִמְרוּתָא אִתְּ א' and his Amora gave a different reason. Hull. 15<sup>a</sup> do people listen to the Tanna? אִתְּ א' צִיּוּרִי they listen to the Amora.—2) in a particular sense אִמְרוּתָא, *Amora (Amora'im)*, that class of Talmudic authorities who lived after the final redaction of the Mishnah, and whose discussions on the opinions of the *Tanna'im* or authors of the *Mishnah* and *Boraitha*, are deposited in the *Guemara*, thus adding a second element to the development of the oral law, called *Talmud*.—Pl. אִמְרוּתָא. Y. Ber. I, 2<sup>c</sup> top, a. e. א' אִתְּ א' two Amora'im differ, for which Babli usually: . . . אִמְרוּתָא אִתְּ א' two Amoras differ in their relation (or conception) of the opinion of . . . Shebu. 40<sup>b</sup>; a. fr.

**אִמְרוּתָא** m. (=preced.) *teacher*. Targ. Job III, 17.—Pl. אִמְרוּתָא. Targ. Y. I, Num. XXI, 29.

**אִמְרוּתָא** ch. (=h. אִמְרוּתָא) *Emorite*. Targ. Gen. XV, 16; a. fr.—Keth. 112<sup>a</sup> א' אִתְּ א'—Pl. אִמְרוּתָא. Targ. Ex. III, 8; a. fr.—א' אִתְּ א' the chapter treating of idolatrous practices (v. אִמְרוּתָא). Sabb. 67<sup>a</sup>, (v. Tosef. Sabb. ch. VII, sq.).

**אִמְרוּתָא**, בר א' v. אִמְרוּתָא.

**אִמְרוּתָא** m. (b. h.) *Emorite; Emorean*. Gen. R. s. 41 none among the nations are אִתְּ א' more obstinate than the Em.—Trnsf. *Emorean, superstitious, heathen-like*. אִתְּ א' רִבְכָּה דְּרִבְכָּה *superstitious practices*. Sabb. 67<sup>a</sup>, a. fr. אִתְּ א' רִבְכָּה דְּרִבְכָּה is not to be looked upon (not forbidden) as an imitation of &c.; יִשׁ בּוֹ מְשֻׁם דְּרִבְכָּה דְּרִבְכָּה it is forbidden because it has the appearance of superstitious practices.

**אִמְרוּתָא** m. (יִמְרוּתָא, יִמְרוּתָא) *exchange*. Esth. R. to I, 1<sup>b</sup> אִתְּ א' בְּנֵי אִמְרוּתָא his hostages; v. אִתְּ א' for corr. vers.

**אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא** (abbrev. of next w.) *on account of, for the sake of*. Ber. 56<sup>a</sup> bot. א' וְהָא' for the sake of thy zuz (which has been refused, v. Ms. M. in Rabb. D. S. a. l.) shall the wardrobe of the king go to ruin? Lev. R. s. 27 א' בְּרִיָּה ב' for the sake of the tender cattle.—הָא' אִתְּ א' *therefore*. Naz. 25<sup>a</sup>. B. Kam. 71<sup>ab</sup> (Ms. H. אִתְּ א' אִתְּ א' a. fr. V. אִתְּ א'.

**אִמְרוּתָא** (טַל, טַל) *for the protection of, whence (=h. בְּעַד, בְּעַד) for the sake of, on account of &c.* Targ. Y. Lev. IX, 7; a. fr. V. מְשֻׁם אִתְּ א' and preced. w.

**אִמְרוּתָא**—preced., only with suffix of personal pronoun. Targ. Y. Lev. IX, 7 לְהָא' . . . =h. בְּעַד. Targ. Job I, 10 לְהָא' . . . around him (protecting him). Targ. Ps. VII, 8 אִתְּ א' for her sake; a. e.—Keth. 67<sup>b</sup> אִתְּ א' for his sake.

**אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא** f. (אִמְרוּתָא) *balances, scales*. Pesik. B'shall. p. 82<sup>a</sup>; v. אִמְרוּתָא.

**אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא**, Af. of מִשְׁטָא.

**אִמְרוּתָא**, v. אִמְרוּתָא.

**אִמְרוּתָא** Tosef. Maasr. III, 6 ed. Zuck., v. אִמְרוּתָא.

**אִמְרוּתָא** f. (אִמְרוּתָא) *darkness, dense cloud, mist*. Targ. Deut. IV, 11. Targ. II Chr. VI, 1, ed. Beck. אִתְּ א' a. e.—Gen. R. s. 44 (transl. אִתְּ א').





indebtedness signed on trust (that the loan would be consummated subsequently). B. Mets. 63<sup>a</sup> א' בפירות advanced payment at present prices for future delivery; א' ברמים with the option of paying the difference. Gen. R. s. 100 end, א' שברא to deal in good faith with. Tosef. B. Bath. V, 8 אמת המדה honesty in measures. B. Mets. 49<sup>a</sup> א' מחוסר (the way of) those lacking honesty (unfair dealing); Bekh. 13<sup>b</sup> א' מחוסר; a. fr.—2) *faith in Providence*. Mekh. B'shall. S. 6, v. האמנה. Sot. 48<sup>b</sup> א' אנשי men of faith, trusting in God; ib. א' קשה wanting in faith; Gen. R. s. 32 א' מחוסר same; a. fr. Cmp. אמנה, אמונה.

**אָמָנָה** II pr. n. 1) (b. h.) *Amanah, Abanah* (Banās), a river crossing the city of Damascus. Targ. II Kings V, 12.—2) **אָמָנָה** (אָמָנָה) **אָמָנָה** *Amanah*, hellenized *Amanos, Amanon* &c. (Banias), a mountain range forming the northern limits of the Holy Land. Tosef. Ter. II, 12 **אָמָנָה** (Var. **אָמָנָה**, **אָמָנָה**). Ib. Hall. II, 11 **אָמָנָה** (Var. **אָמָנָה**). Git. 8<sup>a</sup> וְ... (Ar. **אָמָנָה**); Y. Hall. IV, 60<sup>a</sup> bot. **אָמָנָה** (ref. to *Amanah* Cant. IV, 8). Shebi. VI, 1; Hall. IV, 8 (Ms. M. ...); Ex. R. s. 28. V. טוּרֵי אָמָנָה.

אֲמָנוֹס, אֲמָנוֹךְ, v. preced.

**אֲמִנָּה** Y. Keth. IV, 28<sup>d</sup> top, v. אֲמִנָּה.

II. אֲמִינָה v. אֲמִנָם.

אמפוטטא, v. אמפרטמא

אמסלי v. אמפולי

\*אִפּוּמָא, אִמְפּוּמָא, אִמְפּוּמָא Pesik.  
B'shall. p. 86<sup>b</sup>, Yalk. Sam. 152, corrupt. of אִסְטְרוּפּוּסָא  
or אִסְטְרוּפּוּסָא q. v.

\***אמפיניות**, *Pirké d'Rabbi Eliez.*  
ch. XLII הלכות א' Ar. (in ed. our w. omitted); read  
**אופסרניות** (denom. of אפסרין q.v.) *glass-windows*.

א.מ.ר.ט.ו.ר. v. א.מ.פ.ו.ר.ט.ו.ר.

\***אַמְפֹּרִין**, **אַמְפֹּרִין** m. pl. (ἄμποροι) *travelers, traders*. Targ. Y. I Gen. XXV, 3 (a gloss to preceding **וְהָיוּ**; Targ. Y. II inserts **אֲמִין** **לְהַשְׁמִין**; h. text **אֲמִין**). Ib. XLVI, 23 (h. text **חֲשִׁים**). [Gen. R. s. 61, quoting Targ. Gen. XXV, 3, reads **לְהַשְׁמִין**!]

f. (pl. of *ἐμπύλιον*, *impilia*) (pair of) *felt-shoes*, in gen. *shoes, socks*. Kel. XXVII, 6. Yeb. XII, 1. Ib. 102<sup>b</sup> א' של בדר cloth-shoes; א' של טור leather-covered shoes; a. fr.—*Pl.* אנפיליות, אנפיל, אנפילין, אנפיליות *pairs of &c.* Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> שתי א' שתי א' two pairs &c. Gen. R. s. 61. Yeb. 102<sup>b</sup>.

**אִנְפוּלִי, אִנְפֹּלִי, אִמְפוּרִי, אִמְפֹּלִי** f. (נָפַל; cmp. *אִנְפֹּלִי* as to form) *the merchant's money-chest into which receipts are dropped through a slit*. Shebu. VII, 6 (45<sup>a</sup>)  
אִמְפֹּלִי Mish. Nap. (Ar. אִמְפֹּלִי; יִנְפֹּלִי; v. Rabb. D. S. a. l. note 10). Tosef. Maas. Sh. IV, 11 ed. Zuck.  
אִנְפוּרִי (ed. אִינוּקְלִי, אִינוּקְלִי). Ib. Shebu. VI, 4 אִינוּקְלִי ed. Zuck. (corr. acc.; oth. ed. אִינוּקְלִי). Cmp. אִינוּקְלִי.

**אִמְפֵּרָטוֹר** m. (imperator) commander, *Roman Emperor*. Lam. R. to I, 5 אִימְפֵּרָטוֹר Ar. (ed. ויבא. be saluted, my lord, the Emperor. Tanh. Mikkets, 9 אִמְפֵּרָטוֹר, אִמְפֵּרָטוֹר (corr. acc.)

**אָמץ** (b. h.;  $\sqrt{\text{אָמץ}}$ , comp. אָמץ, חֲמִץ) *to press, harden*.  
**אָמֵץ הַלֵּב** *hard-hearted*. Tosef. Sot. XIV, 7; v. infra.

*Pi.* אֶמְצֵץ, אֶמְצֵץ 1) *to make strong, to strengthen.* Y. Taan. III, 66<sup>d</sup> all shall be מְאַמְצֵץ strengthening thy power (assist thee). Shn. 44<sup>b</sup> מְאַמְצֵץ עֲצוּזוֹ who concentrates his energies for prayer.—2) *to press, close; to make impervious.* Sot. 47<sup>b</sup> מְאַמְצֵץ הַלב those who close their hearts, the hard-hearted; v. supra. [Sabb. XXIII, 5 חִמַּץ מְאַמְצֵץ את הָחַמץ Y. ed. (Mish. מעמ', Bab. 151<sup>b</sup> מְעַמְצֵץ, Ms. M. מעמ') *to close* the eyes of a deceased person. Tosef. ib. XVII (XVIII), 19 לְעֵמֶץ ed. Zuck. (Var. לְחֵמֶץ. Sabb. 7<sup>b</sup> וְכִי מְעַמְצֵץ אוֹ מְאַמְצֵץ is m'amm'tsin (l. c.) spelt with ע or with א? Answer by ref. to טוֹעֵם Is. XXXIII, 15 (l.) V. אֶמְצֵץ.

*Hithpa.* תִּחְסַח to be closed. Tosef. l. c. תִּחְסַחוּן  
מֵאֵלֵיהֶן they will be closed of themselves.

אמצעי m. (v. מִצָּע; מִצָּן; cmp. b. h. תוֹךְ, תוֹךְ, תוֹךְ) [*lying in a press*], whence—בא in the centre, between two extremes. Y. Hag. II, 77<sup>a</sup> bot. בא' יהלך he must walk between the extremes. B. Mets. 70<sup>b</sup> בא' יד הנכרי; Y. Ab. Zar. I, 40<sup>a</sup> top אצבע הגוי בא' the hand [finger] of the gentile is between, i. e. he has a share in it; a. fr.—2) common fund, estate. B. Bath. X, 7 השכר לא' the profit belongs to the common fund. Ib. IX, 3 השברו לא' they improved for the common fund, i. e. the profit must be equally divided. Ib. 144<sup>b</sup> בא' מן הא' from the estate; a. fr. Cmp. מִצָּע, מִצָּעוֹן.—Also in Ch. Targ. Job II, 8 (Ms. מִצָּע) Targ. Y. II, Num. XXII, 24 בא' between.]

אֲמִצְטוּת f. (v. preced.) *centre*. Y. Snh. I, 18<sup>a</sup> bot.  
מִ"ם בְּאֲמִצְטוּת the Mem is in the middle of the alphabet.

**אֲמִצָּה** m., **אֲמִצֵּית** f. (preced.) *central, middle*.—  
 Erub. V, 2 **הָא' הַזֶּה** the intermediate village, opp. **הַרְצִינִים**  
 a. fr.—Shebi. III, 4 **הָא' . . . יֵרֵא** the central part of the  
 field, lying in the middle. Kil. IV, 8; a. fr.—**אֲמִצֵּי**  
**אֲמִצֵּי** m.; **אֲמִצֵּית** f. Y. Peah II, 17<sup>a</sup> top; a. e.—Y.  
 Ber. II, 4<sup>d</sup> bot. **הָא' (בְּרִכּוֹת)** the intermediate (central)  
 sections of the benedictions (between the first three and  
 the last three). Kil. V, 2 **הָא' הַזֶּה** the central garden beds;  
 a. fr.

אֲמַעֲיָהּ m., אֲמַעֲיָהּ f. ch. same, also as a noun.  
Y. B. Kam. IV, 4<sup>b</sup> top I was present רַבָּא . . . בְּרִישָׁא  
at the discussion on the first, the last, and of the inter-  
mediate clause (or case). Ber. 3<sup>a</sup>; a. e.

**אָמַר** I (b. h.;  $\sqrt{\text{אָס}}$ , v.  $\text{אָס}$ ; emp.  $\text{אָמַר}$ ) (a) to join, knot; to be knotted, thick; b) to heap up; c) transf. to join words, compose, emp.  $\text{דַּבֵּר}$ ; d) to contract, bargain, exchange. [As to Assy. to see,  $\text{הִמָּא}$ .] 1) to speak, think, say, relate &c. . . .  $\text{אָר' אָר' אָר'}$  Rabbi . . . related in the name of R. . . . Ber. 3<sup>b</sup>. a. v. fr.—Part. pass.  $\text{אָמְרֵי}$  expression. Yoma 70<sup>b</sup>, a. fr.  $\text{לֵאמֹר הָא' יוֹב}$  it is the same



*Hif.* <sup>הִיפִּי</sup> 1) to thrive; to boast, vaunt, be oppressive  
comp. Ps. XCIV. 4) <sup>הִיפִּי</sup> <sup>הִיפִּי</sup> <sup>הִיפִּי</sup> <sup>הִיפִּי</sup> the  
nobility shall be oppressive (8bn. 97<sup>a</sup> <sup>הִיפִּי</sup>; Der. Er. Zut. X  
<sup>הִיפִּי</sup>; Cant. R. to II. 13 <sup>הִיפִּי</sup>).—<sup>2</sup>[2] (denom. of <sup>הִיפִּי</sup> to

~~שש~~ (ch=6. ~~תק~~ 1) cubit. Targ. Ex. XXV, 10;  
a. fr. - Y. Sot. VIII, 27<sup>b</sup> bot. ~~שש~~ 3 a cubit has six

hand-breadths; a. fr.—2) *membrum virile*. M. Kat. 17<sup>a</sup> *stung him on his membrum*.—3) *transf. enclosure; protection* (cmp. *חֹמֶה*). enclosure of the millstones, mill. Ber. 18<sup>b</sup>.—*Pl.* אֶמְרָא (fr. אֶמְרָא). Targ. Ezek. XL, 5; a. fr. אֶמְרָא. Hull. 59<sup>b</sup> א' nine cubits.

אֶמְרָא *hand-maid*, v. אֶמְרָא.

שֶׁשׁ אֶמְרָא f. pl. the use of the word אֶמְרָא. Ber. 31<sup>b</sup> א' three times אֶמְרָא (I Sam. I, 11; Ms. M. אֶמְרָא).

אֶמְרָא (Y. מִתְלָא m. (cmp. h. מִשַּׁל) something tangible (=מִשַּׁל רִבְרִי שֶׁשׁ בּוֹ מִשַּׁל); plausible reason for correcting or retracting an evidence. Keth. 22<sup>a</sup> א' אם נרעה א' if she offers a reasonable explanation of her contradictory statements, her second one is accepted. Gitt. IX, 9 א' provided no reasonable explanation is offered to show how the report may have arisen by mistake; a. fr. V. מִתְלָא.

אֶמְרָא pr. n. f. *Amathlai*, legendary name of Abraham's mother (א' בַּר כְּנָבִי) and of Haman's mother (א' בַּר עֲרֹבִיחָא). B. Bath. 91<sup>a</sup>.

אֶמְרָא m. (denom. of אֶמְרָא; absorbed by preceding א; cmp. next w.) one who rules through fear, tyrannical. Pl. אֶמְרָא. Der. Er. II, beg.; cmp. R. Hash. 17<sup>a</sup>. V. אֶמְרָא.

אֶמְרָא f. ch. (v. preced.) fear-inspiring, powerful. Dan. VII, 7 (quot. Gen. R. s. 44 אֶמְרָא; Ex. R. s. 25 אֶמְרָא; Lev. R. s. 13 אֶמְרָא a. אֶמְרָא; Yalk. Gen. 77; Lev. 536 אֶמְרָא). [Ges. H. Dict. אֶמְרָא, not found in editions, fr. מִתְלָא to be strong; cmp., however, אֶמְרָא a. אֶמְרָא.] [Edit. Letteris, Berl. 5644 a. m., אֶמְרָא.]

אֶן if, v. אֶן.

אֶן (b. h.) where? אֶן whither. Ab. III, 1.

אֶן ch. same; (interrog.) where? Targ. Gen. IV, 9; a. e.—Y. Yoma VIII, 44<sup>d</sup> bot. אֶן כֵּן הִדָּה (read . . . wherefrom this? i. e. where is your authority? Y. Yeb. XII, 12<sup>d</sup> bot. אֶן הִתְּן סָבָא לְאֶן of what use is this old man to thee?; a. e.—(relat.) where, wherever. Lev. R. s. 27 beg. אֶן אֶת יְהוֹיָכָן (Yalk. Ps. 727 הֵן) wherever thou givest, thou givest abundantly.

אֶן (b. h.) oh! I pray. Succ. III, 9. Yoma VI, 2.

אֶן, emph. אֶן ch.=h. אֶן, I. אֶן contr. אֶן. Targ. O. Gen. XXII, 7; a. fr.—Hull. 2<sup>b</sup> א' asto myself &c. Y. Taan. IV, 68<sup>d</sup> bot. אֶן דִּמְנָא מְשַׁלִּים וְכ' that I myself should surrender the country.—Pl. אֶן we. Targ. Y. Gen. XLIII, 8; a. e.—Ber. 49<sup>b</sup> א' נִחֵי let us see; a. fr.—אֶן. Targ. O. Gen. I, c.; a. fr.—

אֶן 1) v. אֶן. 2) אֶן if I.

אֶן I=אֶן, fruit, produce. Dan. IV, 9.—Targ. Job XXXI, 12; a. e.

אֶן II, אֶן f. (=עֶגְבָּא) [berries], eggs of lice, nits. Naz. 39<sup>a</sup>. Taan. 22<sup>b</sup> א' מִתְחַדֵּי לֵיהּ כִּי אֶן (Ms. M.

מִתְחַדֵּי אֶינִיבָא, ed. מִתְחַדֵּי אֶינִיבָא looked as small as &c.; v. יִנִּיבָא.

אֶנְפָא, אֶנְפָא, אֶנְפָא m. (v. נֶנְפָא; whence ἀντήρα, ἀντήρα, ambiga) a small cup; a measure containing one fourth of a Log. B. Bath. 58<sup>b</sup> on the gates of ... it is written, אֶנְפָא אֶנְפָא (Ms. differ. order) Anbag, Anpak a. Antal (as the same measures): Kid. 70<sup>a</sup> אֶנְפָא לִי לִישְׁתִּי will you take a cup (of wine &c.)? [Popular pronunciation: anpak.] Sabb. 109<sup>b</sup> אֶנְפָא; a. e.

אֶנְפָא m. (=עֶנְפָא, v. עֶנְפָא) clapper of a bell.—Pl. אֶנְפָא. Zeb. 88<sup>b</sup> Ar. (ed. עֶנְפָא). Tosef. Kel. B. Mets. I, 13 אֶנְפָא לִי לִישְׁתִּי ed. Zuck. (read אֶנְפָא לִי לִישְׁתִּי if he put clappers in. Ib. אֶנְפָא (corr. acc.).

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא f. (בִּצְפָא, b. h. observatory, watch-tower, battlement. Pl. אֶנְפָא. Ex. R. s. 12 the hailstones formed א' א' lines of battlements; (Midr. Till. to Ps. LXXVIII כֹּתֵל). V. אֶנְפָא.

אֶנְפָא m. pl. (v. preced.) platforms or elevations erected for public spectacles. Yalk. Esth. 1058 all the people shall go out א' לְהִרְדֵּן (read א' לְהִנְהוּרֵן; Lev. R. s. 28, end לְהִנְהוּרֵן, corr. acc.) to the spectacular elevations, for a Jew (Mordecai) is to be hanged. V. אֶנְפָא.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא Yalk. Ps. 794; אֶנְפָא Gen. R. s. 12, א' (אֶנְפָא) m. (quæstor, ἀντιπρόσωπος) quæstor provincialis, assistant of the consul. . . . א' (read א' (read א' the quæstor in the province is appointed over its roads, v. בִּיאָא.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא Y. Ter. VIII, 46<sup>e</sup> top, read אֶנְפָא.

אֶנְפָא read אֶנְפָא m. (ὄνυχοιστήρ=ὄνυχοιστήρ-ιον) knife or scissors for cutting nails. Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אֶנְפָא corr. acc.). Nid. 17<sup>a</sup> אֶנְפָא; M. Kat. 18<sup>a</sup> אֶנְפָא (Ms. M. אֶנְפָא, v. Ar. s. v. אֶנְפָא).

אֶנְפָא m. pl. (ἄγγελος, v. Perles Et. St. p. 113) messengers, angels. Targ. Job XV, 15; a. e.

אֶנְפָא, v. אֶנְפָא.

אֶנְפָא (read אֶנְפָא) pr. n. pl. Ancyra, a city of Galatia in Asia Minor. B. Mets. 46<sup>b</sup> אֶנְפָא וְאֶנְפָא Ms. M. (ed. אֶנְפָא, Var. אֶנְפָא; v. Rabb. D. S. a. l. note, Ar. Compl. ed. Koh. s. v. אֶנְפָא) the Bithynian and the Ancyrean Denars, one of which was



repended by the central Government, the other by the local authority. **אֲנָדִיפָה**. [*Anadyra* prob. of Semitic origin, v. **אֲנָדִיפָה** a. **אֲנָדִיפָה**]

**אֲנָדִיפָה** *m.* [ἀνδριώτης, *andriōtēs*] a commissioner or superintendent of forced public labor. **אֲנָדִיפָה** *Peah. Beth. 91<sup>a</sup>* **אֲנָדִיפָה** (for **אֲנָדִיפָה**, v. **אֲנָדִיפָה** note) was appointed superintendent.

**אֲנָדִיפָה**, **אֲנָדִיפָה**, **אֲנָדִיפָה**. *Gen. R. s. 44* **אֲנָדִיפָה**, prob. to be read **אֲנָדִיפָה** *v. l.* as in *Exod. R.* introd. (*B. Bath. 8<sup>a</sup>*; *Mid. 62<sup>b</sup>* **אֲנָדִיפָה**.)

**אֲנָדִיפָה**, v. **אֲנָדִיפָה**.

**אֲנָדִיפָה** *f.* (ἀγγαρία, *angaria*) forced labor, service, esp. *coercion for public services or works*. *Y. Ber. 1, 2<sup>a</sup>* but **אֲנָדִיפָה** *אֲנָדִיפָה* I was pressed into service to carry myrtle &c. *II. Mets. VI, 3 (78<sup>a</sup>)* **אֲנָדִיפָה** (the ass) was seized for public service. *Ib. 78<sup>b</sup>* **אֲנָדִיפָה** in the case that the animal pressed into service is sent back again. *Lev. R. s. 19* **אֲנָדִיפָה** **אֲנָדִיפָה** they heard that seizure for public service was to take place in the country. *Euth. R. introd.* **אֲנָדִיפָה** **אֲנָדִיפָה** *hālahk* (*Ezra IV, 13*) means *angaria* (v. **אֲנָדִיפָה**). *Suk. 101<sup>b</sup>*; a. fr.—*Pl. אנדריון*. *Lev. R. s. 28* **אֲנָדִיפָה** **אֲנָדִיפָה** though *anona* and *angaria* are collected from them. *Yark. Beth. 1051* **אֲנָדִיפָה** **אֲנָדִיפָה** *levis* of women (for the king). *Tract. Tosef. 34* as a forced labor, *reluctantly*. *Midr. Till. Ps. CXII.* *Peah. R. s. 31* **אֲנָדִיפָה** **אֲנָדִיפָה** (corr. acc.) not as a forced labor.

**אֲנָדִיפָה**, **אֲנָדִיפָה** v. **אֲנָדִיפָה**.

**אֲנָדִיפָה**, v. **אֲנָדִיפָה**.

**אֲנָדִיפָה** corrupt. of **אֲנָדִיפָה**.

**אֲנָדִיפָה**, v. **אֲנָדִיפָה**.

**אֲנָדִיפָה** *m. pl.* is Babylonian adoption of *andīf*. *v. אנדיפוס, אנדיפוס, אנדיפוס* *syndics, state-officials*. *B. Bath. 55<sup>a</sup>* **אֲנָדִיפָה** **אֲנָדִיפָה** *Ar. (ed. omit)* but if the syndics exempted him from taxes, it is like a divine grant.

**אֲנָדִיפָה** *m.*, **אֲנָדִיפָה** *f.*, v. next w.

**אֲנָדִיפָה**, **אֲנָדִיפָה** *m. pl.* (b. h. **אֲנָדִיפָה**; *אֲנָדִיפָה* or *אֲנָדִיפָה*) *locks or ringlets falling from the temples*. *Sabb. VIII, 4* **אֲנָדִיפָה** **אֲנָדִיפָה** enough toilet material to make side curls (*Mish. Pes. אנדיפא, Nap. אנדיפא, Talm. אנדיפא*). *Ib. 80<sup>b</sup>* **אֲנָדִיפָה** **אֲנָדִיפָה** what locks are meant by *kikul*, and what by *andifē*? *Answ.* the upper and the lower &c. *Ib. אנדיפא* **אֲנָדִיפָה** **אֲנָדִיפָה** *Ms. M. (ed. ...)* **אֲנָדִיפָה** **אֲנָדִיפָה** *R. Isaac of the school of ...* (on meeting that *Mishnah*) used the word *andifah* (on the sing.) upon which *R. ...* asked 'Will a person waste his money' (i. e. of what use is the material for one curl so as to make a person guilty of a transgression when carrying it on the Sabbath)? *Ib. אנדיפא אנדיפא* by *andifē* (in the sing.) is meant the lock on the forehead. *Ib. אנדיפא אנדיפא* *Ms. M. (ed. incorr. אנדיפא)* it stung him on his forehead and he died. [*Bashi*—*אֲנָדִיפָה*]

**אֲנָדִיפָה**, **אֲנָדִיפָה** *m.* a popular name of *andifē*, v. **אֲנָדִיפָה** a. **אֲנָדִיפָה**.

**אֲנָדִיפָה** *m. pl.* *Bath. R. (ed. 12, a corruption, according to the sense it must have been אנדיפא) אנדיפא* consists

**אֲנָדִיפָה**, **אֲנָדִיפָה**, **אֲנָדִיפָה**, a corruption of **אֲנָדִיפָה** or **אֲנָדִיפָה** *f. אנדיפא, Gr. law prohibits, prohibits* manumission of a slave by declaration before court (v. *San. Ant. s. vi. Manumissions and Pilings*). *Gitt. 20<sup>a</sup>* but does not go free **אֲנָדִיפָה** **אֲנָדִיפָה** *אֲנָדִיפָה* (ought to have read **אֲנָדִיפָה**, v. *infra*) by referring to his wearing a freedman's cap or to a student; *Y. ib. IV, 43<sup>a</sup>* **אֲנָדִיפָה** **אֲנָדִיפָה** **אֲנָדִיפָה** (*read אנדיפא*); *Tract. Abodim ch. III (ed. Kisch)* **אֲנָדִיפָה** **אֲנָדִיפָה** (*corr. acc.*) [*Commentators to Gitt. I. c.*, misled by **אֲנָדִיפָה** **אֲנָדִיפָה**, guess at emendation &c. *V. Kavan das Katan Jotter 1002, Nr. 12, p. 120*]

**אֲנָדִיפָה** *Ab. Zar. 20<sup>a</sup>*, some ed.; v. **אֲנָדִיפָה**.

**אֲנָדִיפָה**, **אֲנָדִיפָה** *pr. a. m. Bar Andrai (Andrew)*. *Y. Ket. IX, 84<sup>a</sup>* **אֲנָדִיפָה** **אֲנָדִיפָה** *sons of the family of B. A. (who were very rich)*. *V. אנדיפא*.

**אֲנָדִיפָה** *m.* [ἀνδρόπαις, *andropais*, hermaphrodite. *Num. 1, 5*; a. fr.

**אֲנָדִיפָה**, read **אֲנָדִיפָה**.

**אֲנָדִיפָה** (*read אנדיפא*) *f. אנדיפא* a popular pronunciation of *andropais*—a *hermaphrodite*, *ἀνδρόπαις* for *ἀνδρῆς* seizure of men, a Greek right of reprisals (v. *San. Ant. s. v.*), in gen. *punishment of men regardless of guilt or innocence*. *Gen. R. s. 36* **אֲנָדִיפָה** **אֲנָדִיפָה** an androlepia comes which kills the good and the bad; *Lev. R. s. 23*; *Num. R. s. 9*; *Y. Suk. I, 17<sup>a</sup>* top—*Num. R. s. 5* in case of a rebellion **אֲנָדִיפָה** **אֲנָדִיפָה** the king orders an androlepia. [*Gen. R. s. 32 אנדיפא*; *Peah. Vayhi, p. 67<sup>a</sup>*; *Tanh. Bo. 4*; *Peah. R. s. 17 אנדיפא*, *אֲנָדִיפָה*, *אֲנָדִיפָה* (*corr. acc.*); *cmp. Peah. R. suppl., ed. Fr. p. 197<sup>a</sup>*]

**אֲנָדִיפָה** *Yeb. 115<sup>b</sup>*, read **אֲנָדִיפָה** *as Asheri Gitt. ch. IV, to p. 34<sup>b</sup>*.

**אֲנָדִיפָה**, **אֲנָדִיפָה**, v. **אֲנָדִיפָה**.

**אֲנָדִיפָה**, v. **אֲנָדִיפָה**.

**אֲנָדִיפָה**, **אֲנָדִיפָה** *f. אנדיפא* a banqueting hall, royal reception hall. *Gen. R. s. 8 אנדיפא* **אֲנָדִיפָה** **אֲנָדִיפָה** *Ar. ed. Koh. (ed. אנדיפא, corr. acc.)* I shall make it into (use the vacant ground for the erection of) a banqueting hall. [*The context forbids the identification of our w. with אנדיפא*]

**אֲנָדִיפָה**, v. **אֲנָדִיפָה**.

**אֲנָדִיפָה** *m.* (a contract of *ἐνδοσίς*—*ἐνδοσίς*) *statue, also portable bust, image*. *Targ. Euth. III, 2–5* (some

ed. pl., incorr.). R. Hash. 24<sup>b</sup> a synagogue 'א' דאיקימו בה Ms. M. (ed. 'היה בה א') in which they placed a bust (of a Persian king). Snh. 62<sup>b</sup>; a. fr.—Pl. אנדרטא, אנדרטי. Ab. Zar. 40<sup>b</sup> של מלכים א' royal (imperial) busts. M. Kat. 25<sup>b</sup> אתעקרו כל א' Ms. M. (ed. אתעקרו כל א') all royal statues were overthrown. Y. Ab. Zar. III, 42<sup>e</sup> top. [Gen. R. s. 8 אנדרטין, v. אנדרטיס.]

\*אנדרטין f. Tosef. Kel. B. Mets. IV, 8, prob. אודונטיס (ὀδοντῆς, sub. ξύσπρα) a *teethed strigil*; cmp. Kel. XIV, 3 מגירה.

אנדרטא m. (ἀνδράς—άντος) statue, v. אנדרטי. Ex. R. s. 27 של אנדרטא (read נפלה) . . . (לחוד ירו של א') it escaped into the hand of a (royal) statue; (v. ibid. רשבה כל איקוין של מלך. Tanh. P'kudé, 4 אדריוניס (corr. acc.); Ex. R. s. 51. [Gen. R. s. 8 אנדרטין, v. אנדרטיס; v. Ar. s. v. אדריוניס.]

אנדרטי pr. n. m. (Ἀνδρέας) *Andray*. Y. Meg. IV, 75<sup>b</sup>; cmp. אנדרטי.

אדריוניס v. אנדרטין. Ex. R. s. 51.

אנדרטא m. אנדרטיס, v. אנדרטין.

אנדרטין v. אנדרטיס.

אנדרטין Ar., v. אנדרטין.

\*אנדרטא m. (prob. Pers.) *Indrafta*, name of two species of birds, one called *Shabur And.*, and permitted, the other *Peruz And.*, and forbidden. Hull. 62<sup>b</sup>.

אנר, v. אנר.

אנר f. (Inf. Af. of נר used as a verbal noun) *lighting, illumination*. Targ. Ex. XXXV, 14; a. e.

אנר f. same, also *enlightenment*. Targ. Num. IV, 16. Targ. Y. Gen. II, 7.

אנר pl. of אנר.

אנוך (Coptic ānōkh) I. Pesik. R. s. 21; Yalk. Ex. 286 (in Egyptian) 'אנוך Anokhi is Anokh. Esth. R. to I, 22 לשון יחזק (corr. acc.).

אנומילין, v. אנומילין.

אנון, pl. of אנון.

אנונה f. (annona) prop. *annual produce*, hence *ration*, or *portions of provision granted to courtiers as salaries or pensions*. Gen. R. s. 47 the king 'א' raised an *annona* in his behalf, i. e. granted him a pension. Ib. s. 87 שוך 'א' אני חזכת 'א' Ar. (ed. פנסה) I shall cut down (reduce) thy pension; a. fr.—Pl. אנונות. Ex. R. s. 41 אנונית (corr. acc.). Lev. R. s. 23 נגבין אנונות (corr. acc.) annones are collected from them. Ib. s. 10 אנונים Ar. (ed. אנונות annonas, acc. pl., incorr. ed. אנונות). [Cant. R. to I, 7 read אנונות.] Cmp. אנונה, אנון.

אנונה, אנונה, v. preced.

אנוס m. (אנס) *violent man, oppressor*. Targ. Koh. VII, 7 (h. text אנש).—Pl. אנשין. אנשין (אנש). Targ. Jer. VI, 6 ed. Ven. I אנש (ed. Vien. אנש, oth. ed. אנש). Targ. Is. XXI, 2; V, 7, a. e. Cmp. אנש.

אנון, read אנשין, v. אנשין.

אנוש m. (b. h.; v. איש) [being], *man*.—Pl. (of איש) א' כנסת הגדולה—אנשי. Ex. R. s. 25; a. fr.—(abbr. אבה"א) *the Men of the Great Assembly, Synagoga Magna*, a religious and judicial authority said to have been established by Ezra. Aboth I, 1; a. fr.; cmp. אנשי. —(בית אבה"א) the division on duty of priests having charge of the services of the day; א' משמר the division of priests alternately on duty during one week; א' מעמר the division (of Israelites) assisting the priests on duty, by prayers &c. on the platform (מעמר) and divided in parties corresponding to the priestly divisions. Taan. II, 6; 7; a. fr.

\*אנוש m. (b. h.; v. preced. a. איש) *strong, severe, overwhelming*. Num. R. s. 7 (ref. to Is. XVII, 11) א' anush has the meaning of *strong*; Lev. R. s. 18.

\*אנוקא m. (נזק) *injury, loss*. Targ. Esth. VII, 4 the adversary is (of) no value or gain רמלכא א' against the King's loss. [Levy Targ. Dict. reads אנוקא expense(?), v. אנוקא.]

אנח (b. h.; cmp. אנש) *to press*. Hithpa. אנח to sigh. Ber. 59<sup>a</sup>, v. next w. Yalk. Ex. 391 כל כבודי וכו' אנח is anxious for the honor of the Lord &c.

אנח ch., *Peil* אנח, Ithpa. אנח same. Targ. Lam. I, 4; 11.—Targ. Is. XXIV, 7; a. e. Contr. אנח. Targ. O. Ex. II, 23 late ed.—Ithpe. אנח. Ber. 58<sup>b</sup>. Ib. 59<sup>a</sup> אנח מיתח Ms. M. (ed. אנח) he sighs.—Pesik. R. s. 18, end; Pesik. Haom. p. 72<sup>a</sup> שרי מיתח he began to sigh.

אנחה f. (b. h.; preced.) *sigh, grief*. Ber. 58<sup>b</sup>; a. e.

אנחה I f. (נח, נח) *layer*. Targ. Y. Ex. XVI, 13; 14.

אנחה II (נחחה) נחחה f. (v. preced.) *tray, board*. Nidd. 7<sup>a</sup> א' (Ar. a. T'bul Yom IV, 2 ג). Gitt. 62<sup>a</sup>; Tosef. Kel. B. Mets. VI, 7 אנחה.

אנחה pl. of אנח.

אנחה f. (נח; cmp. אנחה) *rest*. 'א' rest for beams. Targ. I Kings VI, 4.

אנחה f. pl. (אנח) *sighs*. Targ. Lam. I, 22.

אנחיתא pr. n. Beth Ant'bila, name of a Jerusalem family. Y. Peah. VIII, 21<sup>a</sup> bot. Tosef. Peah IV, 11 אנחיתא &c. (Var. אנחיתא, נחיתא).

אנחיתא, v. אנחיתא.





**אנטיפטריה** f. (preced.) of *Antipatris, Antipatridic*. Sabb. 90<sup>a</sup> נהר א' Ms. M. (ed. אנפטרין, Ar. אנטיפטריה); Nidd. 62<sup>a</sup> אנטיפטריה Antip. nitrum.

**אנטיפטרס**, v. אנטיפטריס.

**אנטיפי**, v. אנטיפי.

.... **פּוֹתָא, אַנְטִיפּוֹתָא, אַנְטִיפּוֹתָא, אַנְטִיפּוֹתָא** m. (corrupt. of ἀντιπρωτοῦς *antiprotos*) *proconsul* (residing in Caesarea). Y. Meg. III, 74<sup>a</sup>; Y. Ber. V, 9<sup>a</sup> top; Koh. R. to III, 6. [Ib. to XI, 1 אנטיפי, אנטיפי and var. corrupt. in var. ed.]

**אנטיפרס, אנטיפריס, אנטיפרוס**, v. אנטיפטריס.

**אנטיפתא**, v. אנטיפטא.

**אנטיקיסר** m. (Ἀντί-Καίσαρος) *Pro-Cæsare*, the highest dignitary next to the Emperor; in gen. *vice-roy*. Gen. R. s. 53; s. 85, end (also אנטיקיסר).

**אנטיקורוס**, v. אנטיקורוס.

**אנטיקוקוס, אנטיקוקון**, v. אנטיקוקוס.

**אנטיקדינאי** m. pl., v. אנטיקורוס.

**אנטיכנון**, v. אנטכנון.

**אנטל** m. (נטל) *Antal*, one fourth of a Log (liquid measure). B. Bath. 58<sup>b</sup>; v. נטלא. V. אנטלא.

\***אנטילו** m. (ἐντολεύς) *procurator, mandatary*. Y. Shh. II, beg. 19<sup>d</sup> א' רימנה לו א' (ed. incorr. רימנה לו א') let him appoint a mandatary. Ib. בשביעה וא' can the mandatary take an oath for his client?

**אנטיוליא, אנטיוליא** m. pl. (of אנטל; from which Greek ἀντλος, ἀντλον &c. and our w. ἀντλία, antlia) *baling out bilge-water, pump* (with wheels and buckets). Ruth R. to II, 19 גלגל אנטל; Lev. R. s. 34 אנטל (ed. אנטילא, corr. acc.) the pumping wheel. Tosef. Makhsh. III, 4 שלהן א' מפני א' שלהן on account of their baling machine (besprinkling the wheat). Ib. Mikv. IV, 2 אנטיוליא.

**אנטיולמוס**, v. אנטיולמוס.

**אנמולר**, v. אנטלי.

\***אנמנה** Mass. Tsits. (ed. Kirchh. p. 22) perh. *Antoniana*, a cloak; v. אבטיגא.

\***אנמניא** Midr. Till. Ps. XV, beg., perh. מוניטין or אלתוסבראות (monetæ) *mints*; cmp. אלתוסבראות.

**אנמנינוס**, v. אנטנין.

**אנטיפמריה**, v. אנטיפי.

**אנטימריס, אנטימריס** pr. n. pl. (Ἀντάραδος) *Antaradus*, a Syrian town opposite the Isle of Aradus. Y.

Bets. III, 62<sup>a</sup> top. Y. Sabb. I, 4<sup>a</sup> bot. אנטימריס (corr. acc.).—Cmp. אנטימריס.—Deriv. אנטימריס *inhabitants of Ant.* Targ. Y. II, Gen. X, 18.

**אנמרי** Pesik. R. s. 24, p. 122<sup>b</sup> ed. Friedm. 'אנמרי, אסלנין.

**אנמרידינאי**, v. אנמריס.

**אנמרון** Y. Sabb. VII, 10<sup>a</sup> bot. 'משקע בא', v. באנמרון.

**אנמרוס**, prob. corrupt. of אנטיפטריס q. v. Y. Gitt. IV, 46<sup>a</sup> שרי א' if a slave escaped to A., he may be extradited; v. אונרי II.

**אנה** (=b. h. רנה, sec. r. of און, cmp. אנה a. b. h. ענה); *Pi.* אנה (אנה) *to press, wrong, oppress; to impose, overreach in dealing*, v. אונאה. B. Mets. 59<sup>b</sup> הַמֵּאֲנָה אִתּוֹ he who wounds a stranger's (proselyte's) feeling. Ib. 49<sup>b</sup> מִה שְׁאִינִיחֵי return to me the amount with which thou hast overreached me. Ib. 50<sup>a</sup> top מִה שְׁאִינִיחֵי (Ms. R. 1 שְׁאִינִיחֵי, v. infra). Ib. 51<sup>a</sup> שְׁאִינִיחֵי (Ms. M. שְׁאִינִיחֵי, fr. אָנָּן; Mish. IV, 2 שְׁאִינִיחֵי, v. אונאה, Ms. R. 1 שְׁאִינִיחֵי, v. הונאה, Ms. R. 2 שְׁאִינִיחֵי, v. Rabb. D. S. a. l. note).

*Nithpa.* אנה *to be overreached*. Ib. 49<sup>b</sup> מִי ב' which of them has been overreached? Ib. 50<sup>b</sup> מִי שֶׁב' (Ms. M. אנה); a. fr. [Nithpol. of אנה, v. supra.] [In. Y. אנה, v. אונאה.]

**אני** (b. h.; demonstr. אָנָּן, v. אָנָּן) *I. Succ.* 53<sup>a</sup>; a. v. fr.—[Ib. IV, 5 אני ויהו (Y. יהוה), reverential transcription of אנה יהוה, to avoid the utterance of the Tetragrammaton.]—*Pl.* אנה. Keth. I, 6; a. fr.

**אנאי**, v. אונאי.

**אנאיאקא, אנאיאקא** pr. n. pl. (v. אנאיאקא) an abbreviation of אנאיאקא, *Bithynia*, a district of Asia Minor. B. Mets. 46<sup>b</sup> דנר א' the Denars issued in Bithynia; v. אנאיאקא for var. lect.

**אניגורין**, v. אניגורין.

**אניגרא** pr. n. pl. v. אנאיאקא; cmp. next w.

**אניגרא** m. (=אניגרא *by the creek*) shore; v. ניגרא. B. Mets. 107<sup>b</sup>; a. e.

**אניגרון** Pes. 112<sup>b</sup>, a word in a charm formula against thirst (var. lect. Rabb. D. S. a. l.), prob.=next w.

**אניגורין (אניגורין)** m. (ἐλαϊογάρον, נ' corrupt. for ל') *a sauce of oil and garum* (to which wine is sometimes added). Ber. 35<sup>b</sup> sq. מִיָּא א' *elaiogaron* contains the juice of beets; oxygaron the sauce of all kinds of boiled vegetables. Yoma 76<sup>a</sup>. Shebu. 23<sup>a</sup> ע' א' *elaiogaron*? Tosef. Bets. II, 16 א' ואנטיגורין ועליון וב' (Y. Bets. II, end, 61<sup>d</sup> ודלמא ע' א' *elaiogaron*, corr. acc.; cmp. Rashi to Shebu. l. c.). Tosef. Ter. IX, 10; 12; Shebi. VI, 3. Koh. R. to I, 18 אנטיגורין (corr. acc.).



אָנאָ, v. אָנאָ.

אָנאָ, v. אָנאָ.

אָנאָ Y. M. Kat. III, 32<sup>a</sup> but, read אָנאָ, *crisis* of אָנאָ, v. אָנאָ.

אָנאָ, v. אָנאָ.

אָנאָ f. (אָנאָ) *grief, retired mourning*, esp. the status of the mourner between death and burial of a kinsman, contrast. to אָנאָ, אָנאָ, Lam. II, introd. (R. Abbahu 4) אָנאָ אָנאָ *duinah* is *indant* (retired) *grief*. Y. Hor. III, 49<sup>a</sup> top אָנאָ אָנאָ what is *duinah*?—The time from death to bur. Y. Pes. VII, 36<sup>a</sup> top אָנאָ אָנאָ observance of *duinah* by night is biblical. Gen. II, a. 86 he is named *Onan* אָנאָ אָנאָ because he brought mourning over his early death.

אָנאָ f. same. Kidd. 80<sup>b</sup>; a. fr. in Babil.

אָנאָ ch. same. Targ. Lam. II, 6; a. a.

אָנאָ, v. אָנאָ a. אָנאָ.

אָנאָ, v. אָנאָ.

אָנאָ m. (אָנאָ) *oppression, ill-gotten wealth*. Targ. Is. I, 13; a. a.

אָנאָ f. (preced.) *oppression*. Targ. Koh. V, 7; a. a.

אָנאָ m. pl. (v. אָנאָ; v. אָנאָ) *islands*. Toef. Ter. II, 19; Hail. II, 11; (also אָנאָ a. אָנאָ; Y. Shab. VI, 36<sup>a</sup> אָנאָ; Git. 8<sup>a</sup> אָנאָ).

אָנאָ com. (v. אָנאָ) *made of cast metal, opp. אָנאָ of wrought or stretched metal*. Sabb. 50<sup>b</sup> אָנאָ אָנאָ (Rashi ed. אָנאָ) as to those made of cast metal there is no difference of opinion. Ib. אָנאָ אָנאָ (prob. to be read אָנאָ, v. Ms. M.) what is made of cast metal is more precious (original).

אָנאָ Targ. II Esth. I, 2 read אָנאָ pr. n. m. (Antiochus) *Epiphanes*, King of Syria.

אָנאָ Af. of אָנאָ.

אָנאָ, אָנאָ m. (אָנאָ, אָנאָ, sec. r. of אָנאָ, אָנאָ) [*light bundle*], only in pl. const. אָנאָ אָנאָ אָנאָ *flax-stalks after they are soaked, beaten and baked*, B. Mets. II, 1 (21<sup>a</sup>). Y. Succ. I, 32<sup>a</sup> but; Bab. ib. 12<sup>b</sup> (Ar., Ms. M., Toef. ib. I, 6 אָנאָ); a. fr. V. אָנאָ.

אָנאָ, v. אָנאָ.

אָנאָ m. (אָנאָ) *trouble, affliction*. Targ. Y. Gen. XXII, 20; a. a.—Pl. אָנאָ, אָנאָ (often used as a singular). Targ. Lev. XXI, 10 (affliction by death in the family); a. a. Cmp. אָנאָ.

אָנאָ f. same. Targ. Ps. CII, 21.

אָנאָ (acc. r. of אָנאָ, comp. אָנאָ) 1) to red, polish, finish, esp. to glass vessels, to line (with onyx). Toef. Kol. B. Mets. I, 8 אָנאָ אָנאָ אָנאָ... אָנאָ (or אָנאָ אָנאָ) clean vessels which one lined with onyxian glass (onyx); v. אָנאָ—2) (comp. אָנאָ) to make sore, to grieve. Denom. אָנאָ II.

אָנאָ I m. (preced.) *to grief, wrong*. B. Mets. 17<sup>a</sup> all gates are sometimes closed except the gates of prayer of those wrapped by men (v. אָנאָ), for it says, (Amos VII, 1) "Behold the Lord stands on the wall of anash and in his hand he holds anash (oppression)." II. אָנאָ אָנאָ the Lord hears the prayer of the wronged, for it says &c.; v. אָנאָ.

אָנאָ II (b. h., prob. fr. a domestic אָנאָ, comp. אָנאָ, אָנאָ, אָנאָ) *plummet, plumb-line*. Lev. R. a. 33, beg. a. a. אָנאָ אָנאָ אָנאָ by the plummet (Amos VII, 7) the Great Sanhedrin are meant whose number (71) corresponds with the numerical value of אָנאָ.

אָנאָ, אָנאָ m. (אָנאָ) 1) *Apate*, a semi-polished stone of a fine silty texture. Ab. Zar. 6<sup>a</sup> Ar. אָנאָ (ed. אָנאָ)—2) a variety of opacous alabaster, *onyx*; a *plumb*. Ib. 11<sup>b</sup> אָנאָ... אָנאָ Ar. (ed. אָנאָ) the streets are paved with אָנאָ (for the pavement). Toef. Kol. B. Mets. I, 2, v. אָנאָ. Lev. R. a. 33 nothing makes the kettle durable אָנאָ אָנאָ but its glaze lining; so says the Lord אָנאָ אָנאָ I am your lining (stay) in trials (safety) in some ed. a. Ar. a. v. אָנאָ.

אָנאָ (b. h.; v. אָנאָ II; comp. אָנאָ) I. Pelek R. a. 91, v. אָנאָ. Babil. 100<sup>a</sup> אָנאָ אָנאָ אָנאָ may be interpreted as an acrostichon אָנאָ אָנאָ אָנאָ אָנאָ אָנאָ I myself have written, have given (the Law). Pelek. Bahod. p. 100<sup>b</sup>, v. אָנאָ.—Pl. אָנאָ אָנאָ. Ber. 14<sup>b</sup>; a. fr. V. אָנאָ, אָנאָ.

אָנאָ, v. next w.

אָנאָ m. (ἀναγνώσιον) *reading desk, pulpit*. Kol. XVI, 7 Ar. אָנאָ (Var. in R. & אָנאָ ed. אָנאָ) cont. acc. I. Y. Meg. III, 73<sup>a</sup> but. אָנאָ אָנאָ (cont. acc. I. Toef. Kol. B. Kam. II, 8 אָנאָ אָנאָ אָנאָ ed. Zuck. (Var. אָנאָ אָנאָ, ed. אָנאָ אָנאָ read אָנאָ; used as fem.) a reading desk spread out is clean, folded together is unclean (susceptible of levitical uncleanness).

אָנאָ, v. אָנאָ I.

אָנאָ (b. h.; sec. r. of אָנאָ, v. אָנאָ) to press, oppress, wrong, v. אָנאָ—אָנאָ one who feels grieved, mourner, esp. Onan, mourner before the burial of a kinsman, contrast. to אָנאָ; v. אָנאָ. M. Kat. 14<sup>b</sup> אָנאָ אָנאָ may officiate at sacrifices though being an Onan.—Pl. אָנאָ. Shab. 47<sup>b</sup> אָנאָ אָנאָ אָנאָ אָנאָ they observed no mourning ceremonies but lived in silent and retired mourning.—Yom. אָנאָ. Keth. 55<sup>b</sup>—Denom. אָנאָ *complaining, fastidious, feeble*. Pl. אָנאָ אָנאָ *fastidious of taste, easily taking an aversion, delicate*. Pes. 113<sup>b</sup>. Cmp. אָנאָ.

Nithpa. אָנאָ to feel wronged, complain of being overreached, v. אָנאָ.

אָנן, אָנן *ch. to be grieved, to mourn*: Targ. Koh. VII, 4.—Denom. אָנן; f. אָנניאָ = *h. אָנן*, v. preceded. Hull. 112<sup>a</sup> אָ רעכניאָ he was fastidious, delicate. Ber. 24<sup>b</sup>; B. Bath. 23<sup>a</sup> אָ רעכניאָ I am &c.

**אָנז** pl. of **אַנאָ**.

$$\frac{1}{2} \frac{d}{dt} \left( \frac{1}{2} \frac{d}{dt} \right) = \frac{1}{2} \frac{d}{dt} \frac{1}{2} \frac{d}{dt}, \quad \nabla. \frac{1}{2} \frac{d}{dt}.$$

**אַנְנָקָא** m. (=אַנְקָא, נ inserted; אַנְק) Targ. Y. Gen. XXXVIII, 25 אַנְנָקָא *my distress*.—*Pl.* אַנְנָקִי *troubles*. Targ. II, Esth. V, 1. Targ. Y. II Gen. XXII, 14 (Y. I אַנְיָקָא). Cant. R. beg. none tells אַ רִיידָה (some ed. אַרִי) his troubles except after his release; Koh. R. 2o I, 12 אַנְנָקִי, read אַנְיָקָא.—Targ. Y. II Gen. XXXVIII, 25 אַנְנָקִי *Ar. the distressed* (ed. פֿרייַקָא). Cmp. עֵק a. deriv.

\* **אֲנָפִי** *adv.* (ἀνάγκη) *perforce, of necessity* (corresp. to בְּמִנְהַג שְׁעֵיכֶם). Gen. R. s. 12 if a human being spreads a tent אֲנָפִי שָׂרָא שָׂחָה וְכ' it must in course of time become loose. Cmp. Y. Ber. I, 2<sup>d</sup> top.

\* **אַנְקָהָא** (**אַנְקָהָא**) f. (=h. אַנְקָה II, נֶאֱקָה) *a full grown camel*. Midr. Till. to CIV, 24 and the lion took pity on him (the dog), for she (the camel), (read רַחֵם) is a friend of the lion, וְנִלְבָּא סִטְרָא ד' and the dog is a friend of the camel; Yalk. ib. 862 אַנְקִינְהָא, Zay. Raan. a. l. אַנְקָהָא.

אָנַס (b. h.; sec. r. of אָנַס, אָנַץ; cmp. אָנַץ, אָנַץ; as to meaning cmp. בָּנָה, אָנַץ &c.) *to bend, force; to do violence; to outrage* &c. Hull. 45<sup>a</sup> בְּסִימָנֵהּ א' if one in cutting presses the windpipe and gullet out of their natural position. Ib. אָנַסָּה עֲצָמָהּ if the animal strained its neck so as to dislocate the organs. Gitt. 44<sup>b</sup>; Hull. 131<sup>a</sup> דִּרְי שְׂאֵנָסָה וְכ' if royal officers took forcible possession of (seized,) his barn. Keth. III, 4 חֹאנֵס א' he who violates a woman. Part. pass. f. אָנוּסָה *an outraged woman*. Y. Yeb. VI, 7<sup>c</sup>; a. fr.—Masc. אָנֵס *the victim of an accident, unavoidably prevented*. Ned. 27<sup>a</sup> רַחֲמָנָא וְכ' the Merciful (the Law) acquits from responsibility him who is the victim of an unavoidable accident: a. fr.

*Pi. חַנּוּן to violate.* Num. R. s. 14 חַנּוּן to violate her.

*Nif.* נָאֵס to be forced, overcome, to meet with an accident. Ber. 13<sup>b</sup> בְּשֵׁיטָה overcome by sleep. Hull. 31<sup>a</sup> נָאֵסָהּ if she dipped in the water by an accident. Ib. 45<sup>a</sup> וּבְלִבֵּר שְׁלֵא הָאֵסָהּ provided the animal is not forced so that its organs be dislocated. Keth. I, 10 נָאֵסָהּ she was outraged; a. v. fr.

**אַנָס**, fut. יָנִיס ch. same; 1) *to take by force, snatch*, *rob*. Targ. II Sam. XXIII, 21; a. fr.—2) *to oppress, rob* (חָשַׁק). Targ. I Sam. XII, 3; 4; a. fr.—Arakh. 16<sup>a</sup> לִיה וְאוֹלִין וְאִנְסִין and they (violent men) go and rob him (or force him to feed them, v. Rashi a. l.). Lev. R. s. 34 וְאִנְסִין אֶתְּמִין (אִנְסִין) he forced them, made them managers of public charities.—3) (cmp. עִנָּס) *to distrain, fine*. Targ. Amos. IV, 2; a. fr.; v. אִנְסָא.—4) *to urge, press; restrain*. B. Bath. 57<sup>b</sup> one must *לְפָנֵיהּ לְפָנֵיהּ* restrain himself (turn his eyes away forcibly). Hull. 133<sup>a</sup>

אָן אַ time pressed him.—Part. pass. אָנגענומען 1) *wronged* &c. Targ. Hos. V, 11; a. e.—2) *unavoidably prevented, forced*, v. preced. Naz. 23<sup>a</sup> אָנגענומען he had no will of his own (being drunk). Ned. 27<sup>b</sup>; a. fr.

Af. אִזְנִים *to oppress*. Targ. Jer. VII, 6 (h. text יִנְה).

*Itpe.* אֶתְּאָנְס, אֶתְּאָנְס, contr. אֶתְּאָנְס. 1) *to be robbed; to be fined*, (of official extortion); &c. Targ. Is. XXI, 2. Lev. R. s. 34 דִּאֲנוּן מִתְּאָנְסוֹן (read דִּאֲנוּן מִתְּאָנְסוֹן or דִּאֲנוּן מִתְּאָנְסוֹן) Yalk. Lev. 665 דִּאֲנוּן מִתְּאָנְסוֹן (דִּאֲנוּן מִתְּאָנְסוֹן) that you will lose through extortion &c.—2) *to meet with an accident, be unavoidably prevented*. Ned. 27<sup>a</sup> אֶתְּאָנְס וְכֵן אֶתְּאָנְס he met with an accident and did not come in time. Ib. אֶתְּאָנְס וְכֵן אֶתְּאָנְס was he not unavoidably prevented (since he died during the appointed time)? Keth. 16<sup>b</sup> אֶתְּאָנְס הוּא אֶתְּאָנְס they were prevented from forming the bridal procession [prob. alluding to government interference; Rashi: through excessive drinking]. [אֶתְּאָנְס *to grow ill*, v. אֶתְּאָנְס a. נֶסֶם.]

אָנָס m. (preced. ws.) *one who acts violently, a violent man*. B. Bath. 45<sup>a</sup> הוא נכיר א' הוא as a rule the gentile is violent (lawless). Y. Kidd. I, 60<sup>a</sup> top.—*אָנָסין אָנָסין*. Hull. 94<sup>b</sup> מִפְּנֵי הָא' on account of the lawless (among the gentiles).—Esp. (law) *Annas, one who is in possession of property bought from one who obtained it by force or confiscation, owner of reclaimable property*. Kil. VII, 6 (5) הָא' שֶׁזֶרַע ר' if an Annas put seeds into a vineyard (creating Kilayim), and it is reclaimed. Ib. from what time and onward נִקְרָא א' is one called an Annas (who may consider himself in undisturbed possession)? *Ans.* מִשִּׁישָׁקֶת (v. Y. ib. 31<sup>a</sup>) from the time the name of the original owner is sunk (when the property is no longer named after him).—*Pl.* as above. Y. Succ. IV, beg. 54<sup>b</sup>, v. הִפָּקֵר.

אֲנִי, אֲנִי Targ. Y. II Gen. X, 2, v. אֲנִי.

אנסיגרון read אנסיגרון.

אנסיורמא read אנסיורמא.

\* **אָנַף** (b. h.; sec. r. of אָרַף; v. אָפָּה) to swell, blow, whence, to be angry.—Pi. **אָנַף** to quarrel. Hull. 63<sup>a</sup> why is it called Anafah? שְׂמֵאנֶפֶת עַם יִרְבֵּי (not שְׂמֵאנֶפֶת, v. Rashi a. l.) because it quarrels with its kindred.

**פָּנֶה** *m.* (more freq. **פָּנָה** *q. v.*) 1) *face, front*; freq. in pl. **פָּנִים**. Targ. Ps. LXXXIV, 10; *a. fr.*—2) with prep. **בְּ**, *in sight of, before*. B. Mets. 86<sup>a</sup> **בְּפָנָיו** . . . . he looked the door before him.—*Pl.* **בְּפָנָיו** (Targ. also **פָּנָה**). Targ. Y. Gen. XXIII, 10; *a. e.*—Hull. 121<sup>a</sup> **בְּפָנָיו** (= *h.* **בְּפָנָיו**) *for itself, singly*. Targ. Y. Deut. I, 6; *a. e.*—B. Mets. 22<sup>b</sup>.—Keth. 7<sup>b</sup> **בְּפָנֵיהֶם** *in their presence*; *a. fr.*

\***אָנפֿן** f. (נפֿה)=h. הַנּוֹפֶה *waving*. Targ. Y. II Lev. VII, 30 (20) (some ed. אָנפֿי).

**אנפוליא** Tosef. Kel. B. Mets. VI, 5 ed. Zuck., read אנפיליא.

אנפוקנין read אנפוקנין



**מִשְׁפָּחָה** f. (*anagapa*) official return. *Pl.* מִשְׁפָּחוֹת. *Peck, Shik.* p. 16<sup>b</sup> מִשְׁפָּחוֹת מִשְׁפָּחוֹת made out two military returns (*connos*); *Num. R. a. 2* מִשְׁפָּחוֹת, *Peck R. a. 11* מִשְׁפָּחוֹת (corr. acc.). [Not to be confounded with מִשְׁפָּחָה, pl. of מִשְׁפָּחָה.]

**מִשְׁפָּחָה** f. (*anagapa*) journey for business, traffic, trade; also merchandises. מִשְׁפָּחוֹת מִשְׁפָּחוֹת merchant's implements (straps, poles for carrying goods). *R. Meta. II, 2* מִשְׁפָּחוֹת מִשְׁפָּחוֹת merchant's implements (if found) need not be publicly announced (for return to the owner). *ib. 25<sup>b</sup> eq.* *Y. R. Meta. II, beg. 2<sup>a</sup>, Tosef. ib. 1* (abstract of our w.). *Midr. Till. to Ps. CXVIII, 20* מִשְׁפָּחוֹת מִשְׁפָּחוֹת arranged his journey with the caravan. [Also מִשְׁפָּחוֹת.]

**מִשְׁפָּחָה** read מִשְׁפָּחָה.

**מִשְׁפָּחָה** *Tosef. Hull. III (IV), 27, Var. מִשְׁפָּחָה, v. מִשְׁפָּחָה.*

**מִשְׁפָּחוֹת** m. (*anagapa*, epilogue) concluding speech, argument, inference, peroration. *Koh. R. to X, 16* מִשְׁפָּחוֹת מִשְׁפָּחוֹת (Solomon) in his wisdom began a concluding argument, (*Midr. Till. to Ps. LXXII* מִשְׁפָּחוֹת).

**מִשְׁפָּחוֹת**, corr. as preced.

**מִשְׁפָּחוֹת**, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת**, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת**, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת**, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת**, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת**, corr. as next w.

**מִשְׁפָּחוֹת** m. (*anagapa*, sub. *anagapa*) oil made of *auripig olives*. *Targ. Esth. II, 12* מִשְׁפָּחוֹת. — *Pea. 43* מִשְׁפָּחוֹת (*Ms. M. מִשְׁפָּחוֹת*). *Men. VIII, 3; a. e.—Gen. R. a. 28* מִשְׁפָּחוֹת .... (corr. acc.). *Cant. R. to IV, 8* מִשְׁפָּחוֹת (corr. acc.).

**מִשְׁפָּחוֹת** f. (מִשְׁפָּחוֹת or מִשְׁפָּחוֹת) a break, division, whence 1) the purchase of an odd object, of one of a pair. *Sabb. 80<sup>b</sup>* (ref. to מִשְׁפָּחוֹת q. v.) מִשְׁפָּחוֹת מִשְׁפָּחוֹת will a man buy a half of a thing (as a cosmetic for one temple)?—2) partial payments, an agreement (invalid according to Jewish law) of term payments with the condition of forfeiture on missing one term (v. מִשְׁפָּחוֹת), esp. such an agreement forced upon a Jew by a gentile (*Roman*) individual or authority. *Gitt. 44<sup>a</sup>* (v. מִשְׁפָּחוֹת) מִשְׁפָּחוֹת if his crop was seized in consequence of an *anaparuth*, he is exempt from paying the tithes (of his produce, since he is the loser, whereas if distrained for a real debt, he enjoys the legal benefit of being released of a debt, and therefore must pay the tithes, as if he had sold the crop). *Y. Keth. X, end, 34<sup>a</sup>* מִשְׁפָּחוֹת with

reference to annuity, capitalization tax and forfeiture. *Gitt. 84<sup>b</sup>* מִשְׁפָּחוֹת מִשְׁפָּחוֹת if a gentile (Roman) obtained possession of a Jew's property in consequence of annuity for a debt or of forfeiture and subsequently sold it to a Jew, the Mosaic law finds no application (and the property must, without any indemnity, be restored to its original owner; v. מִשְׁפָּחוֹת, מִשְׁפָּחוֹת) and the property seized for forfeiture must have been in the possession of the gentile for twelve months (during which the Jew might have had a chance to reclaim it as illegally seized, v. however, the objection, and subsequent excommunication of מִשְׁפָּחוֹת for מִשְׁפָּחוֹת, *ib. 78* מִשְׁפָּחוֹת in Babylon (under the Persian government) there is no *anaparuth*, (which is interpreted) מִשְׁפָּחוֹת מִשְׁפָּחוֹת the laws concerning the purchase by a Jew of property which a gentile had seized for forfeiture had no application in the well regulated Persian state because the owner might have gone to court, if he felt himself aggrieved. *Tosef. Gitt. V III, 2—P. מִשְׁפָּחוֹת* *Tanach. Shilah*, (quot. in Ar.) מִשְׁפָּחוֹת מִשְׁפָּחוֹת 1 (the Lord) take from them promises to pay in instalments (promises of amending their ways, repentance) and give them extension. *Tanh. ib.*, and, a citizen was paying annuity מִשְׁפָּחוֹת and signing agreements of forfeiture; (*Num. R. a. 17* מִשְׁפָּחוֹת, v. מִשְׁפָּחוֹת). [*Ibid. a. 3* מִשְׁפָּחוֹת, v. מִשְׁפָּחוֹת pl.]

**מִשְׁפָּחוֹת** (acc. v. of מִשְׁפָּחוֹת, v. מִשְׁפָּחוֹת) to squeeze in, faden. *Targ. Koh. XII, 11* מִשְׁפָּחוֹת, read מִשְׁפָּחוֹת which are fastened (h. text מִשְׁפָּחוֹת; gloss מִשְׁפָּחוֹת, clerical error for מִשְׁפָּחוֹת or מִשְׁפָּחוֹת, embodied in the text of some ed.). *Targ. I Sam. XIII, 21, Ar. v. 22:*

**מִשְׁפָּחוֹת** *Y. Bicc. I, 68<sup>b</sup>* bot. מִשְׁפָּחוֹת, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת** (acc. v. of מִשְׁפָּחוֹת, v. מִשְׁפָּחוֹת) *Ps. 78* to press, choke. Part. pass. מִשְׁפָּחוֹת choked, *Targ. Psal. IX, 4* *Comp. מִשְׁפָּחוֹת* *V. מִשְׁפָּחוֹת* *ib.*

**מִשְׁפָּחוֹת** *R. Meta. 46<sup>b</sup>, v. מִשְׁפָּחוֹת*

**מִשְׁפָּחוֹת** I (h. h.; מִשְׁפָּחוֹת) a species of lizard. *Tanh. Balak. 9; Num. R. a. 20.*

**מִשְׁפָּחוֹת** II f. camel, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת**, v. מִשְׁפָּחוֹת.

**מִשְׁפָּחוֹת** m. pl. (a contr. of מִשְׁפָּחוֹת, or מִשְׁפָּחוֹת, v. מִשְׁפָּחוֹת a. its bibl. equivalent מִשְׁפָּחוֹת) loop or hook for stumped limbs, a sort of artificial arm (or leg; v. infra). *Sabb. VI, 8* מִשְׁפָּחוֹת מִשְׁפָּחוֹת *a. Y. (Bah. ed. 66<sup>b</sup>)* an artificial arm (for carrying burdens) is not susceptible to levitical uncleanness, but you must not wear it in walking in the street on the Sabbath (because it is intended for carrying burdens). *Y. ib. 5<sup>a</sup>* bot. (*R. Abbahu explains our w.*) מִשְׁפָּחוֹת מִשְׁפָּחוֹת *Ar.* (read two words; ed. מִשְׁפָּחוֹת, corr. acc.) the מִשְׁפָּחוֹת (acc. i. e. pulley) of the stump-handed,—a hand-pulley (acc); *Beh. a. l. R. Abbahu* (leaving out the etymology) מִשְׁפָּחוֹת מִשְׁפָּחוֹת a pulley for loads, v. מִשְׁפָּחוֹת. *Oth. opin. ibid.* מִשְׁפָּחוֹת stilt (artificial legs); מִשְׁפָּחוֹת q. v.—*V. Kel. XV, 6*

זינקטיון. [The definitions by Ar. a. Rashi, referring to implements of public entertainments, are not in keeping with the preceding proposition of the Mishnah.]

אנקיונים, v. אִנְקָי.

אנקילן, v. אִינְקִילָי.

אנקיחא, v. אִינְקִיחָא.

\*אנקלווסים, אנקלווסים, read אנקלווריוס m. (inquilinus, v. Makeld. Roman Law, ed. Dropsie, § 408) *the lessee's right of dwelling, lease.* Y. B. Mets. VIII, end, 11<sup>d</sup>, let him stay עד רמלא א' דיריה until his lease expires.

\*אנקלומא (אנקלומח) (ἐκκαλοῦμαι) *I appeal.* Deut. R. s. 9; Koh. R. to VIII, 8 'א . . . לומר to say before the Lord, 'I appeal against thy decision.' V. next w.

אנקלומין (אונק') m. (ἡ ἀλλοτρίωσις, v. Sm. Ant. s. v. Appellatio) *appeal from the decision of a court.* Gen. R. s. 49 'א one is permitted to hang up against him i. e. to announce, an appeal—from the dux &c. Deut. R. s. 9 ליהן לפניו אנקלומין (read ליהנות a. טון . . .); Koh. R. to VIII, 8 'א שיהלח א' to appeal from his decision. Tanh. Thazr. 7 'א שלא ירננו עליו אונק' (ed. Bub. 9 ירחי, read ירחלו). V. next w.

\*אנקלומין, Mus. אנקלומין, read אנקלומין m. pl. (ἐγγράμματα, . . . ατα) *written complaints, charges.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167 נחפס בא' has been arrested on charges.

אנקלמוס, v. אִינְקִימוֹס.

\*אנקלסיא (אונ') f. (a corruption of ἐνεχυράστω) *taking property in pledge, writ of seizure*=אִינְקִיחָא. Tosef. B. Mets. I, 7 'א אנקלסיא ed. Zuck. (Var. אִינְקִיחָא, corr. acc.) when a writ of seizure is found, if the debtor admits its correctness, it must be returned to the creditor; if not, it must be returned to neither. Ib. B. Bath. XI, 5 'א אנקלסיא (אונ') a writ of seizure may be written out without notifying the creditor, but not without notifying the debtor and giving him time to protest; v. B. Kam. 112<sup>b</sup>).

אנקקחא, v. אִינְקִיחָא.

אנש, v. אִינְשָׁי.

אנשתא her walls, v. אִינְשָׁא

אנשון. Y. Ter. II, 41<sup>d</sup>; a. e., v. נָשִׁי to forget.

אנשים, v. אִינְשָׁי a. אִישׁ.

אנף, אנפתא com. (=h. אָפָה, אָפָה) thou. Dan. II, 29; a. e.—Targ. freq.—Sabb. 30<sup>a</sup> שלמה א' thou, O Solomon! Ned. 91<sup>b</sup> לא א' if it was not thou. B. Mets. 26<sup>b</sup>; a. fr.

\*אנהא m. (אִינְהָ, אִינְהָ, emp. אִינְהָ for אִינְהָ) *essence, substance.* Men. 78<sup>a</sup> רמשהא 'א perhaps by 'loaf of oil', the oil itself is meant?, i. e. a loaf made of congealed oil.

אנהא f., v. אִינְהָ.

אנתונים, read אִינְהוֹנִים m. *tunny-fish.* Tosef. Hull III (IV) 27; v. אִינְהוֹנִים.

אנתוסאי m. pl. *Orthusians*, v. אִינְהוֹסַי. Targ. Gen. X, 17 (Y. אִינְהוֹסַי).

אנטיפטורס corrupt. of אִינְטִיפִטִרִיס, pr. n. m. *Antipater.* Targ. II, Esth. III, 1.

אנתינים, אנתינים, v. אִינְהוֹנִים.

\*אנתיקון f. (ἐνθήκη) *store, capital of the business.* B. Bath. V, 1 if one sold a ship, he has not sold with it . . . 'א the funds and stores belonging to the business. Cmp. ib. 77<sup>b</sup> (definition) בה עיסקא דאיה Ms. M. (ed. רבנויה) the business connected with it.

אנתירופי m. *anthropus* (man), an assumed form for ἀνθρώπος, for the purpose of deriving another assumed form (אִינְתִּירוֹפִיָּא) *anthropeia* (woman). Gen. R. s. 18; s. 31 did you ever hear people say *gynios* and *gyncia* (from γυνή, woman), or *anthropus*, *anthropeia*, *gabra* (man) *gabrattha* (woman)? but you do say (in Hebrew) *ish* and *ish-sha*, both of the same root (as an evidence of the primitiveness of the Hebrew language).

אנתירופיא, v. preced.

אנתיחא f. (אִינְתִּיחָא) *woman, wife.* Targ. Job XXV, 4; a. fr.—Lev. R. s. 37, beg.; a. fr.—Yeb. 45<sup>b</sup> . . . made a gentile woman perform the immersion 'א לשם א' as a woman (after menstruation, not as a proselyte).

אס' a formative syllable, v. אִינְס'. Words not found under אס' should be looked for under אִינְס'.

אס Ex. R. s. 15, v. אִינְס'.

אסא to heal, v. אִינְס'.

אסא, אסא I f. (?) (infin. of אִינְס', as noun) *healing, remedy.* Targ. Jer. XIV, 19 (Regia אִינְס'). Targ. II Chr. XXI, 18 'א דלית א' incurable.

אסא, אסא II m. (preced.) *physician.* Targ. O. Ex. XV, 26 אִינְס' (אִינְס'); Y. אִינְס' thy &c. V. אִינְס'.

אסא III m. (contr. of אִינְסָא, v. אִינְס') *myrtle.* Targ. II, Esth. II, 7; a. e. R. Hash. 23<sup>a</sup> 'א א' hadas (Is. XLI, 19) is *asa*. Pes. 56<sup>a</sup> רוא א' Ar., Ms. O. (ed. רוא) fresh (moist) myrtle. Ber. 9<sup>b</sup> 'א דאמשיית א' you had to carry a myrtle-tree to the palace (when forced into public labor, v. אִינְגִּירָא). Snh. 44<sup>a</sup> (prov.) 'א דקאי ביני וב' a myrtle between willows still is a myrtle by name, and people call it a myrtle.—Pl. אִינְסָא. Targ. Esth. VIII, 15.—Nidd. 37<sup>a</sup> (Rashi, sing.)





**חֲסִימָא** m. 1) (Ispe. noun of חָסַם=חָסַם, v. חָסַם, the h. equiv. of our w.) *forging steel, steel-edge*. Ber. 62<sup>b</sup> כֹּה



NOTATION: 'C' is a constant, in the sense of  
STOCHASTIC CAMP, CAMPMENT, etc. on open space in



**אָס, אָס** (sec. r. of אָס, v. אָס; comp. אִישׁ, אִישׁ &c.; v. Ges. H. Diet. s. vv. אָס, אָס) *to be strong, well*. [Act. v. *to make well*, v. infra אָס.]



*As. to cure.* Targ. O. Gen. XX, 17 (Targ. Y. צח); a fr.—Part. צח, צח. —Sed. 49<sup>a</sup> צח, צח צח to cure him. Sabb. 111<sup>a</sup> צח צח צח where there is a wound, it (the vinegar) heals it. Lev. R. a. 16, end, read: צח צח צח I shall cure him all alone. Gen. 16<sup>a</sup> צח—צח, v. next w.

*Ilpa.* צח. *Ilpa.* צח, צח to be cured, to recover. Targ. Job. V, 8; a. fr.—Sabb. 80<sup>a</sup>, Gitt. 15<sup>b</sup> צח צח צח for he wants to get cured with the money he receives as damages. Yoma 94<sup>a</sup> צח I got cured. Rosh. 67<sup>a</sup> צח she grew well. Koh. R. to l, 8 he want to. צח in order to be cured. Cmp. צח.

**צח, צח, צח** m. (preced.) physician, surgeon, also thaumaturg [*Eisene. Therapeut*] Targ. Ex. XXI, 19, a. c. Y. Yoma III, 40<sup>a</sup> bot. צח צח a certain thaumaturg in Bepphoris. Y. Taan. III, 66<sup>a</sup> צח צח צח honor thy physician (with presents) ere thou be in need of him. B. Kam. 80<sup>a</sup> צח צח if the surgeon is far off, the eye will be blind (before he arrives). Num. R. a. 9 צח . . . צח a door which opens not for charity, will be opened for the physician; a. fr. **צח**, Y. Naz. IX, end, 58<sup>a</sup>—צח, צח. Targ. Gen. I, 2, a. c. Gitt. 56<sup>a</sup> צח צח physicians to cure R. Zadok.

**צח** or **צח** a word in a charm formula. Pes. 111<sup>a</sup> (Var. lect. v. Rabb. D. & a. l.)

**צח, צח, צח** pt. n. Asia 1) Asia Minor, or rather the Roman province embracing the Western part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman republic. Targ. Y. II Gen. X, 3; 1 Chr. I, 6 (h. text צח). Y. Kidd. I, 61<sup>a</sup> top (twice for צח); Gen. R. a. 44 (once for צח, once for צח, some ed. צח corr. acc.). Y. Meg. I, 71<sup>b</sup> bot. (for צח). Sifré Balak 131 (p. 47<sup>b</sup> ed. Friedm.) צח (corr. acc.); v. Yalk. Num. 771.—R. Mets. 84<sup>a</sup>; a. c.—2) name of a town supposed to be Esau, east of the lake of Tiberias (v. Neuh. Géogr. p. 38; cmp. Rap. Er. Millin a. v. h. Y. Kil. IX, 32<sup>a</sup> bot. Sabb. 109<sup>a</sup> צח (with hot springs). Yeb. XVI, 4 צח; Y. ib. 15<sup>a</sup> top צח; a. fr.

**צח**, v. צח.

**צח** f. (צח) cure, recovery. Targ. Prov. III, 8; a. c.

**צח** (v. צח; cmp. צח a. צח) to be extravagant, squander. Targ. Prov. XXIII, 20 צח צח (Ma. צח, v. infra) who are extravagant in eating meat, v. צח—Part. צח extravagant. Ib. 21.—**צח**, v. supra.

**צח** Dent. R. a. 7, read צח.

**צח** m. (צח) physician. Y. Sabb. VI, 5<sup>a</sup> top צח the physician of &c.

**צח**, v. צח.

**צח** m. (ἀργυρος, -ον) uncoined metal, bulion. B. Mets. IV, 1 צח צח the uncoined metal buys the coined, i. e. by delivering the uncoined, which is considered as goods, the purchase is concluded. Ib. 47<sup>a</sup>; a. fr.

**צח**, v. צח.

**צח**, v. צח.

**צח** f. (v. צח a. צח) a receptacle for grain. Rosh. 5<sup>a</sup>; Ab. Zar. 5<sup>a</sup> צח צח צח from the time they put barley into the bins (so the first preliminary of a wedding feast). [Ab. Zar. l. c. read צח—Other opin. צח morter, for pounding barley,—trough for brewing beer—put for planting barley for the wedding ceremony, v. Ar. a. v. a. Rashi a. l.]

**צח** m. (redupl. of צח) granary, storeroom. **צח** Pes. 4<sup>a</sup> צח צח צח on the one-shots granaries are palaces. [Oth. opin. taking צח fr. צח, cmp. צח, I would establish (build) palace. Oth. opin. reading צח or taking out w. to be-צח, at the one-shots thresh-bushes (a thresh-bush) passed for cypresses (a cypress); v. צח.] [Gitt. 60<sup>a</sup>, v. צח.]

**צח** m. (h. h. צח) harvest, crop.—**צח** Y. Shab. II, 24<sup>a</sup> top, six sowing seasons צח and six crops in one Septennial.

**צח** m. (צח) threshold. B. Kam. 104<sup>a</sup> he consummated the transfer of the money (which he authorized him to collect) צח צח (Shab. Ma. צח, v. Rashi a. l., v. Rabb. D. R. a. l. note 60) by transferring along with it the threshold of his house (so immovable property); v. צח. [Oth. vers. צח, end, extreme wing of the house, v. Rashi a. l.]

**צח** f. (h. h. צח; צח) 1) gathering assembly. Y. Taan. I, 64<sup>a</sup> top צח צח public meeting for fasting ceremonies. Gen. R. a. 98 ye shall be צח צח one (unanimous) assembly.—2) צח Hag. 18<sup>a</sup> צח צח the festival that falls in the harvest season. Ib. צח צח Ma. M. (ed. less correct צח) is harvesting permitted &c., a. c.—3) (ref. to Num. XI, 22) the mere taking into the house for consumption, without the ritual slaughtering (צח). Hull. 27<sup>a</sup>, Num. R. a. 19, 4 bring gathered in, death, use of the verb צח with reference to death. Ib. צח צח the death of Aaron (Num. XX, 26). B. Bath. 16<sup>a</sup> צח צח the use of צח a. צח.

**צח** m. (h. h. צח) prisoner.—**צח** Kel. XII, 1 צח . . . צח prisoners' stocks (a metal frame in which the prisoner's feet were shut up).

**צח, צח, צח** m. (צח) 1) as preced., imprisoned, prisoner. Targ. Gen. XI, 8; a. fr.—2) (part. pass. of צח) tied, connected. Fem. צח Targ. Y. II, Gen. XXV, 1.—3) forbidden. Targ. Y. Num. XXV, 4.—**צח**, **צח**, **צח**; fem. צח Targ. Gen. XI, 8; 5; a. fr.—Targ. II Sam. III, 34.

**צח** f. (preced.) imprisonment. Gen. R. a. 92 צח צח must not all of them go to prison?

**צח** f. (צח=צח, צח; cmp. צח a. צח) 1) mortar. Sabb. 77<sup>a</sup> (playful etym.) צח צח ed. a. Var. Ar., it is



called *āsitha* because it is caved out (Ms. M. a. Ar. and *pious*, submitting to blows). Hull. 105<sup>b</sup> וְבוֹכֵנָא *pious*, submitting to blows). Hull. 105<sup>b</sup> וְבוֹכֵנָא mortar and pestle for spices. Nidd. 36<sup>b</sup> (Issi playing on his name) I am א' דְּנִחְשָׁא a brazen mortar.—Keth. 49<sup>b</sup> וְכ' לִיהָ א' וְכ' invert for him a mortar in public (improvise a stand) and let him stand up &c. M. Kat. 22<sup>b</sup> א' כְּפִי א' invert thou a mortar &c.—2) (from its shape) *hip-bone, pelvic bone*. Hull. 52<sup>a</sup> וְא' בּוֹכֵנָא the pestle and the mortar, i. e. the rib sitting in the hip-bone and the hip-bone.—\*3) (cmp. Nidd. l. c.) transf. *hard-hearted woman*. Gen. R. s. 17; Lev. R. s. 34 א' שָׁבוּק הָיָא א' Ar. (ed. אִתְרַחָא בִישָׁא, אִתְרַחָא בִישָׁא; Yalk. Lev. 665; Is. 352 אִתְרַחָא) divorce that mean woman.

\*אֶסְפְּרָא f. (σχεδία) *raft, float*; cmp. אֶסְפָּא. Y. Ber. IV, 8<sup>c</sup> אֶסְפְּרָא (corr. acc.). Neg. XII, 1 Var.; Naz. 55<sup>a</sup> אֶסְפְּרָא Mus. (ed. אֶסְפָּר; Tosef. Ohol. XVIII, 5 אֶסְפָּרָא). V. אֶסְפְּרָא a. אֶסְפְּרָא.

אֶסְפְּרָא, אִיס' f. 1) (σχολή) *school*. Pesik. Bahod. p. 101<sup>b</sup>; Cant. R. to II, 5; Koh. R. to III, 11; Yalk. Ex. 272 (all of which compare to arrive at a corr. text). Ex. R. s. 9. Ib. s. 20, beg.—Pl. אֶסְפְּרָא. Cant. R. to II, 15.—2) (scholæ, sub. palatinae=scholares, D. C.) *imperial body guard, royal officers*. Deut. R. s. 2 אֶסְפְּרָא (corr. acc.) Pharaoh's attendants; Cant. R. to VII, 4 אֶסְפְּרָא (corr. acc., or read אֶסְפְּרָא); Midr. Till. to Ps. IV, beg.; Y. Ber. IX, 13<sup>a</sup> אֶסְפְּרָא, אֶסְפְּרָא; Yalk. Ex. 167 אֶסְפְּרָא (corr. acc.).

אֶסְפְּרָא, אִיס' v.

אֶסְפְּרָא f., pl. אֶסְפְּרָא, v. אֶסְפְּרָא. Y. Meg. IV, end, 75<sup>c</sup> א' אֶסְפְּרָא (=אֶסְפָּא) on the lowest door-sills; Y. Yoma I, 38<sup>c</sup> אֶסְפָּא; [the entire passage is obscure].

אֶסְפְּרָא, v. אֶסְפְּרָא.

אֶסְפְּרָא, אֶסְפְּרָא f. (סל, √ספ, cmp. Gen. XLVIII, 14) *lattice-work of a fire place, grating, grille*. Pes. VII, 2. Ib. 75<sup>a</sup> א' מְנוּקָה (Ms. M. א') perforated grille (with holes in the upright bars for the spit to turn in, v. Rashi a. l.). Y. Pes. VII, 34<sup>a</sup> bot. אֶסְפְּרָא roasted over the grate.—Pl. אֶסְפְּרָא. Sifrē Num. s. 158.—Chald. pl. אֶסְפְּרָא. Targ. Y. Num. XXXI, 23. Cmp. אֶסְפְּרָא. [Ἐσχαρά does not correspond in meaning.]

\*אֶסְפְּרָא, אִיס' m. pl. (ξύλα,=σκέυη ξύλινα, v. Sm. Ant. s. v. Ships, a var. lect. quoted below) *the wooden implements of a ship, oars, ladders, poles &c.* Tosef. B. Bath. IV, 1 he who sells a ship מְכַר אֶת הָאֶסְפָּא (some ed. אֶסְפָּא) sells implicitly the oars &c., (Mish. B. Bath. V, 1 מְכַרֵּינָא; B. Bath. 73<sup>a</sup> (Rashi אֶסְפְּרָא, Ms. M. אֶסְפְּרָא, Ms. R. אֶסְפְּרָא, Ms. O. אֶסְפְּרָא, read אֶסְפְּרָא). [Comm. ladders=scales.—As to transpos. of כס, cmp. אֶסְפְּרָא.]

\*אֶסְפְּרָא (אֶסְמַכְתָּא) f. (סכח, v. P. Sm. 307 sq. אֶסְפָּא a. denomin.; an adoption of σχῆμα, -ατος would read אֶסְפְּרָא) *planning, simulation*. Targ. Prov. VII, 10 (h. text שִׁית); cmp. next v.

אֶסְפְּרָא f. (סכח) *consent, agreement*. Targ. Y. Gen. XXXI, 14. Ib. Num. XXXII, 25 בִּיאָה בִּיאָה in one thought; cmp. preced.

אֶסְפְּרָא, אֶסְפְּרָא f. (סכר; cmp. Ps. LXIII, 12) *choking, croup*. Ber. 8<sup>a</sup>. Taan. 27<sup>b</sup>; a. fr.

אֶסְפְּרָא, v. אֶסְפְּרָא a. אֶסְפְּרָא.

אֶסְל, אֶסְל m. (סלל; cmp. Gr. ἀσπλά) *a pole or yoke carried on two or, more commonly, on one shoulder*. Par. VII, 5 וְקוֹשְׁרוֹ בִּיאָה and fastens the bucket to the pole. Kel. XVII, 16 שִׁישׁ בִּיאָה a carrying yoke in which there is a (hidden) receptacle for money; Koh. R. to IX, 13 אֶסְל.

אֶסְל ch. same. Targ. Y. Num. XIII, 23. Ib. Ex. XXIX, 3.

אֶסְל, אֶסְל, אֶסְל f. (סל, אֶסְל, dial. for אֶסְל, cmp. אֶסְל) 1) *foot-stool, folding stool*. Sabb. 188<sup>a</sup> מִשָּׁה וְכִסֵּא טְרַסְקֵל וְא' (Ms. M. אֶסְל, Alf. אֶסְל, v. Rabb. D. S. a. l. note, v. אֶסְל) couch, folding chair, and foot-stool.—2) *privy, iron frame of a privy-stool covered with leather*. Kel. XXII, 10 הָא' (Var. in R. S. אֶסְל); Erub. 10<sup>b</sup> ע' ed. (Ar. א'); Tosef. Kel. B. Bath. I, 4.

אֶסְל, v. אֶסְל.

אֶסְל Y. Ber. V, 9<sup>a</sup> מְשִׁילֵין בִּיאָה, read אֶסְל or אֶסְל; Pesik. R. s. 23—24, p. 122<sup>b</sup> ed. Fr. אֶסְל corr. acc.

אֶסְל, v. אֶסְל.

אֶסְמַכְתָּא f. (ספך) 1) *support, reliance*. Keth. 67<sup>a</sup> אֶסְמַכְתָּא אֶסְמַכְתָּא their reliance rests on the landed property.—2) *Scriptural text used as a support for a rabbinical enactment, intimation* (אֶסְמַכְתָּא אֶסְמַכְתָּא 'they leaned their enactment against a Bible text'). Hull. 64<sup>b</sup> אֶסְמַכְתָּא אֶסְמַכְתָּא it is actually a rabbinical law, and the Bible text (quoted) is a mere support or mnemotechnical aid. Ib. 77<sup>a</sup>; a. fr.—3) (law) *Asmakhta (surety), a promise to submit to a forfeiture of pledged property (or equivalent) without having received a sufficient consideration; collateral security with the condition of forfeiture beyond the amount to be secured*; e. g. A pays a portion of his indebtedness to B, leaving the bill of debt as a security in the hands of a third party, and agreeing to pay the full amount on the bill, if, at a stipulated time, he should fail to pay the due balance. B. Bath. 168<sup>a</sup> א' לֹא קִיַּיָּא אֶסְמַכְתָּא does not purchase, gives no title, i. e. gives the claimant no rights (because the law presumes that he who made such a promise, could not have meant it seriously but had in view only to give his transaction the character of good faith and solemnity); ibid. קִיַּיָּא אֶסְמַכְתָּא a valid legal transfer of property. B. Mets. 68<sup>a</sup>; 73<sup>b</sup>. Ned. 27<sup>b</sup>; a. e.—Snh. 24<sup>b</sup> applied to *forfeiture of stake in gambling* (inasmuch as it makes the gambler an immoral person disqualified for witness or judge in court).



תְּשֻׁבָּה, תְּשֻׁבָּה

**תְּשֻׁבָּה** **תְּשֻׁבָּה** **תְּשֻׁבָּה** m. (תְּשֻׁבָּה, תְּשֻׁבָּה) store-house, granary.—*H. t. Targ. Jer. I, 15* (Var. תְּשֻׁבָּה, תְּשֻׁבָּה).

**תְּשֻׁבָּה** or **תְּשֻׁבָּה** m. (תְּשֻׁבָּה, תְּשֻׁבָּה, v. Gen. II. Diet. s. v.) 1) *thorn bush, bramble*. *Targ. Ps. III, 3; a. e.—Habb. 67* מ' מ' מ' (ed. תְּשֻׁבָּה, תְּשֻׁבָּה) Oh thornbush! Ab. Zar 28<sup>a</sup> מ' מ' parings of the bramble wood—2) *strawberry fruit, bramble nut*. *Ib.* מ' מ' the stones of *he*.—*IV. t. Targ. a drink made of strawberry fruit*. *Ps. 140* (Ms. M. תְּשֻׁבָּה, Ms. M. תְּשֻׁבָּה; v. *Habb. D. R. a. 1*).

תְּשֻׁבָּה, תְּשֻׁבָּה

**תְּשֻׁבָּה** f. (תְּשֻׁבָּה, *Habb. 109* מ' מ' Ms. M. ed. תְּשֻׁבָּה).

**תְּשֻׁבָּה** p. n. m. (prob. identical with Asurbanipal. *Schr. K. A. T. p. 376*) *Onappur*. *Kara IV, 10. Bab. 96* (referred to Sennacherib).

**תְּשֻׁבָּה** to found, *Ps. 4*, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה** (b. h.; תְּשֻׁבָּה, v. Gen. II. Diet. s. v.; comp. תְּשֻׁבָּה, a. e.) [to scrape together], to gather, harvest. *Bab. III, 3* תְּשֻׁבָּה תְּשֻׁבָּה those who harvest the fruits of the Sabbath year (for storage), *ib.* 26<sup>a</sup> תְּשֻׁבָּה (opp. to תְּשֻׁבָּה traders in fruits of the Sabbath year).

*Nif. תְּשֻׁבָּה* 1) to be gathered; to be taken away (by death). *Num. R. s. 14* (p. 257<sup>a</sup> ed. Amat.) תְּשֻׁבָּה תְּשֻׁבָּה and they (the people) gather themselves to hear him. *Ib.* (p. 258<sup>a</sup>) תְּשֻׁבָּה תְּשֻׁבָּה after their teachers have been taken away from them (when they are dead), *Peah. R. s. 3, Yalk. Koh. to XII, 11. Tanh. B'haal, 15; a. e.—2*) to be picked up. *Kidd. IV, 1; v. תְּשֻׁבָּה*.

*Hif. תְּשֻׁבָּה*, mostly תְּשֻׁבָּה, v. תְּשֻׁבָּה.

**תְּשֻׁבָּה** ch. same. *Y. Keth. V, 30<sup>b</sup> top* תְּשֻׁבָּה תְּשֻׁבָּה (read תְּשֻׁבָּה) it would be unreasonable not to consider students like harvesters, for they work (even) harder.

**תְּשֻׁבָּה** f., v. תְּשֻׁבָּה.

**תְּשֻׁבָּה** m. (Pers. *ispil-ab*; Arab *ispilag*. *Perl. Et. St. p. 45*) white-lead. *Gitt. 69<sup>a</sup> top* תְּשֻׁבָּה Ar. (ed. תְּשֻׁבָּה) aloes and white lead.

**תְּשֻׁבָּה**, תְּשֻׁבָּה m. (תְּשֻׁבָּה, v. תְּשֻׁבָּה) sponge-cake, spongy bread. *Targ. O. Ex. XXIX, 23; a. e.—H. t. Targ. Ib. 2; a. e.* (Editions also תְּשֻׁבָּה).

**תְּשֻׁבָּה** f. h. same. *Sabb. 78<sup>b</sup> Ms. M. (ed. תְּשֻׁבָּה, pl., sub. תְּשֻׁבָּה).*

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה.

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה.

תְּשֻׁבָּה, תְּשֻׁבָּה

**תְּשֻׁבָּה** m. (תְּשֻׁבָּה, תְּשֻׁבָּה) [the gleaming] *suppl. Targ. Cant. V, 14*.

**תְּשֻׁבָּה** p. n. pl. *Isopod*. *B. Kam. 94<sup>a</sup> top* תְּשֻׁבָּה מ' מ' (ed. תְּשֻׁבָּה, Ms. R. תְּשֻׁבָּה) *suppl. same from 1*.

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, תְּשֻׁבָּה, v. תְּשֻׁבָּה

**תְּשֻׁבָּה** to find, *Al. of תְּשֻׁבָּה v. B. Bath. 31<sup>a</sup>*.

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, תְּשֻׁבָּה, תְּשֻׁבָּה, תְּשֻׁבָּה (Isop. noun of תְּשֻׁבָּה the freeman's armor (for 1. תְּשֻׁבָּה, תְּשֻׁבָּה v. 1). *Targ. II Sam. XVIII, 15; a. e.* (*Hyr. תְּשֻׁבָּה, תְּשֻׁבָּה rubro colore tinctus*, *P. Sam. 313*).

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה** m. (Isop. noun of תְּשֻׁבָּה, comp. תְּשֻׁבָּה) the front part of the foot where it is split. *Sam. R. s. 4* תְּשֻׁבָּה תְּשֻׁבָּה he turned the front of his foot (put his foot on tip-toe) and danced.

**תְּשֻׁבָּה** f. (Isop. noun of תְּשֻׁבָּה solemn declaration.—*II. t. Targ. Deut. R. s. 2, beg.* תְּשֻׁבָּה תְּשֻׁבָּה תְּשֻׁבָּה Amen contains three kinds of solemn declarations, oath (vow), consent, and confirmation; v. *Shob. 26<sup>a</sup>. V. תְּשֻׁבָּה*.

**תְּשֻׁבָּה**, תְּשֻׁבָּה m. (Isop. noun of תְּשֻׁבָּה, Arab. תְּשֻׁבָּה, to cut, v. Gen. II. Diet. s. v.; comp. תְּשֻׁבָּה); a cut-off place, recess whence 1) one, deft. *Targ. I. Ex. XXXIII, 23* (h. text תְּשֻׁבָּה). *Targ. Ps. LVII, 1* (ed. תְּשֻׁבָּה).—2) *arcade* (v. תְּשֻׁבָּה), recess in the house, sitting room in the shape of an open hall, generally supported by columns. *B. Bath. 7<sup>a</sup> top* תְּשֻׁבָּה תְּשֻׁבָּה one of the heirs received a hall as his share. *Ib.* תְּשֻׁבָּה . . . . תְּשֻׁבָּה the other built a wall in front of the hall (debaring light and air). *Euth. R. to I, 9* תְּשֻׁבָּה תְּשֻׁבָּה reception rooms.—*II. t. Targ. Men. 2<sup>a</sup> top* תְּשֻׁבָּה תְּשֻׁבָּה halls supported by columns.

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, v. תְּשֻׁבָּה

**תְּשֻׁבָּה**, v. next w.

**תְּשֻׁבָּה**, תְּשֻׁבָּה f. (תְּשֻׁבָּה or תְּשֻׁבָּה, Isop. noun of תְּשֻׁבָּה or תְּשֻׁבָּה; comp. תְּשֻׁבָּה, a. e., תְּשֻׁבָּה, 3. *Isopod* for 2, induced by preceding sibilant) *ray, plaster, compress* (for softening or healing). *Sabb. IX, 1* תְּשֻׁבָּה *ib. 125<sup>a</sup> seven* portions of fat and one portion of wax). *Y. Orl. III, beg. 62<sup>a</sup> top* תְּשֻׁבָּה תְּשֻׁבָּה he who makes a plaster of the fat of *he*. *Y. Sabb. VII, 10<sup>a</sup> top* תְּשֻׁבָּה תְּשֻׁבָּה he who

spreads a plaster. Tosef. ib. I, 23; a. fr.—Pesik. R. s. 44 איספלינא (corr. acc.). [Σπλινον, in Hippocr., seems to be a Greek adaptation of our w.]

**אֶסְפֵּלְנִיתָא**, אִיס' ch. same. Targ. Job XXX, 24 Ms. (ed. אֶסְפֵּלְנִיתָא, v. preced.); Var. אֶסְפֵּלָא.—Sabb. 133<sup>b</sup> וְכִי דְכֹלְחֵן כִּיבִי וְכִי א' a salve for all pains is seven portions of &c., v. preced.—

**אֶסְפֵּמִיא**, אִיס' pr. n. (=סִיפִימִיא, or סִיפִימִיא) 1) (prob. of Phoen. origin) *Hispania, Spain*. Nidd. 30<sup>b</sup>. B. Bath. III, 2 וְכִי כִדִּי שִׁירִידָא בִּיא' long enough for the owner to be in Spain, while the present occupant may occupy his property for one year, and for people to travel a year and notify him, and for him to come back the next year (and raise his claim). Ber. 62<sup>a</sup>. Yeb. 63<sup>a</sup>.—2) (=אֶסְמִיא q. v.) Apamea, several towns, esp. one each in Bithynia, Mesopotamia and Syria. Y. Shebi. VI, beg. 36<sup>a</sup> (h. קִינִי); Gen. R. s. 44, end; a. fr.—Gen. R. s. 60, beg. מֵאֶסְפֵּמִיא מֵאֶרֶץ מִבְּרִייתָא וּמִתְבִּירִיתָא (country towns) (in Babylon or Mesopotamia); ib. s. 30 מֵאֶסְפֵּמִיא (s. 44 מִמֶּסֶךְ (corr. acc.).—[Targ. Ob. v. 20 Ar. (ed. אֶסְמִיא)]. [B. Bath. 74<sup>b</sup> א' בִּימָה שֶׁל א' פִּימִיא as Ms. M.] V. אֶסְפִּינִיא.

**אֶסְפִּינִי** m. (v. next w.) *Spaniard*.—Pl. אֶסְפִּינִי Makhsh. VI, 3 קוֹלִים הָא' the colias of the Spaniards, a species of thunny-fish (prob. to be read אֶסְפִּינִי קִי).

**אֶסְפִּינִיא**, אִיס' pr. n. pl. *Hispania, Spain*. Tanh. Vayetsé, 2 מְגִלִּיא וּמֵא' from Gaul, Spain &c.; emp. Lev. R. s. 29; Yalk. Jer. 312, a. e. אֶסְמִיא.—Pesik. R. s. 32 (p. 56<sup>a</sup> ed. Pr.) בִּאֶסְפִּינִיא (corr. acc.; ed. Fr. s. 31, p. 147<sup>a</sup> אֶסְפִּינִיא).—V. אֶסְפִּינִיא.

**אֶסְפִּינִיא**, אֶסְפִּינִיא Snh. 21<sup>b</sup>, v. אֶסְפִּינִיא.

**אֶסְפִּינִי**, אֶסְפִּינִי v. אֶסְפִּינִי.

**אֶסְפִּינִינִס**, אֶסְפִּינִינִס pr. n. m. *Vespasian*, the Roman Emperor who, when general, conducted the war against the Jews which ended in the destruction of the Temple. Targ. Lam. I, 19.—Sot. IX, 14 פוֹלְמוֹס שֶׁל א' the Vespasian war. Y. Meg. III, 73<sup>d</sup>; Lam. R. introd. (R. Han. 1); a. fr. [Meg. 11<sup>a</sup> נְבוֹכַדְנֶצַּר... נְבוֹכַדְנֶצַּר אֶמֶר, read with Ms. M. a. old prints קִיסֶר א']

**אֶסְפִּינִיא** (genit. of Vespasianus) *Vespasian's* (followers). Lam. R. to I, 17.

**אֶסְפִּינִינִס**, אֶסְפִּינִינִס v. אֶסְפִּינִינִס.

**אֶסְפִּסְתָּא** f. (redupl. of סָפָה, v. סָפָה; emp. b. h. מִסְפָּה) 1) *fodder for cattle*. Targ. Y. Gen. XXIV, 25; a. fr.—2) (in Talm. Bab.) *any plant especially adapted for fodder, grass* (Pers. *ifsist*, clover, prob. an adaptation of our w.; v. Snh. 93<sup>a</sup>: 'to import בִּירֵא דֵא' *aspasta*-seed'; Yalk. Dan. 1060 בִּיא, corr. acc.). Yeb. 121<sup>b</sup> א' קִטּוֹל חֲרִיטָה B. Kam. 20<sup>a</sup>; Ab. Zar. 28<sup>b</sup> א' פְּרִיטָה long stalks of asp.—Ib. מִשְׁחָא דֵא' (Ms. a. old ed. דִּאֶפְרִסְתָּא). B. Bath. 28<sup>b</sup>.

**אֶסְפִּסְתֹּרִין**, v. אֶסְפִּסְתֹּרִין.

**אֶסְפִּסְתִּי**, v. אֶסְפִּסְתִּי.

**אֶסְפִּקְלִטוֹרָא**, אֶסְפִּקְלִטוֹרָא v. אִיס'.

**אֶסְפִּקְלִרִיא**, אִיס' f. (specularia) 1) *window-pane made of lapis specularis, window-glass*. Targ. Y. Ex. XIX, 17; a. e.—Kel. XXX, 2 א' חֲמוּרִי שְׁעִשְׂאִי א' (glass) plate which is used as window-glass.—2) *Metaph. prophetic vision*. Succ. 45<sup>b</sup> וְכִי דְמִסְחֲבִי בִּיא' who contemplate (Deity) through a lucid speculum. Gen. R. s. 91 שִׂרְיָא בִּיא' שְׁסִבְרִי וְכִי (play on *sheber*, *grain*, and *seber*, *hope*) he saw in the glass of prophecy that his hope (Joseph) was in Egypt. Lev. R. s. 1 מְלֻכְלֶכֶת א' a dim glass (vision); opp. מְצוּחָהּ א' polished glass (clear vision).—*אֶסְפִּקְלִרִיָּא*. Ib.; Yalk. Lev. 432.

**אֶסְפִּקְרִסְטִי**, read אֶסְפִּקְרִסְטִי v. אֶסְפִּקְרִסְטִי.

**אֶסְפִּר** (סְפִיר), Snh. 106<sup>a</sup> אֶמֶר רַב (וצִים מִדִּר כְּתִים) ed. [missing in Ms. M. and added on margin; Ar. ed. pr. a. ed. Koh. לְכִין א'; Yalk. Num. 771 לְגִינִין א'] pr. n. m. (Ἀλέξανδρος, Leo Isaurus) *Leo the Isaurian*, Byzantine emperor, leader of the iconoclastic movement which caused a long-continued war between the East and the West of the empire. [The words above quoted are an interpolation of the eighth or ninth century, and refer to "the war between the lion and the lioness"—words immediately preceding our quotation. The interrupted context in Rashi a. l. shows that the commentary to our ws. is also a later addition and that in Rashi's Talmud text there was no such interpolation. As to the impression on the Jews of the iconoclastic agitation, v. Sachs Beitr. I, p. 78. For Var. Lect. v. Rabb. D. S. a. l. and Koh. Ar. s. v.]

**אֶסְפִּר** m. (סְפִיר, emp. אֶסְפִּיר) *Espar*, a Hebrew name for *Sestertius* (emp. אִיסֶר &c.). Pl. const. אֶסְפִּיר. Maas. Sh. II, 9 (Ms. M. אֶסְפִּיר, v. אֶסְפִּיר, Asheri אֶסְפִּיר); Eduy. I, 10 (he must exchange the fourth Denar) אֶרְבַּעָה א' Ms. M. (ed. אֶרְבַּעָה) for four sestertii. [Oth. opinions (v. comment.), ἄσπεροι, supposed to be worth one fifth of a Denar. There is, however, no evidence of ἄσπεροι being used in this sense in the days of the Mishnah.]

**אֶסְפִּרְנִל**, v. אִיס'.

**אֶסְפִּרְוֹתָא**, אֶסְפִּרְוֹתָא collect. n. (prob. a contraction of *explorator vice*) *forerunner, the commander's van-guard*. Keth. 3<sup>b</sup> (Tossaf. take it as singular). V., however, אֶסְפִּרְוִין, אֶסְפִּרְוִין.

**אֶסְפִּרְוִין** m. (ἄσπερος, v) *white*, opp. מוֹרֶה (μαυρός) *black*. Gen. R. s. 7 מוֹרֶה וְהָרָא' Ar. (ed. מִיִּרְדֵּן) a white fish and a black fish; (Yalk. Gen. 12 דְּיוֹרֶה א'. אֶסְפִּרְוִין; Y. Kil. I, 27<sup>a</sup> bot. לְכִיסָא (ירוקָא)).

**אֶסְפִּרְיִין**, אֶסְפִּרְיִין m. pl. (Ispe. noun of פֶּרֶט or פֶּלֶט, v. H. Dict. s. vv.) *separate threads, hangings, fine fringes*. Lev. R. s. 17. Yalk. Ps. 808 אֶסְפִּרְיִין.

**אֶסְפִּרְיִסָּא** m. (אֶסְפִּרְיִסָּא; emp. אֶסְפִּרְיִסָּא) *that which is to be split, log* (h. בקֶּטָה). Lam. R. to III, 12 כְּבוֹרְמָא לֹא' (referr. to קֶץ arrow, taken in the sense of חֶץ to split)



as a wedge for the log, i. e. the wedge (Israel) is struck but the log (the hostile nations) is split.

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן**, "א" (**אָפּקלעבן**) m. pl. (v. *Lev. Adam* P. B. p. 132) smelling herbs, scent-box. *Meta* 36<sup>b</sup> אָפּקלעבן (ed. "א" in the scent-box of H. A.; *Rabb.* 191<sup>b</sup> אָפּקלעבן (Var. אָפּקלעבן). *Men.* 48<sup>b</sup> אָפּקלעבן ed.

**אָפּקלעבן** (v. *Lev.* to run, emp. אָפּקלעבן quickly, diligently *Kara* V, 8; a. e.

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן**—אָפּקלעבן q. v. *Ohel* XIII, 4.

**אָפּקלעבן**, "אָפּקלעבן" f. (*scutella*, spatula, spatula D. C.) broad sword, esp. the executioner's sword. *Peak* B. *Be'halik* p. 81<sup>b</sup> אָפּקלעבן Ar. (ed. אָפּקלעבן; *Yalk.* Ia. 809 beg. אָפּקלעבן; corr. acc.) with the sword with which the Egyptians struck, were they struck.—*Pl.* אָפּקלעבן. *Ex.* R. a. 15 אָפּקלעבן prepare ye the swords; v. אָפּקלעבן.

**אָפּקלעבן** m. (*scutellatus*, v. proceed.) carrier of broad sword, one of the imperial body guard for which tall men would be selected. *Cant.* R. to II, 15 אָפּקלעבן (corr. acc.).—*Pl.* אָפּקלעבן. Ib. a province (or city) אָפּקלעבן אָפּקלעבן was rearing spatharii for the king. [*Gen.* R. a. 6; אָפּקלעבן.]

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן** I. אָפּקלעבן m. (Isp. or Ithpa. of אָפּקלעבן thumb) snapping with thumb and middle finger, flipping. *Taan.* 28<sup>a</sup> אָפּקלעבן לי באר אָפּקלעבן Ar. (ed. ... אָפּקלעבן, *Ms.* M. אָפּקלעבן) he stirred me up by snapping on my forehead.—*Pl.* אָפּקלעבן. *Ab. Zar.* 28<sup>a</sup> אָפּקלעבן אָפּקלעבן Ar. (ed. אָפּקלעבן) snap thereon (on the swelling) sixty times.

**אָפּקלעבן** II f. (*scutella*, *scutellatus*) a salter or waiter of nearly square form. *Kel.* XXX.1. *M. Kat.* III.7.

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן** read אָפּקלעבן.

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן**, "א" f. (*קלעבן*, emp. b. h. אָפּקלעבן a. אָפּקלעבן cross-piece; 1) yard of a ship. *Tosef.* B. *Bath.* IV, 1 ed. *Zach.* (Var. אָפּקלעבן); *Y.* ib. V, beg. 15<sup>a</sup> in selling a vessel one has not implicitly sold אָפּקלעבן the yard (because it is taken down when on land; v. *Sm.* Ant. s. v. Antenna). *Midr.* Till. to Ps. CIII (the embryo in the womb) אָפּקלעבן אָפּקלעבן like a person seated on the yard on open Sea.—2) lintel, threshold, gen. lower door-sill. *Sabb.* 6<sup>a</sup>; a. fr.; emp. *Y.* *Ber.* V, 37<sup>a</sup>, expl. אָפּקלעבן. *Y. Shab.* VI, 23<sup>b</sup> bot. אָפּקלעבן אָפּקלעבן make me the threshold for the Law to pass over me;

i. e. let the law have its course at the expense of my life; *Yalk.* Ps. 685 אָפּקלעבן אָפּקלעבן (corr. acc.).

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן**, אָפּקלעבן, "א" m. pl. (v. *Lev.* 1) as poured. *Targ.* *Y.* *Ex.* XII, 23; a. e. (O. אָפּקלעבן)—*Pl.* אָפּקלעבן. *Targ.* *Psalm.* VIII, 24—*Y.* *Yoma* I, 28<sup>a</sup>, v. אָפּקלעבן. *Yoma* 28<sup>a</sup> אָפּקלעבן אָפּקלעבן the threshold ... were stained with blood.—אָפּקלעבן (*better* אָפּקלעבן. *Y. Ab. Zar.* III, 47<sup>a</sup> *תפילת* ... *convent* *door* *frames* *were* *spaced*—2) *meat* *hanging* *on* *a* *crucifix*—*Y. Shab.* VII, 20<sup>a</sup> *bot.* ed. *Rab.* to VII, 4 *תפילת* ... אָפּקלעבן (a. אָפּקלעבן) to wash his meat in the river; *Y. Ab. Zar.* II, 41<sup>a</sup> *bot.* *תפילת* ... *read* *תפילת* ...

**אָפּקלעבן** f. (*קלעבן* 1) burning. *Targ.* *Y.* *Gen.* I, 29—2) offering. *Targ.* II *Chr.* XXX, 16; a. e.

**אָפּקלעבן**, v. אָפּקלעבן.

**אָפּקלעבן** or אָפּקלעבן f. (*crucifix*, *crucified* *light* *bed*, *diff.* *Pl.* אָפּקלעבן. *Tosef.* *Shab.* III, 11 אָפּקלעבן ed. *Zach.* (ed. אָפּקלעבן, corr. acc.).

**אָפּקלעבן**, אָפּקלעבן, v. אָפּקלעבן w.

**אָפּקלעבן**, אָפּקלעבן f. (*carriage*, *car*, *spolia*, *carriage*—*carriage*, v. *Ps.* X, 11, *hatch* *hatch* I, 171) tilted wagon, litter with canopy. *Midr.* Till. to Ps. 2 אָפּקלעבן אָפּקלעבן (corr. acc.) read אָפּקלעבן. *Peak.* *Babyl.* p. 103<sup>a</sup> אָפּקלעבן Ar. (ed. אָפּקלעבן, corr. acc.). *Keth.* R. *Bag.* אָפּקלעבן (corr. acc.)—*Pl.* אָפּקלעבן אָפּקלעבן Ar. *Bath.* R. to I, 19; *Lam.* R. to I, 1 אָפּקלעבן ed. Ar. אָפּקלעבן, corr. acc.). *Num.* R. a. 12 אָפּקלעבן אָפּקלעבן, read אָפּקלעבן אָפּקלעבן; *Yalk.* *Num.* 715 (corr. acc.). [*Lev.* R. a. 14 אָפּקלעבן אָפּקלעבן Ar., ed. only אָפּקלעבן אָפּקלעבן, v. *Nide.* Till. to Ps. CIII, s. v. אָפּקלעבן.]

**אָפּקלעבן** m. pl. אָפּקלעבן (*the* *hopper*) *salva*, name of a species of locusts born without legs. *Hull.* 41<sup>a</sup> Ar. a. *Rashi* sing., ed. pl.; *Yalk.* *Lev.* 117 (corr. acc.) V, 27.

**אָפּקלעבן**, "א" f. (*קלעבן* to copy—b. h. אָפּקלעבן fr. אָפּקלעבן prop. copying place, hence mast or rather yard (where the captain sits for looking out; emp. אָפּקלעבן. *B. Bath.* 73<sup>a</sup>, explain *loves*; v. *supra*. *Taan.* 21<sup>a</sup> אָפּקלעבן אָפּקלעבן I would throw myself (into the water) from the mill yard. *R.* *Meta.* 69<sup>b</sup>. *Keth.* 69<sup>b</sup> אָפּקלעבן אָפּקלעבן mast-yard; *Taan.* 21<sup>a</sup> (v. *Rabb.* D. S. a. l. note 300).—*Neg.* XII, 1; *Naz.* 55<sup>a</sup>, v. אָפּקלעבן.

**אָפּקלעבן** f. pl. ch. 1.—next w. *Targ.* O. *Ex.* XVI, 21. —"read אָפּקלעבן *motarkat*; as LXX *Zach.* IV, 14) tubes, lamp-monies. *Targ.* *Zach.* I. e.

**אָפּקלעבן**, v. אָפּקלעבן w.

**אָפּקלעבן**, "א" m. pl. (*flage*, noun of אָפּקלעבן; emp. אָפּקלעבן I. a. *Genom.*) balls, a kind of paste. *Mekh.* *Beth.* *Vayaa.* 5 אָפּקלעבן אָפּקלעבן (read אָפּקלעבן ...). *Hall.* I, 4; *Pa.* 37<sup>a</sup>. *Y. Hall.* III, 37<sup>a</sup> *bot.* אָפּקלעבן אָפּקלעבן *ink'ritia* are *do.*, v. אָפּקלעבן III.

**אָסר** (b. h.; sec. r. of סור) to surround, enclose' (v. Schr. KAT Gloss. II, s. v.)—whence 1) to chain, imprison; to sentence to prison. Ber. 28<sup>b</sup>, v. אִסְרָא.—2) to harness, put the horses to. Mekh. B'shall. 1. Gen. R. s. 55, v. אִסְרָא.—3) to bind, obligate. Lev. R. s. 23 'וכ' אִסְרָא had not the Lord bound himself by an oath; a. e.—4) to interdict, to declare a thing forbidden according to ritual law, opp. הֵחִיר to loosen the tie, to allow. Hag. 3<sup>b</sup> הללו מה שאסרתי לך חתרתי לך (as a class) I have allowed thee (a specimen). Erub. VIII, 4 אִסְרָא עליו he (by residing there) restricts the other (debaring him from carrying things around on the Sabbath).—Part. pass. אִסְרָא, f. אִסְרָא (it is) forbidden. Ber. 35<sup>a</sup> 'וכ' אִסְרָא, f. אִסְרָא. one must not &c.; a. v. fr.—Pl. אִסְרָא, אִסְרָא; f. אִסְרָא. Ter. X, 12; a. v. fr. V. אִסְרָא.

*Nif.* אִסְרָא to be forbidden, to become subject to ritual prohibition. Ib. 11 אִסְרָא ואִסְרָא affects other things which come in contact with it, but is not affected; a. fr.

**אָסר, אָסר** ch. same; 1) to chain, imprison. Targ. II Kings XVII, 4; a. fr.—2) to bind by spell, charm. Targ. Ps. LVIII, 6; a. e.—3) to tie up, put on &c. Targ. Y. Gen. XLIX, 11; a. e.—B. Mets. 86<sup>b</sup> דָּקָא א' וְשִׁיר that he tied up (his wound) and untied it. Sabb. 81<sup>b</sup> אִסְרָא לֵאמֹר she tied (stopped) the ship (by magic spell).—4) to bind the bowels, check diarrhoea. Gitt. 69<sup>b</sup> לְמִיָּסָר.—5) to forbid. Hull. 109<sup>b</sup> 'וכ' אִסְרָא, v. preced.; a. v. fr. Ib. 111<sup>b</sup>; 112<sup>a</sup>, a. fr. אִסְרָא, אִסְרָא it is, they are, forbidden.—Ab. Zar. 37<sup>b</sup> לִיהוֹסִי יוֹסֵף אִסְרָא מִיַּדֵּי לִיהוֹסִי I ought to be called, 'Joseph the forbiddener.'—Y. Meg. I, 70<sup>c</sup> bot. לִיהוֹסִי to forbid fasting on the day preceding.—6) \*to bind one's self by vowing a fast (cmp. Num. XXX, 3), or to be bound. Meg. Taan. XII, end, quoted and discussed Taan. 12<sup>a</sup> (v. Var. lect. in Rabb. D. S. a. l. a. notes).

*Pa.* אִסְרָא to tie (sheaves). Targ. O. Gen. XXXVII, 7.

*Ithpa.* אִסְרָא 1) to be imprisoned. Targ. Gen. XLII, 19; a. e.—2) (in Talm.) *Ithpe.* אִסְרָא to be forbidden. Targ. Y. Num. XI, 10.—Hull. 101<sup>b</sup> לִיהוֹסִי let it be forbidden. Ib. 115<sup>a</sup> מִשְׁעוֹ שָׁבַת לִיהוֹסִי what has been prepared on the Sabbath ought to be forbidden. Yeb. 33<sup>a</sup> קָא מִיהוֹסִי קא מִיהוֹסִי he is forbidden from doing labor; a. fr.

**אָסר**, v. אִסְרָא.

**אָסרָא**, v. אִסְרָא, אִסְרָא.

**אָסרָא** m. one who forbids, v. אִסְרָא.

**אָסרָא**, m. אִסְרָא (cmp. stradiot, D. C.

s. v. στρατιώτης) Roman officer. Koh. R. to XI, 1. V. אִסְרָא.

**אָסרָא** f. (אָסר) the act of tying (the horses), harnessing (the chariot). Gen. R. s. 55 'וכ' אִסְרָא the harnessing which Joseph did himself (in honor of his father, Gen. XLVI, 29) will stand against the harnessing by Pharaoh (to pursue the Israelites, Ex. XIV, 6); i. e. the merits of Joseph's filial love will protect Israel from the hostility of Pharaoh.

**אָסרָא**, v. אִסְרָא I, 2.

**אָסרָא**, m. אִסְרָא, road. Targ., v. אִסְרָא.—Y. Shek. VII, 50<sup>c</sup> bot. אִסְרָא דְּגוֹפְתָא 'א' (in Bab. ed. אִסְרָא דְּגוֹפְתָא, corr. acc.). Y. M. Kat. I, 64<sup>b</sup> bot.; a. e. (interchanging with 'אִסְרָא').—Pl. אִסְרָא promenade, v. אִסְרָא. Y. Taan. IV, 68<sup>a</sup> bot. Y. Yeb. XII, 12<sup>d</sup> top אִסְרָא (?). [אִסְרָא troops, v. אִסְרָא.]

**אָסרָא**, same, v. אִסְרָא.

**אָסרָא**, 'אִסְרָא f. אִסְרָא I, camp, station. Y. Shek. VII, 50<sup>c</sup> bot.

**אָסרָא**, 'אִסְרָא II f. army, list of officers, v. אִסְרָא II.

**אָסרָא**, v. אִסְרָא.

**אָסרָא**, 'אִסְרָא m. אִסְרָא.—Pl. אִסְרָא. Y. Pes. VIII, end, 36<sup>b</sup> 'א' דְּרוֹ שוֹמְרֵינֵי (Roman) soldiers were guarding the doors of the Temple in Jerus., and they bathed (as the ceremony of admission into Judaism), and on the same evening partook of the Passover meal. [Tosef. ib. VII, 13, אִסְרָא ed. Zuck., Var. אִסְרָא, אִסְרָא.]

**אָסרָא**, v. אִסְרָא.

**אָסרָא**, v. אִסְרָא.

**אָסרָא**, v. אִסְרָא.

**אָסרָא**, v. אִסְרָא I, 2.

\***אָסרָא** (Ithpa. of סגר) to be locked up, engrossed with, [Rashi: to be bewildered, silenced, not knowing what to say]. B. Kam. 40<sup>a</sup> אִסְרָא בְּמִיתָא Ms. F., leave us alone, I am yet engaged in the first question (Rashi: I am not yet ready to answer &c.). [Editions a. Mss. אִסְרָא, prob. אִסְרָא. Ar. אִסְרָא I am sick(?).]

**אָסרָא**, v. אִסְרָא.

**אָסרָא** m. (Ithpe. noun of סהר) [the bright,] Venus. Targ. Job XXXI, 26 (h. text אִסְרָא, cmp. ibid. אִסְרָא=ירח).—Meg. 13<sup>a</sup> why was Hädassa called Esther? אִסְרָא קורין .. אִסְרָא Ms. M. (ed. על שום א') the Gentiles called her Ist'har (Esther), (ed. ... after Ist'har); Yalk. Esth. 1053 אִסְרָא ... קורין אותה כוכב הנוגה על שם אִסְרָא corresponding to Ist'har. [Cmp. istar=אִסְרָא, Schrader KAT 176 sq.] V. אִסְרָא.

**אָסרָא**, v. אִסְרָא.

**אָסרָא** (אָסרומכא) m. (Ithpe. noun of סמך; cmp. אִסְרָא) the thick part, or the protection of an organ of the body, muscle, cartilage &c. Hull. 50<sup>b</sup> (explaining 'the inner stomach') אִסְרָא (Ar. אִסְרָא) the thick portion of the rumen (?). Ab. Zar. 29<sup>a</sup> אִסְרָא דְּלִיבָא the protector of the heart (or of the stomach), the cartilago ensiformis, xiphoides, v. אִסְרָא I, 3; (other opinion rejected in Rashi: fleshy walls of the heart).



**מִצְוָה** *m. n. m. Idumim, a place near Pome-  
riditha, prob. identic with מִצְוָה q. v. Keth. 111<sup>b</sup>.*

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה** *m. n. m. Idumim, a place near Pome-  
riditha, prob. identic with מִצְוָה q. v. Keth. 111<sup>b</sup>.*

**מִצְוָה** *m. n. m. Idumim, a place near Pome-  
riditha, prob. identic with מִצְוָה q. v. Keth. 111<sup>b</sup>.*

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה** *Ar. for מִצְוָה*.

**מִצְוָה** (*lithpa. of מִצְוָה*) *to look around. Keth. 62<sup>b</sup>  
Ar. (ed. לִבְרָא) she saw him looking around  
in her room (not knowing that a stranger had entered).*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה**, *v. מִצְוָה*.

**מִצְוָה** *m. ch. (b. מִצְוָה) wood, woods; also wooden  
bundle. Eara V, 8; a. e.—Targ. O. Lev. XIV, 4; a. e.  
Y. Sabb. VII, 10<sup>a</sup> top, v. מִצְוָה.—Pl. מִצְוָה, Targ. Josh. IX, 21;  
a. e.—Y. Pes. IV, 30<sup>a</sup> top.—Hebr. pl. מִצְוָה, beams. Y.  
Erub. I, 19<sup>a</sup>; Y. Succ. I, 52<sup>a</sup>*

**מִצְוָה** *f. pl. (v. preced.) laths of a latticed window.  
Targ. Jud. V, 28 (h. מִצְוָה).*

**מִצְוָה**, *Y. Sabb. VII, 10<sup>a</sup> top, v. מִצְוָה*.

**מִצְוָה**, *Targ. I Sam. XXV, 18.*

**מִצְוָה** *m. n. m. Idumim, a place near Pome-  
riditha, prob. identic with מִצְוָה q. v. Keth. 111<sup>b</sup>.*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

**מִצְוָה** (*b. h.*) *pr. n. f. Esther, wife of king Ahasuerus.  
Ex. R. a. 15 וְהָיָה אֵל וְהָיָה אֵל וְהָיָה אֵל and Esther (bright star,  
v. מִצְוָה) came and brought light. Meg. 1a<sup>b</sup>, a. fr.—  
אֵל, or only אֵל, the Book of Esther. Shh. 100<sup>a</sup>.  
Meg. 7<sup>a</sup>, a. v. (controversy as to its canonic character).*

*leopard*, and *hyena striata* (*striped hyena*). B. Kam. 16<sup>a</sup> (expl. נפריא leopard); ib. (expl. צבוע); v. discussion ib. Yoma 84<sup>a</sup> ויכרא א' Ms. M. (ed. ויכרא, corr. acc.) a male afa. [Not to be confounded with b. h. אפעה, v. Nöld. M. Gr. p. 58 sq. note.]

אפדייני, v. אפדייני.

\*אפרדכסיס, אפור, אפרדכסיס, read אפרדכסיס m. (ἐπειθέσις) *dexterous, clever, refined*. Num. R. s. 10 (alluding to Laban, v. לָבָן) he was surnamed (to his praise) 'the refined.' B. B. says ברשע מלובן refined in wicked acts. [In parallels Gen. R. s. 60; Ruth R. to I, 22; Yalk. Gen. 109 מרדכסיס read אפרדכסיס (ἐπειθέσις).]

אפדנא m. (h. אפדן, Pers.; v. Friedr. Del. Proleg. p. 149, note) *country-seat, mansion, palace*. Targ. Jer. XLIII, 10 (h. text שפירר).—M. Kat. 12<sup>a</sup>. Ber. 56<sup>a</sup>. Keth. 62<sup>a</sup> 'א sleeps in the shade of his palace (at home, in safety).—Pl. אפדני. Kerith. 6<sup>a</sup> (read א' or with Rashi על א'). Keth. 97<sup>a</sup>.

אפה to bake, v. אפי.

אפה, v. אפה.

אפו Lev. R. s. 30, read אפי.

אפודרים, v. אפודרים.

אפופלסמון, אפופלסמון m. (ὀποβάλασμα) *juice of the balsam-tree, balsam*. Gen. R. s. 27 'הו מבריאן א' (read ושפין) they would take balsam and smear it on the stones (of the houses of the wealthy); Y. Shebi. V, 55<sup>a</sup> bot. בא' רישמין marked out with balsam. Y. Hor. III, 47<sup>c</sup> באפי בלסמון (corr. acc.). Gen. R. s. 39, beg. אפופל, אפופלסמון (corr. acc.). V. אפופלסמון.

אפוייני, v. next v.

\*אפוייני, אפוייני m. pl. (ὀψιδανός, sub λλθός, obsidianus) *obsidian beads* [Rashi: of gold, thinking of שו]. Sabb. 57<sup>b</sup> Ms. M. אפוייני (ed. אפוייני, Ar. s. v. אב; אב; Var. in Mss. אפד, אפיר, v. Rabb. D. S. a. l.), expl. מוטטא, of Mish., contrad. חומרא דקטופתא balsam beads, v. אפסין. V. חופרתא.

אפודרים, v. אפודרים.

אפוחא or אפוחיא m. (פוח or נפח) *swelling*, whence *bulk, volume*. Pes. 50<sup>b</sup> מיש אפוחיהו Ms. Oxf. (ed. אפוחיהו, v. Rabb. D. S. a. l. note) their bulk is large.

אפומין, read אפסין, v. אפסין; emp. אפוייני.

\*אפומיקון Ex. R. s. 24, in a corrupt passage; emp. אפוס a. Num. R. s. 23, by combination of which the original version may be restored; perhaps; מזה הצאן אין מתקנין לז' אפוסין אלא רועה בכל יום כך ישראל לא תחקינו להם אפומיקא במדבר.

אפומות, אפומות, read מפות, v. מפות.

\*אפומיות, אפמי, אפומי f. pl. (putealia, or puteana) *enclosures surrounding a well, protected cisterns* (in Noah's ark). Pirké d'R. El. ch. 23, expl. ib. ומכסים

(והמכסות) which cover the wells and can be opened and closed. Targ. Y. Gen. VI, 14 אפומיותא (אפומיות...?). Tosef. Erub. XI (VIII), 7 כלי אפומי (ed. Zuck. in oth. ed. omitted) tools for unlocking the puteal.

אפומרופוס, v. אפומרופוס.

\*אפומריקא ed. אפומריקא Ar., read אפומריקא m. (πατριάρχης) *patriarch, religious chief of the Samaritans*. Gen. R. s. 94.

אפומי (אפומי, אפומי) f. (אפד, אפד, omp. חליפין) *return, exchange, equivalent, settlement* (emp. esp. Targ. Prov. XXIV, 29, a. P. Sm. s. v. אפד). Lev. R. s. 34, end א' דידה הן היא (Yalk. Lev. 665 אפומי, pl.) where is the equivalent for the money spent? Ib. and of all those (praised for their deeds with ashrê) לא נשל א' אלא זה (אפומי) none received the promise of an equivalent except this (Ps. XLI, 2). Gen. R. s. 42 on the day of the destruction of Jerusalem אפומי Ar. (ed. Israel received full payment for all their sins (ref. to Lam. IV, 22). Ib. א' גרולה ample, general settlement; Lam. R. l. c. א' שלימה א' settlement in full. [Tanh. Sh'moth 13, אפומי, corr. acc.] Num. R. s. 13; Esth. R. introd. Ruth R. introd. אפומי (corr. acc.). [Lam. R. to III, 13 בני אפומי Mus., hostages; v. אפומי]—Pl. אפומיות, אפומיות. Y'lamd. Sh'lah, quot. in Ar.; Num. R. s. 17 a citizen was paying annona and writing agreements of converting (security for the case of forfeiture); v. אפומיות.

\*אפוליא (אפוליא) pr. n. pl. *Apulia*, the country in the S. E. of Italy. Targ. Ezek. XXVII, 6 some ed., oth. ed. a. Ar. אפוליא (h. text כרתים).

אפוליון, Yalk. Ex. 365, read אפוליון.

אפולין, אפולין m. pl. (b. h. פול) *beans*. Tosef. Ter. X, 15 אפולין, אפולין ed. Zuck. (Var. אפולין). Ib. II, 4 אפולין (Var. אפולין). V. אפולין.

אפולמוס, v. אפמליטיס.

אפומא, v. אפומא.

אפומליטיס, read אפמליטיס.

\*אפומלייא Y. Ned. II, beg. 40<sup>b</sup>, read אפמלייא, v. אפמלייא.

אפון m. *bean* (emp. אפול s. v. אפולין). Y. Yoma IV, 48<sup>c</sup> bot. כ'א only the size of a bean; v. אפון. Y. Ab. Zar. III, 43<sup>a</sup> bot. היה וכה' had the shape of a bean. —Pl. אפין, אפין, Kel. III, 2 אפין, אפין (ed. אפין) large beans; v. אפון. Sabb. XXI, 3 (143<sup>a</sup>) אפין (פולין) the silique of the bean. Teb. Yom I, 5; a. fr.

אפונדה f. (= פונדה q. v., funda) *money bag, purse*, suspended from the neck or from a belt. Y. Sabb. X, 12<sup>c</sup>. Sabb. X, 3 (92<sup>b</sup>) Ar. (ed. פון); a. fr.—Transf. womb. Tanh. Thazr. 3 פונדה (corr. acc.); ed. Bub. 5 פונדה (corr. acc.); [Lev. R. s. 14 אפונדה].



אֶתְנֵם, v. present.

\*DIEN Hull. 66<sup>th</sup> top; Ab. 285. 39<sup>th</sup>, a corrupt. of  
Dien = *Diapars*, a species of *Theraps* or *Amelops*.  
Therap. Hull. III (IV), 97 *ovab's* (read "B").

FINDEN, V. 1744

**ἸΠΠΟΛΟΓΗΣ, ἸΠΠΟΛΟΓΗΣ** (Y. pt. **ἸΠΠΟΛΟΓΗΣ**, 181 pt.  
 n. in *Ἰππολόγη* (*Ἰππολόγη*), one who is mentioned as  
 having burned the Law [and put up an idol in the  
 Temple]. Tann. IV, 6; Y. ib. *ord.*; Yalk. II Kings 22b.  
 [Prob. an officer of king Antioch Epiphanes of Syria,  
 perh. a pupil, corrupt, of ἀπόστολος, comp. II Macc.  
 VI, 1.]

**ס'דע'ן, א. יוס'א.**

**פֶּתֶן.** "N (perhaps unscraped stem, and with  
 7 for 6, *phenetum*) footstool to the throne or to a high  
 chair of distinction. Targ. Y. Ex. XXIV, 10 (corr. acc.).—  
 Y. Hag. II, 77<sup>b</sup> bot. after building the throne, he makes  
 פֶּתֶן his foot-stool; Gen. R. s. 1; Lev. R. s. 36 (corr.  
 acc.). Kel. XVI, 1 פֶּתֶן בֵּיתָא (in Talm. ed. פֶּתֶל)  
 the people's footstool of the household (a folding stool,  
 comp. מִשְׁכָּבִים). Ib. XXIV, 7 פֶּתֶן יֵשׁ בֵּיתָא 3 (corr.  
 acc.) there are three boards or tablets in use (v. פֶּתֶל),  
 that which is used as a footstool is unsceptible of un-  
 cleanness by being trod upon, that with a receptacle for  
 wax (writing tablet) gets unclean by acc. [Gen. R. s. 17;  
 Koh. R. to III, 10, v. פֶּתֶל.]

אפי"ר, ד. יא.

אברהם, אברהם

**D'CEEN**, read

**ḲEṬEṬ. ḲEṬEṬ** f. (ἀκούσις, ἀκούσις) verdict, dispensation. [Variously corrupted: **ḲEṬEṬ**, **ḲEṬEṬ**, **ḲEṬEṬ** &c.] Y'lamd. to Gen. III, 1 quot. in Ar. (ref. to Prov. XVIII, 7) the fools give out **ḲEṬEṬ ḲEṬEṬ** their own verdict. Pesik. R. s. 44 **ḲEṬEṬ ḲEṬEṬ** (corr. acc.). Ib. s. 46 (ed. Fr. p. 187<sup>b</sup>) **ḲEṬEṬ** **ḲEṬEṬ** read **ḲEṬEṬ** he received his verdict (of expulsion from Eden). Y. Sot. VII, 21<sup>d</sup> bot.; Y. R. Hash. I, 57<sup>a</sup> bot. **ḲEṬEṬ**; a fr. [Tanh. Sh'moth 13 **ḲEṬEṬ ḲEṬEṬ**, read **ḲEṬEṬ**].—Midr. Till to Ps. XVII; Yalk. Ps. 670 two curious (v. **ḲEṬEṬ**) **ḲEṬEṬ ḲEṬEṬ** (**ḲEṬEṬ ḲEṬEṬ** read **ḲEṬEṬ ḲEṬEṬ**) run come each with a verdict; v. **ḲEṬEṬ**.—Lev. R. s. 21, beg. **ḲEṬEṬ ḲEṬEṬ** Ar. read with ed. **ḲEṬEṬ**.

**PIEN** Koh. II. to III, 19, v. 17-18.

**יָצֵא**, **יָצִי** m. pl. (צֵא, יָצִי) *exit, and* — **יָצִי** —  
Y. Pes. IV, 30<sup>1</sup> top יָצֵא אֶל on Sabbath night. Pes. 106<sup>b</sup>  
אֶל אֲדִמְסָא dismissal of the festive day with benediction;  
a. fr. — Y. Beah VII, 20<sup>1</sup>, top יָצֵא (corr. acc.) a. יָצִי —  
[יָצֵא, v. צֵא.]

**זָרַע** m. pl. (Af. of זָרַע) carrying out. Targ. O.  
Lev. XXVI, 5 זָרַע לֹא until seed-time.

שִׁבְעָה שִׁבְעָה . . .

727 EN. and 728 EN.

27-11-1954

TRENTON Loc. H. & S. Ing. 78 780, Yalk. Loc. 619  
Pursh. road Turner 780, v. G. 780.

\*NITEN, NITEN *L. longica* 10 feet  
(Gen. N. 0.72) is the 32 1000 1000 Ar. (ed. NITEN, and  
"N) in the season when all kinds of fruit ripen.

**STERN** 1. (—**STERN** 1) **stern**. Targ Job XII, 19 (9) —  
 2) front of the face, forehead. Ps. 119 7 28 **stern** —  
 the hand on the forehead is one sign to sleep. Job 34,  
 v. 20. — Targ. 25 **STERN** out of his forehead. In  
**STERN** and **stern** **stern** — **stern** 1. — **stern** 2. **stern** 3.  
 Ar. (and **stern**, No. 25 **stern**, **stern**) on (the child's)  
 forehead. **stern** 2. **stern** 3. **stern** 4.

PTEN, v. 2002

**ṬṬEN** 1. *dwelling, store, house, store.* Targ. Y. I. Gen. XXIV, 2. *th. v. 10* Ṭ Ṭ ṬṬ the best things of his store (Y. II **ṬṬEN** . . . . Ar. only ṬṬ, v. Gen. II. c. 19). — Y. Salm. IV, beg. of *h. m.*, opp. to ṬṬEN *h. m.* dwelling rooms, comp. **ṬṬEN**. — *Fl. h. m.* **ṬṬEN**. Ex. II. c. 30 Ṭ Ṭ Ṭ Ṭ *h. m.* hast thou store-houses where to put them? — Ch. **ṬṬEN**, **ṬṬEN**. Targ. Y. I. Dent XXXII, 34. a. e. — Y. Ned. IX, 41<sup>a</sup> bot.

[illegible]

**יָצַח** (=ב. ה. יָצַח) to dance, leap, sport. Gen. B. a. 66 emphasizing be, Gen. XXVIII, 11 is referring to Jacob's **יָצַח** sporting with him.

JEN. v. JENNER

\*NIEN 1, const. NIEN (死), with NIEN grief, sense  
of grief. Targ. Y. II Gen. XXVI, 35 ed. (Ar. 757).

**NOTEN** in *Leviticus* continues. See *Leviticus* 18:20. Ar. (ed. 1881); Var. lect. v. Rabb. D. S. a. l. note 7) the Bible text describes their wantonness, lewdness.—Pos. 50<sup>b</sup>, v. 1881.

שנת ה'תשנ"א

\*~~STRENGTH~~ Koh. R. to I, 8 7 3 2 1. prob. to be read ~~STRENGTH~~ f. (denom. of ~~STRENGTH~~ coloring, cooking)

(for the Jew-Christians living in community of goods). [The entire passage seems to be corrupt or defective. V. Zunz Gott. Vortr. p. 275.]

**אפטרקא**, v. אפטרקא.

**אפטרקין** pr. n. m. *Aftoriki*. B. Mets. 5<sup>a</sup> אבוי דר' א' Hull. 64<sup>b</sup> . . . דוסטאי (Dostai) the father of R. A. (Y. Yoma IV, 41<sup>d</sup> top פטרוקי אחיו וב' Patruki, brother of R. Darosa).

**אפטיט**, **אפטיט** m. (=פּיטּיט; v. בּטט) *puppets of clay, a set of clay (or metal) pins to put pots on for cooking, pot-stand*. Tosef. Kel. B. Mets. I, 12 איש בו א' אפטיט containing metal. Tosef. Nidd. VII, 3 אפטיט (corr. acc.).

**אפטי** Yalk. Deut. 810, read אפטיטא.—Tosef. Nidd. VII, 3; v. preced.

**אפטיא**, v. אפטי.

**אפטינות**, v. אפטי.

**אפטרקא** f. (פטר, Nif. נפטר to part; v. חפטרקא) 1) *farewell-address, homiletic observations made on parting with the host that entertained scholars, toast (in praise of hospitality, charity, support of students &c.)*. Gen. R. s. 60 R. Y. א' אפטרקא used the (preceding) text for a toast; a. fr.—2) v. אפטרקא.

**אפטרופולין** Yalk. Gen. 9; אפטרופיס, אפטרופא, v. אפטרופיס a. follow.

**אפטרקא** f. (v. אפטרקא) prop. *conclusion*, esp. *Aftarah*, or *Hafiarah*, i. e. the prophetic lesson read in Synagogue after the reading from the Pentateuch. Pes. 117<sup>b</sup> דא' אפטרקא (the benediction) belonging to the Aft.—\*Gitt. 60<sup>a</sup> אפטרקא (or pl. אפטרקא) prob. *a book containing homiletic notes for toasts &c.*, v. אפטרקא. [V. Rapap. Er. Mill. p. 167.]—Cmp. חפטרקא.

**אפטרקא** Y. Hor. III, 47<sup>c</sup> bot., v. אפטרקא.

**אפטרקא** (b. h.; אפטר, v. אפטר) [to heat, darken, cmp. חמץ] to bake. Keth. V, 5 ואפטר and must bake. Pes. 116<sup>a</sup>. Y. Ab. Zar. V, 45<sup>a</sup> bot. הנורים א' baked three ovenfulls of bread; a. fr.—Part. pass. אפטר baked, (as a noun) *pastry*. Pesik. R. s. 16 א' אפטר (some ed. אפטר; Pesik. Eth Korb. p. 58<sup>b</sup>, Yalk. Num. 777 שברי corr. acc.) I charged thee with the furnishing of one kind of pastry (to supply the governor's household).—Pl. אפטרקא. Mekh. Be'shall. Vay. 4.—Fem. אפטרקא. Gen. R. s. 67 (play on *epho*, Gen. XXVII, 37) א' אפטר thy bread is baked, thou shalt have to eat without labor. Ib. אפטרקא (read פורקתך), v. פורקתך a. פורקתך.

*Nif. אפטרקא to be baked*. Cant. R. to IV, 11 (play on *epho*, v. supra) זה מי ב' בחנור זה who is to be baked in this oven (hell)?—Men. XI, 1; a. e.

*Hithpa. אפטרקא same*. Mekh. l. c. היה מתאפטר became baked of itself. Sifre Num. 89 מתאפטר things baked in the oven.

**אפטרקא** (אפטר) ch. same. Targ. Gen. XIX, 3; a. fr.—Men. 94<sup>a</sup> לה א' אפטרקא after he baked it. Sabb. 63<sup>b</sup> לקיטא to bake.—אפטרקא *baking women, bakers*. Targ. ISam. VIII, 13.—Ber. 58<sup>b</sup> א' אפטרקא sixty bakers.—Ib. אפטרקא and they used to bake. Y. Bets. IV, 62<sup>c</sup> bot. אפטרקא (מפטרקא) she came in order to bake; a. fr.

*Ithpe. אפטרקא to be baked*. Targ. Lev. VI, 10; a. e.

**אפטיא**, v. אפטי.

**אפטיא**, v. אפטי.

**אפידקא** m. (פדר) *stable-floor, or cement formed on the stable-floor by moistening and stamping the dung*. Nidd. 28<sup>a</sup> he burned the corpse אפידקא ב' Ar. (ed. א' אפידקא) over the dung on the cemented stable-floor. [Oth. opin. *marble-plate*, meaning a hard cemented substance, cmp. כלל גלל.]

**אפיומות** m. pl. (פיוט) prop. *able to talk (sensibly)*, hence *children* of about six or seven years. Y. Gitt. V, 47<sup>b</sup> bot. פרויט א' אפיומות (Mish. ib. 8 referred to reads פיומות q. v.) means *little ones* (v. פרא). Y. Maas. Sh. IV, 55<sup>a</sup> א' אפיומות פתר לה . . . . . expounds the subject by analogy with the law concerning minors, for we read in the Mishnah &c., v. supra.

**אפירוסות**, read אפירוסות.

**אפירופא** 1) m. (ch. form=next w.) 1) *guardian, administrator; procurator* (of a Roman district). B. Mets. 39<sup>a</sup> א' אפירופא we appoint no guardian for the bearded (adults). Y. ib. III, beg. 9<sup>a</sup> א' אפירופא to appoint another person as an administrator of the hired or loaned object. Lam. R. to V, 12 אפירופא א' a governor (proconsul) entered a town.—Pl. אפירופא. Pesik. Asser p. 95<sup>b</sup> אפירופא א' those Roman proconsuls that go out visiting the country places (cmp. Ex. R. s. 31, end).—2) fem. *administratrix*; v. אפירופא.

**אפירופוס** (אפיר, אפיר, אפיר) 1) m. (ἐπιτροπος) same. Targ. Y. Gen. XXXIX, 4; a. e.—B. Mets. 39<sup>a</sup> א' אפירופוס the court appoints an administrator. Y. Ter. I, 40<sup>b</sup> bot. לעולם א' אפירופוס a permanent administrator (guardian), אפירופוס א' a temporary administrator (substitute). Ex. R. s. 46 א' אפירופוס reared in the house of a guardian; a. fr.—Sabb. 121<sup>a</sup> א' אפירופוס a royal administrator (of the fiscus).—Trnsf. Keth. 13<sup>b</sup>, a. e. לעירויא there is no guardian (no means of guarding) against in chastity; Y. ib. I, 25<sup>d</sup> top על עירויא.—Pl. אפירופוס. אפירופוס. Targ. Y. Gen. XLI, 34. Pes. VIII, 1. Esth. R. to I, 2; a. fr.—Tosef. Ter. V, 7 אפירופוס T'rumah set apart by administrators in behalf of minors. Y. ib. l. c.—Gen. R. s. 6; Yalk. Gen. 9 אפירופולין (corr. acc.); a. fr. [Yalk. Ps. 771 אפירופוס twice, read our w.]—2) fem. v. next w.

**אפירופא** (אפיר) f. *administratrix, guardian*. Keth. IX, 6 (86<sup>b</sup>) (Mish. ed. פא . . . , Talm. ed. פא . . .). B. Bath. 144<sup>a</sup> פא . . . . . Y. Keth. IX, 33<sup>a</sup> top אפירופא, אפירופא a. אפירופא. Tosef. ib. IX, 3.



**מִשְׁמָרִית** *f. (derivation of מִשְׁמָרִית) guardian-ship, administration.* Tosef. B. Bath. II, 6 מִשְׁמָרִית ed. Zuck. corr. acc.; Tosef. Keth. IX, 2 מִשְׁמָרִיתָא נָשִׁי when he has ceased to be an administrator.

**מִשְׁמָרִית** *f. (מִשְׁמָרִית) baking.* Y. Sabb. VII, 10<sup>a</sup> bot. מִשְׁמָרִית מִשְׁמָרִית baking is a labor forbidden on the Sabbath as a species of cooking; v. 23II. Men. 94<sup>a</sup>; a. fr.—*Pl.* מִשְׁמָרִית Y. Pes. III, 30<sup>b</sup> top מִשְׁמָרִית טוּ (twice the time required for baking. [Y. Ned. VII, 40<sup>b</sup> bot. מִשְׁמָרִית טוּ, read מִשְׁמָרִית as Tosef. Ned. IV, 2.]

**מִשְׁמָרִית** *m. (μεστρος) extraordinary surgeon.* Num. II, 2, v.

**מִשְׁמָרִית, מִשְׁמָרִית (מִשְׁמָרִית, מִשְׁמָרִית)** *m. (מִשְׁמָרִית) lake-fish (comp. מִשְׁמָרִית), a small fish believed to grow smaller when reaching a certain age.* Hull 60<sup>a</sup> bot. Ar. מִשְׁמָרִית ed. (Meyer). Ab. Zar. 10<sup>a</sup> מִשְׁמָרִית ed. [Ma. M. YER, read מִשְׁמָרִית, (Meyer); Tosef. Hull. III (IV), 37 מִשְׁמָרִית ed. Zuck. (Var. מִשְׁמָרִית).

**מִשְׁמָרִית** *v. מִשְׁמָרִית.*

**מִשְׁמָרִית** *m. (b. h.; מִשְׁמָרִית) slow to ripen, late in the season.* M. Kat. 6<sup>a</sup> מִשְׁמָרִית late produces, opp. מִשְׁמָרִית Gen. R. s. 61, beg. מִשְׁמָרִית sow at the advanced season. Fem. מִשְׁמָרִית advanced autumn, rainy season. Y. Taan. I, 64<sup>a</sup> bot.—*Pl.* מִשְׁמָרִית Y. B. Hash. III, beg. 47<sup>b</sup> מִשְׁמָרִית which conceive late in the season.—*b. h.* מִשְׁמָרִית, v. מִשְׁמָרִית II.

**מִשְׁמָרִית, מִשְׁמָרִית** *ch. same.* M. Kat. 6<sup>a</sup> מִשְׁמָרִית מִשְׁמָרִית מִשְׁמָרִית Ma. M. ed. מִשְׁמָרִית, diff. vers. in Rashi it is a slowly growing garden and by watering he makes it fast growing.—*Pl.* מִשְׁמָרִית מִשְׁמָרִית Targ. Koh. XI, 2 late seeds. Taan. 65<sup>a</sup> מִשְׁמָרִית late clouds (after the rain), v. מִשְׁמָרִית Nidd. 65<sup>a</sup> מִשְׁמָרִית earlier and later crops (in two succeeding years, so that the interval of time varies). *Pl.* מִשְׁמָרִית מִשְׁמָרִית Targ. O. Ex. IX, 32. B. Hash. 8<sup>a</sup> late conceiving, sluggish sheep, opp. מִשְׁמָרִית.

**מִשְׁמָרִית** *v. מִשְׁמָרִית.*

**מִשְׁמָרִית** *adj., v. מִשְׁמָרִית.*

**מִשְׁמָרִית** *f. (b. h. מִשְׁמָרִית) darkness.* Gen. R. s. 89 beg. (mental darkness; trials &c.); v. מִשְׁמָרִית.

**מִשְׁמָרִית** (abbrev. מִשְׁמָרִית) (—מִשְׁמָרִית) *even if, although, even.* Targ. Ps. XIV, 3 (b. text מִשְׁמָרִית); a. e.—R. Hash. 25<sup>a</sup> (reading מִשְׁמָרִית Lev. XXIII, 2; 4; 37 as if מִשְׁמָרִית) 'which ye will proclaim' מִשְׁמָרִית מִשְׁמָרִית ye even if erring in the appointment of the festive calendar &c., i. e. the appointment of the Supreme Court is definite and binding. Ber. 9<sup>a</sup>, a. fr. מִשְׁמָרִית אֵין even if following the opinion of &c.; a. v. fr. [Cant. R. end מִשְׁמָרִית נ. v. next w.]

**מִשְׁמָרִית, מִשְׁמָרִית** *m. (ἀπειλὸν, ἀπειλῶν, part. pres. of ἀπειλέω, prob. borrowed fr. Aquila to Ps. CIV, 3) threatening.* Y. Ber. IX, 13<sup>a</sup> bot. מִשְׁמָרִית מִשְׁמָרִית אֵין He looks upon his world threatening to destroy it. Cant. R. end, that time מִשְׁמָרִית מִשְׁמָרִית אֵין מִשְׁמָרִית (read

מִשְׁמָרִית מִשְׁמָרִית the land plane threatening to be destroyed. (quot. in Ar. with ref. to Ps. I, c.) מִשְׁמָרִית מִשְׁמָרִית מִשְׁמָרִית (read מִשְׁמָרִית מִשְׁמָרִית) He looks threatening upon the world, comp. Midr. Till to Ps. XVIII, 2; Yalk. II Sam. 120.

**מִשְׁמָרִית, מִשְׁמָרִית** *m. (מִשְׁמָרִית, מִשְׁמָרִית) gale wing.* Ber. 10<sup>a</sup> מִשְׁמָרִית מִשְׁמָרִית Ar. ed. מִשְׁמָרִית. Ma. F. מִשְׁמָרִית מִשְׁמָרִית, read מִשְׁמָרִית מִשְׁמָרִית, Tosef. Sanah. I, 10 מִשְׁמָרִית.

**מִשְׁמָרִית** *m. (מִשְׁמָרִית, מִשְׁמָרִית) felt cap, hat.* Ar. R. XXIX, 1 מִשְׁמָרִית מִשְׁמָרִית מִשְׁמָרִית ed. (Meyer) מִשְׁמָרִית מִשְׁמָרִית Ma. ed. מִשְׁמָרִית, read מִשְׁמָרִית מִשְׁמָרִית, v.

**מִשְׁמָרִית** *v. מִשְׁמָרִית.*

**מִשְׁמָרִית** *Paras. d. R. III, ch. X, read מִשְׁמָרִית; v. מִשְׁמָרִית.*

**מִשְׁמָרִית** *m. (מִשְׁמָרִית) manager, commissioner.* Tosef. B. Bath. X, 1 מִשְׁמָרִית ed. Zuck. ed. מִשְׁמָרִית corr. acc.). B. Bath. 144<sup>b</sup> מִשְׁמָרִית מִשְׁמָרִית (Ma. מִשְׁמָרִית, oth. var. v. Rabb. D. S. a. l. note 2; corr. acc.). Men. 85<sup>b</sup> מִשְׁמָרִית מִשְׁמָרִית ed. (Ar. מִשְׁמָרִית), corr. acc.

**מִשְׁמָרִית, מִשְׁמָרִית** *pr. n. m. (Σεραπία, Σεραπίς) Serapia, the Nile-god.* Ab. Zar. 47<sup>a</sup> the figure of מִשְׁמָרִית ed. (Ma. מִשְׁמָרִית; v. Rabb. D. S. a. l.) a nursing woman (Isis) and of Serapia. [Comp. Hacks Beitr. II, 99 and illustr. in Sm. Ant. s. v. Coma.] [Tosef. Pes. V (IV), 2 מִשְׁמָרִית ed., read with ed. Zuck. מִשְׁמָרִית, v. מִשְׁמָרִית.]

**מִשְׁמָרִית** *m. pl. (מִשְׁמָרִית) message, injunction, last will.* Gen. R. s. 74 end, ed. v. מִשְׁמָרִית II. Y. Sam. to Dent. II, 2 (quot. in Ar. ed. pr.; oth. ed. מִשְׁמָרִית).

**מִשְׁמָרִית** *f. pl. (מִשְׁמָרִית) architraves, lower members of an entablature.* Y. Succ. I, 32<sup>a</sup> bot. Men. comp. מִשְׁמָרִית.

**מִשְׁמָרִית** *v. מִשְׁמָרִית.*

**מִשְׁמָרִית, מִשְׁמָרִית** *v. מִשְׁמָרִית.*

**מִשְׁמָרִית, מִשְׁמָרִית** *corruptions of מִשְׁמָרִית, מִשְׁמָרִית or of next w.*

**מִשְׁמָרִית** *m. (ἐπιπνιον, ephippium) saddle cloth, a figurative expression for the protuberance of the human buttock; v. מִשְׁמָרִית. Koh. R. to III, 19 (ref. to 'the advantage of man over beast' Koh. I, c.) מִשְׁמָרִית מִשְׁמָרִית (corr. acc.) and an ephippium is pressed over it (the lock of the buttock) in order that he may not look as hideous as a beast; Gen. R. s. 17 מִשְׁמָרִית (and otherwise, to be corrected after Koh. R. I, c.); Yalk. Koh. 989 מִשְׁמָרִית מִשְׁמָרִית (corr. acc.).*

**מִשְׁמָרִית** *m. (מִשְׁמָרִית, מִשְׁמָרִית) litter-carrier, chief botanicarius.* Ab. Zar. 11<sup>a</sup> v. מִשְׁמָרִית for correct versions].

**מִשְׁמָרִית, מִשְׁמָרִית, מִשְׁמָרִית** *f. pl. (מִשְׁמָרִית, מִשְׁמָרִית, מִשְׁמָרִית) sing. f. ( ) מִשְׁמָרִית, comp. b. h. מִשְׁמָרִית in split, comp. מִשְׁמָרִית a מִשְׁמָרִית, מִשְׁמָרִית split pieces of wood, lulls, slabs used for espaliers, also as frames for decorative*

*hangings*. Y. Sot. IX, end, 24<sup>c</sup>; Tosef. ib. XV, 9 משה ו' אבל הוא אפיפסדוס but one may make lath frames and hang thereon whatever decorations he may desire. [Bab. ib. 49<sup>b</sup> פקדוה; Rashi פקדוה sing.] Kil. VI, 3 מקצה 'א on a portion of the espaliers. Ib. VII, 3 מורה 'א the balance of the espaliers (on which no vine is trained). Kel. XVII, 3 אפי' (Ar. פ' Mish. אפי') frames for hangings to which reeds were fastened from the bottom upward (crosswise) for support. Tosef. Kel. B. Mets. VI, 6 (a. freq. in comment.) פיקראות שאינה ו' פיקראות שאינה ו' a frame (baldachin) which cannot be taken up by its handles and carried through the door (outside).—Ch. פיקרא פיקרא. V. also פיקרא a. אפיקון. [softened into 'א, cmp. הצורה.]

\*אפיפסדוס or אפיפסדוס Y. Ter. VIII, 46<sup>b</sup> לא מיה דא' אפיפסדוס they (the would-be captors of R. Isi) had not arrived at Palmyra before all of them (the royal court &c.) were gone (carried into captivity). V. זבירא.

אפיפסדוס, v. אפיפסדוס.

אפיפסדוס (b. h.; אפי, v. פק, פק, פק, פק; a) to break through, go forth; b) to be a free man, ruler 1) spring, rivulet (ch. מצידא).—Pl. אפיקים. Ab. Zar. 54<sup>b</sup> bot.—2) ruler. Pl. as above. Cant. R. to V, 12 (allud. to *āfikē mayim*, Cant. ib.) 'א על ו' they (the scholars) are appointed officers over the waters of the Law.

\*אפיקדונא Y. Shebu. VII, 37<sup>d</sup> מריה דא' אפיקדונא (Y. B. Kam. VI, end, 5<sup>c</sup> דפ').

אפיקולוס (?) pr. n. m. *Aphikolos*. Tosef. Hull. VIII, 3; cmp. אפיקולוס. V. אפיקולוס.

אפיקומין, v. next w.

\*אפיקומין m. (ἐπιχωμῶν=comessatum ire; cmp. Sm. Ant. s. v. *Comissatio*; Plut. II, 726 *Fragm.* ed. Wytt.) 'to the aftermeal entertainment' = our, 'Remove the cloth'. Pes. X, 8 'אפיקומין אחר הפסח א' after the Paschal meal one must not wind up by saying, 'Now to the after-meal entertainment'; (cmp. אפיקה). Y. ib. 37<sup>d</sup> top 'אפיקומין שלא יראה ו' in order that one should not break loose from his company and join another.—אפיקומין m. pl. (ἐπιχωμῶν) things belonging to the after-meal, dessert. Ib. bot. 'א what are *epicomoi*? Fruits, sweet-meats &c., v. זמר II. Tosef. ib. 11 'אפיקומין... אין מפיקין... א' ed. Zuck. (read קומין...) we must not offer *epikomoi*, as nuts, dates &c. [Pes. 119<sup>b</sup> 'אמר רב מאי 'א' אמר רב שלא ו' seems to be a corrupt text; prob. to be read: מאי טעמא אמר רב שלא ו' מאי 'א' אמר שמואל; בגין ו' cmp. Y. l. c. top 'א' שלא ו' bot. 'א' : שמואל אמר ו'.]

אפיקורא m. (פקר, v. next w.) an irreverent person, scorner. Pl. אפיקורא. Ned. 23<sup>a</sup> ו' דשכורא ו' it occurs frequently that disrespectful persons attack the scholars.

אפיקורוס m. (פרס, enlarg. of פק, cmp. פרס &c.; cmp. אפיקורסין) one irreverent of authority or religion,

*sceptic, heretic*. [The peculiar form and also the meaning assigned to our w. found a ready support in its phonetic coincidence with *Epicurus*, the philosopher; cmp. N. T. Acta XVII, 18. The derivatives of our w. and those of the plain root פק interchange frequently.] Snh. X (XI), 1, the following have no share in the world to come ... ו' and the Ep.; Y. ib. XI, 27<sup>d</sup> bot. דאמר אהרן 'אפיקור' as the one who (speaking of the Law) says (sneeringly) 'That book', or 'Those Rabbis'. Bab. ib. 99<sup>b</sup> (similar definition). Ab. II, 14 ו' דע מה שחשב לא' that you may know what to reply to the sceptic; cmp. Snh. 38<sup>b</sup>; a. fr.—Pl. אפיקורסין, אפיקורין, אפיקורין. R. Hash. 17<sup>a</sup> Yalk. Num. 764. Hag. 5<sup>b</sup> מאי יהוהי על מא' how shall we henceforth cope with the heretics?, i. e. opponents of tradition (Jew-Christians; cmp. מין a. Snh. 38<sup>b</sup>).—Cmp. אפיקורסין.—Denom. אפיקורסין, v. אפיקורסין.

\*אפיקורין, אפיקורין, only in בא' as adv. (v. preced. ws.) without restraint. Hull. 104<sup>b</sup> נאכלין בא' אפיקורין, ed. ... , some ed. אפיקורין, without prefix ב' poultry and cheese may be eaten without restraint, expl. ibid. בלא נשיל ו' without intermission by washing hands &c. \* [A marginal note referring to the opinion of אפיקולוס, Tosef. Hull. VIII, 3, has been mistaken for a var. lect. of our w., as אפיקולוס, אפיקולוס, אפיקולוס, and another glossator, prob. thinking of *facialis*, φαξίλος, added מטלית פ'—all of which was interpolated in Alfasi a. l., a. in Ar. s. v. אפיקורין.]

אפיקורסות f. (denom. of אפיקורוס) *licentiousness, scepticism*. Kidd. 66<sup>b</sup> נזקה בו א' (some ed. רוסית) scepticism (Sadduceism) came over him.

אפיקומפיון, אפיקומפיון (corr. אפי) f. (ἀποκοτταβίζειν) orig. *playing at cottabus*, or *squirting wine into a bowl*; trnsf. (S.) *the gourmand's practice of taking an emetic before meal*; to vomit. Sabb. 12<sup>a</sup>; 123<sup>ab</sup>. Ib. XXII, 6. Tosef. ib. XVI (XVII), 22, Var. ed. Zuck. אפיקומפיון. Succ. 40<sup>b</sup>; B. Kam. 102<sup>a</sup>; Sifra B'har ch. I, end אפיקומפיון (corr. acc.). [A noun ἀποκοτταβίζεις to which our w. would correspond, is not in the vocabulary.]

אפיקולמין, אפיקולמין, אפיקולמין m. pl. (ἐμ-ποικιλῶν, ποικιλῶν, τὰ) *embroidered garments* (quoted as Aquila's translation of רקמה Ez. XVI, 10; LXX ποικίλα). Pesik. B'shall. p. 84<sup>b</sup>. Cant. R. to IV, 11; 12 אפיקולמין (corr. acc.). Lam. R. beg. ריגס אינק' אפיקולמין (read עקולס, and corr. acc. by striking out one of the two words as var. lect. that came into the text; cmp. Pesik. l. c. note).

אפיקורוס, אפיקורוס, אפיקורוס pr. n. pl. *Epi-caerus*, a town East of the Jordan (Ptol. V, 16, 9), in Targ. corresp. to h. מַעְבָּה. Targ. Dent. III, 14, O. אפיקור; Y. II קורין ואפיקורוס (Y. I corrupt קורין אפיקור). Targ. Josh. XII, 5; XIII, 11; 13.

אפיקולין, v. אפיקולין.

אפיקורא, v. אפיקורא.

אפיקורסין, v. אפיקורסין.





**אַפֶּי** (b. h.;  $\sqrt{\text{אָפּ}}$ ; emp. אָבב, אָפּפּ, אָפּפּ &c.) *to swell, to bend; to press, to surround, to heat, to darken, (v.*





**אֶפְרָא** (אֶפְרָתָא) **I אֶפְרָא** ch. same. Targ. Y. II Ex. II, 3; 5 (Var. אֶפְרָתָא; Targ. Ö. יֶפְרָא). [Y. Sabb. I, 3<sup>b</sup> חזר אפר, v. חזרת, אפר.]

אֶשֶׁר (אִפְרָא) אֶפְרָתָא, II. אֶפְרָא ch.=h. אֶשֶׁר. Targ. I Chr. XXI, 15 וְאֶשֶׁר דְּעֻקָּתָא וְאֶשֶׁר the ashes of Isaac's offering, v. אֶשֶׁר.—Y. Taan. II, 67<sup>a</sup> a foolish son וְאֶשֶׁר בְּרִינִי is ashes in the eyes of his mother (רִינִי by permutation אֶשֶׁר; v. אֶשֶׁר).

**אַפְרִיגוּת**, **אַפְרִיגוּת**, **אַפְרִיגוּת** f. (*ἀπραγία*, *ἀπραγία*) *inactivity, cessation of labor, holiday*. Sh'mini, p. 195<sup>a</sup> (v. Buber note 66 to p. 193<sup>a</sup>) if both of us open (sales) at the same time אַפְרִיגוּת אַפְרִיגוּת (read אַפְרִיגוּת) we shall create a cessation of labor in the district (as all the laboring people will run to the market town on one and the same day; Yalk. Num. 782 זול from misunderstanding); Cant. R. to VII, 2 אַפְרִיגוּת (read אַפְרִיגוּת or אַפְרִיגוּת). Pesik. R. s. 41 R. Yonathan . . . had goods with him וְהָיְתָה אַפְרִיגוּת (corr. acc.) and there was inactivity and dull business in consequence thereof [for which Yalk. Ps. 109 יהיה יכול למוכרו ולא prob. to be read אַפְרִיגוּת *unsaleable*].

v. אפרגים, אפרגנא, אפרגיים, אפרגנא  
preced.

אפרגל Mekh. Yithro 6 מא' read, as Yalk. a. I., מאה  
פ, v. פרגול.

א. אפדכסוס, v. אפרדוכסוס

**אֶפְרַת** 1) *meadow*, v. אֶפֶר; 2) *ashes*, v. אֶפְרָה II.

פרחנעריא, פֿרחנע v. אפרחנע

**אֶפְרוֹדִיטִי** f. (Ἀφροδίτη) *Aphrodite*, a Greek goddess (Venus). Ab. Zar. III, 4 א' מרחץ של א' a bath where A. has a statue. Ib. we do not say, the bath has been built **ב'ר** א' רב' א' as an ornament of A., but we say, A. is an ornamental attachment to the bath. Y. Shebi. VIII, end 38<sup>b</sup> א' מלפין לחרא' squirting water (as a libation) to A.

**אפרודיז**, read:

**פָּרָרִין** m. pl., **אֶפְרֹן** (אֶפְרֹן) f. pl. (v. פָּרָר, פָּרָר, פָּרָרָה, פָּרָרָה) *those appointed over the outworks of a fortress, runners.* Targ. Ezek. IV, 2; XXI, 27 (h. פָּרָר).

**אֶפְרוֹחַ** m. (b. h. אֶפְרוֹחַ; פֶּרֶחַ) *brood, young bird*.  
Bets. 6<sup>b</sup>; Tosf. ib. I, 1; a. fr.—Gen. R. s. 37 אֶפְרוֹחַ אֶתְּמַלְמֵל  
yesterday a chicken, to-day an egg (lost prestige).

**אֶפְרוֹחָא** ch. same.—*Pl.* אֶפְרוֹחִין Targ. Deut. XXII, 6  
(Var. אֶפְרוֹחִין); a. e.—אֶפְרוֹחִיָּא Y. Ber. II, 5<sup>a</sup>.

א.י.פרו' v, אפרומס

אִי־רָכָא, v. אִי־רָכֻס, read אִי־רָכֻס, אִפְרוֹכֻס

**הַחֹמֶרֶת** f. (φωρβητα) halter. Tosef. Kel. B. Mets.  
IV, 6 sq. V. חֹמֶרֶת.

אפופיסט, read אפרופוס.

אֲרֻפָּהָ v. אֶפְרָתָה

אפרתי Y. Sot. III, 18<sup>c</sup> bot., v. סִרְתָּ.

אפרותא v. אפרחין.

**אפרמוטות**, read with Mus.:

\***אפרמוסות** f. pl. (apparatus) *military engines*. Y. Keth. II, 26<sup>d</sup>; (Y. Gitt. III, 45<sup>a</sup> top **איסטריות** *camps*).

**אֶפְרִיִן, אֶפְרִיִן** m. (b. h. אֶפְרָא;= על פֶּרֶךְ) *frame; emp. אֶפְרִיָא, אֶפְרִיָא, אֶפְרִיָא* &c.) [*on a frame,*] *frame and hangings of a palanquin, litter of parade*, esp. for a bride in the wedding procession, Sot. IX, 14 (49<sup>a</sup>); Tosef. ib. XV, 9.—Sot. 12<sup>a</sup> הִשִּׁיבָה בָּא' (Pesik. R. s. 43 (בפֶּרֶךְ), a. e. he placed her in the litter, arranged a wedding procession for her. Num. R. s. 20, end, לִישֵׁב בָּא' to take her seat in the litter (for the wedding procession); a. e.

\***מְפִיזָּה** m. (מִפִּיז) [*the leader*], (archit.) *the king-beam, principal*. B. Bath. 6<sup>a</sup>.

אפריא, v. next w.

**אָפֿערן** m. ch.=h. אָפֿערן. B. Mets. end נשטירט א' אײַפֿאַרײַט ed. (Ar. אפריא ליל, Var. אײַפֿאַרײַט, ארײַט; Ms. M. אפֿערן. Ms. H. אפֿערן, v. Rabb. D. S. a. l. note) let a palanquin be put up for R. Sh., i. e. he deserves a triumphal procession. Cmp. פֿרײַט.

אֶפְרַיִם (b. h.) pr. n. m. *Ephraim*. 1) son of Joseph, progenitor of the *tribe of Ephraim*. Gen. R. s. 98; a. fr.—2) name of the expected Messiah, also called *the Messiah, son of Joseph*, in contradist. to the Messiah of the tribe of Judah. Pesik. R. s. 36; 37.—3) a disciple of R. Meir. B. Mets. 87<sup>b</sup>; Gen. R. s. 85 מִשְׁתָּה א' E. the disputant.—4) \*E. the Scribe, a disciple of Resh Lakish. B. Mets. end (Ms. M. מִשְׁתָּה א', v. Rabb. D. S. a. l. note).

אפרין v. אפרין.

(אַפְרִיקָא) אַפְרִיקָא I pr. n. pl. (Africa, Ἀφρική) Africa, esp. Northern A., the *Africa Propria* or *Vera* of the Romans. Y. Shebi. III, 36<sup>b</sup> bot. the Gurgashite emigrated to Africa (Carthage). Ib. 'a land like your own' (II Kings XVIII, 32) א' וז that means A.; Lev. R. s. 17; Deut. R. s. 5.—Shn. 91<sup>a</sup> אַפְרִיקָא (corr. acc.). Tam. 32<sup>a</sup> sq. מדינת א' (Lev. R. s. 27; Pesik. Shor p. 74<sup>a</sup> קרטיגנא, v. חֶשֶׁן). Lam. R. to I, 5. רבוס דאַפְרִיקָא (military governor) of A. (Egypt &c.).—Denom. אַפְרִיקָא, ch. אַפְרִיקָא *Africans* (Negroes). Sabb. 31<sup>a</sup>.—Targ. II Chr. XXI, 16.

**פְּרִיָּקָא II, אֶפְרִיקָא** pr. n. pl. (supposed to be)  
*Phrygia*, in Asia Minor. Targ. Y. Gen. X, 2 (h. text פְּרִיָּקָא);



Gen. R. a. 37, beg.; (Y. Meg. I, 91<sup>b</sup> bot.; Yoma 10<sup>a</sup> מִשְׁכָּן). [Y. Ber. IX, 18<sup>a</sup> top, R. Hosh. 30<sup>a</sup> (of R. Akiba's journey)—parh. belonging to proceed.]

מִשְׁכָּן, מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן m. (p. 10, p. 10, p. 10, p. 10) מִשְׁכָּן—מִשְׁכָּן Y. Git. IV, 48<sup>a</sup> מִשְׁכָּן מִשְׁכָּן If a slave fled to Ep., it is undecided whether he may be extradited; emp. מִשְׁכָּן.

מִשְׁכָּן, מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן, Sabb. 48<sup>a</sup> ed., v. מִשְׁכָּן.

מִשְׁכָּן transpos. of מִשְׁכָּן.

מִשְׁכָּן (מִשְׁכָּן) f. (מִשְׁכָּן + י) [the grinder moving to and back] the hopper, grain-crusher on top of the millstone. Hag. 5<sup>a</sup>; [Hull. 89<sup>a</sup> מִשְׁכָּן מִשְׁכָּן (ed. מִשְׁכָּן) make thy ear like the hopper to receive the teachings &c.; Y. Kidd. I, end, 61<sup>d</sup> מִשְׁכָּן מִשְׁכָּן shake thy ear, like a hopper, to receive &c.]

מִשְׁכָּן f.—neat w. Targ. Y. Ex. XXXV, 18—Kerith. 5<sup>d</sup>, R. Hosh. 33<sup>a</sup>, Ber. 43<sup>a</sup>, Ab. Zar. 28<sup>b</sup> Ma. M. (ed. מִשְׁכָּן).

מִשְׁכָּן, מִשְׁכָּן (מִשְׁכָּן) m. (v. מִשְׁכָּן, מִשְׁכָּן, emp. also מִשְׁכָּן, מִשְׁכָּן) 1) balsam. Yoma 8<sup>a</sup> eq. Y. Ab. Zar. III, 42<sup>a</sup> top, a fr.—Iam. R. to IV, 15 מִשְׁכָּן—2) balsam-tree, balsam-wood. Ber. 49<sup>a</sup>.

מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן m. pl. מִשְׁכָּן, מִשְׁכָּן 2) peaches. Maas. I, 2; a fr. V מִשְׁכָּן.

מִשְׁכָּן adv. (v. מִשְׁכָּן) on the back. Ber. 13<sup>b</sup>; Nidd. 14<sup>a</sup> מִשְׁכָּן מִשְׁכָּן lies on his back. B. Bath. 70<sup>a</sup> top.

מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן—מִשְׁכָּן Ber. 23<sup>b</sup>; 24<sup>a</sup> ed.

מִשְׁכָּן, adv., with מִשְׁכָּן (v. מִשְׁכָּן) for a time to be defined (in the future), indefinitely, forever (h. מִשְׁכָּן). Targ. Is. LVII, 16; a fr.

מִשְׁכָּן, מִשְׁכָּן f. (מִשְׁכָּן) 1) separation, setting apart for a sacred purpose, as the heave-offering (Trumah, for the priest), or a sacrifice (Korban); also isolation on account of levitical uncleanness, or on acc. of sacredness. Transl. the thing set apart, offering, gift. Y. Yoma I, beg. 38<sup>a</sup>; Toef. Parah III (II), 1 מִשְׁכָּן מִשְׁכָּן (Babli Yoma 8<sup>b</sup> מִשְׁכָּן) the one is isolated for the purpose of purification (because of uncleanness), the other for sanctification (for the services of the Day of Atonement). Y. Dem. VII, 26<sup>b</sup> bot. מִשְׁכָּן מִשְׁכָּן depends on the act of setting apart. B. Kam. V, 7 מִשְׁכָּן מִשְׁכָּן the isolation of Mount Sinai prescribed as preparation for the giving of the Law (Ex. XIX, 13); a fr.—מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן Y. Shek. II, 46<sup>d</sup> top מִשְׁכָּן מִשְׁכָּן three kinds of sacred gifts.—2) crossing the Ocean; emp. מִשְׁכָּן Gen. R. a. 6 מִשְׁכָּן מִשְׁכָּן; Lev. R. a. 25 מִשְׁכָּן מִשְׁכָּן.

מִשְׁכָּן, מִשְׁכָּן ch. as being 1) Targ. Ruth. XLV, 1 a fr.—מִשְׁכָּן, מִשְׁכָּן Targ. G. Num. XVIII, 6, 10 (some ed. מִשְׁכָּן sing.).

מִשְׁכָּן m. (p. 10, h. h.) of Ephraim, Ephraim. Y. Ruth. XII, 18<sup>a</sup> top מִשְׁכָּן מִשְׁכָּן Y. R. I. 13, 8<sup>a</sup> top מִשְׁכָּן מִשְׁכָּן (Gen. R. a. 100 מִשְׁכָּן)—מִשְׁכָּן Ruth R. to I, 2 expl. מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן Targ. Ruth I a מִשְׁכָּן מִשְׁכָּן (in Ma. out w. omitted).

מִשְׁכָּן, מִשְׁכָּן m. (מִשְׁכָּן, מִשְׁכָּן, emp. מִשְׁכָּן, מִשְׁכָּן) to b. h. מִשְׁכָּן, v. Jer. XV, 1) desire, pleasure; (only with personal pron. as ending. Hag. IV, 1 מִשְׁכָּן מִשְׁכָּן I will not live with an offensive woman. Ruth. XII, 5 מִשְׁכָּן מִשְׁכָּן I cannot leave my husband's house. Y. Yoma VII, 45<sup>b</sup> bot. מִשְׁכָּן מִשְׁכָּן I do not want the Day of Atonement to bring me forgiveness. Y. Yeb. XIII, beg. 13<sup>b</sup> מִשְׁכָּן מִשְׁכָּן I am willing to marry thee. Num. R. a. 13 (alluding to Gen. III, 22) מִשְׁכָּן מִשְׁכָּן said Adam, I cannot (do penitence). Said the Lord, 'And now',—said Adam 'pen', 'by no means', 'I will not'. Y. Ruth. VII, 31<sup>b</sup> bot. מִשְׁכָּן מִשְׁכָּן (read מִשְׁכָּן). Y. Pen. VIII, 33<sup>a</sup> bot. מִשְׁכָּן מִשְׁכָּן (read מִשְׁכָּן). Y. Git. VI, 1; a fr. Gen. R. a. 28 מִשְׁכָּן מִשְׁכָּן we desire neither him nor his divine protection.

מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן, מִשְׁכָּן (מִשְׁכָּן) m. (מִשְׁכָּן, מִשְׁכָּן, emp. מִשְׁכָּן, מִשְׁכָּן) between, alternative, whence proceeding, if it is possible. Targ. Job XIV, 14, a fr.—Hull. II מִשְׁכָּן מִשְׁכָּן where it is possible (to ascertain facts), it is possible (we must do), but where it is impossible &c. Yeb. 61<sup>a</sup> eq. מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן we cannot form an analogy between a case where there is an alternative and one where there is none. Sabb. 129<sup>a</sup> מִשְׁכָּן מִשְׁכָּן he has no means. Y. Sol. VII, 21<sup>a</sup> bot. מִשְׁכָּן מִשְׁכָּן you cannot say. Tam. 3<sup>a</sup> מִשְׁכָּן מִשְׁכָּן the world cannot exist without &c.; a fr.

מִשְׁכָּן! m. bread. Ber. 40<sup>a</sup> quest. in At., from from misreading מִשְׁכָּן; v. Rabb. D. S. a. I. Ma. M.

מִשְׁכָּן II f. (מִשְׁכָּן) extension, width, whence projecting a chamber or wing projecting from a building (with stairs from outside), balcony-chamber. B. Bath. 41<sup>a</sup> explain. מִשְׁכָּן. Hull. 92<sup>a</sup> מִשְׁכָּן מִשְׁכָּן a synagogue named 'under the balcony'.—2) (bot.) stalk, tuber. Iam. R. to I, 16, end מִשְׁכָּן מִשְׁכָּן like that tuber of cabbage, the larger the latter grows, the smaller gets the former.—3) pl. מִשְׁכָּן, only with מִשְׁכָּן, spreading of night, night-fall. Y. Ab. Zar. I, beg. 39<sup>a</sup>. Y. Bath. II, end, 17<sup>a</sup>. Lev. R. a. 25; Koh. R. to II, 20.—מִשְׁכָּן מִשְׁכָּן Y. Ab. Zar. I c.; Gen. R. a. 76.

מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן, v. מִשְׁכָּן.

מִשְׁכָּן, מִשְׁכָּן m. (מִשְׁכָּן, emp. מִשְׁכָּן, מִשְׁכָּן) which provision is dealt out. Sabb. 89<sup>a</sup> מִשְׁכָּן מִשְׁכָּן.

(Rashi בחפזקיה, Ms. M. בחפזקיה he (the servant) warned him (Ms. M. struck him) with his ladle; (Rashi: struck him on his neck (l), v. אֶפְתָּרִין).

**אֶפְתָּרִין** Targ. Y. I Num. XIII, 21 Ar., v. פֶּתֶן.

**אֶפְתָּרִין**, v. אֶפְתָּרִין.

**אֶפְתָּרִין** f. (b. h.; = צֶבֶעַ, צֶבֶעַ, √ צֶבֶעַ, comp. Job X, 8; comp. טֶבַע a. טֶבַע 1) *finger*, esp. *index-finger*. Men. 11<sup>a</sup> 'א' with this (the fourth from the little finger) the measure of 'a finger' is taken; Keth. 5<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2 'א' מְקַטֵּעַ (מְטִיפֵי) who had their finger cut off (in evidence of devotion to the cause). Yoma I, 7 צֶבֶעַ 'א' middle finger; comp. Tanh. Bo, end, expl. אֶפְתָּרִין.—Keth. 71<sup>a</sup> 'א' וְכ' he (the husband) puts his finger between her teeth (and must expect to be bitten), i. e. has to take the consequences of not interfering with her vow in due time.—2) *any projecting limb resembling the shape of a finger*. Hull. 61<sup>a</sup> 'א' וְכ' the projecting toe on a bird's claw. Tam. IV, 3 (31<sup>a</sup>) 'א' הַכֶּבֶד the lobe of the liver.—Fig. (like יָד) *share, part*. Y. Pes. IV, 31<sup>a</sup> top; Y. Ab. Zar. I, 40<sup>a</sup> top, v. אֶפְתָּרִין.—Pl. אֶפְתָּרִין Hag. 15<sup>a</sup>; a. fr. (mostly in the sense of *finger's length*).—Pes. 112<sup>b</sup>; Nidd. 66<sup>a</sup> euphem. for *membra virilia*.—Dual אֶפְתָּרִין Cant. R. to VIII, 11 גֵּידָם א' one whose (index) fingers were lopped (stump-like). Ib. that whole trade of mine 'א' אֵינָה נִקְנִיחַ אֲלָא בִּא' cannot be acquired except by learning how to use the index-fingers.—Pes. 109<sup>a</sup>, a. e. *two finger lengths*.

**אֶפְתָּרִין** ch. same. Targ. Ex. XXXI, 18; a. e. —Pl. אֶפְתָּרִין Targ. Y. Gen. I, 7; a. fr. Targ. Ps. VIII, 4 אֶפְתָּרִין Ned. 49<sup>b</sup> אֶפְתָּרִין with his fingers. Erub. 58<sup>a</sup> we are בקִּירָא לִסְבָּרָא (Ar. אֶפְתָּרִין) as to reasoning like fingers on wax (hard to be impressed upon), ולִשְ�כַּחָהּ but as to forgetfulness like fingers put in seed (leaving no trace), v. בִּזְרָא; a. fr.

**אֶפְתָּרִין** m. of a finger's length, dwarf of the smallest size. Bekh. 45<sup>b</sup>.

**אֶפְתָּרִין**, v. אֶפְתָּרִין.

**אֶפְתָּרִין** f. (v. אֶפְתָּרִין, comp. אֶפְתָּרִין) *tongs, snuffers*. Ohol. XIII, 4 (Var. אֶפְתָּרִין); Tosef. ib. XIV, 4 אֶפְתָּרִין, ed. Zuck. (Var. לִצְבִּי) and for the snuffers belonging to it (the candlestick).

**אֶפְתָּרִין** Ar., v. אֶפְתָּרִין.

**אֶפְתָּרִין**, v. next w.

**אֶפְתָּרִין** f., pl. אֶפְתָּרִין, אֶפְתָּרִין (צֶבֶעַ, comp. אֶפְתָּרִין a. צֶבֶעַ) *creeper, vine*. Pes. 89<sup>a</sup> (expl. הַחֲבִינָה) אֶפְתָּרִין Ar. (ed. אֶפְתָּרִין, Ms. M. אֶפְתָּרִין, read אֶפְתָּרִין, R. Han. אֶפְתָּרִין, v. Rabb. D. S. a. l. note); Keth. 50<sup>a</sup> אֶפְתָּרִין Erub. 26<sup>b</sup> אֶפְתָּרִין Ar. (ed. אֶפְתָּרִין omitted, also in Ms. M., comp. Rabb. D. S. a. l. note) *arkablin* are the prickling creepers of the palm-tree; v. תִּרְוָא V. אֶפְתָּרִין.

**אֶפְתָּרִין**, **אֶפְתָּרִין** f. (צֶבֶעַ) *cry, noise*. Targ. Ezek. VII, 14.

**אֶפְתָּרִין**, **אֶפְתָּרִין** f. (אֶפְתָּרִין, √ אֶפְתָּרִין, comp. אֶפְתָּרִין a. אֶפְתָּרִין) *trough, kneading trough*; also *a trough-full, the quantity of bread baked at a time, batch*. Targ. Deut. XXVIII, 5; a. e. (also as plur.) Targ. Ex. VII, 28; a. e.—Pesik. B'shall. p. 91<sup>a</sup> וְכ' א' וְכ' the entire batch of bread. Ib.<sup>b</sup> (correct acc. to Buber note 198; Var. Ar. אֶפְתָּרִין, אֶפְתָּרִין, v. Koh. Ar. Compl. s. v.). Comp. אֶפְתָּרִין V. אֶפְתָּרִין.

**אֶפְתָּרִין**, **אֶפְתָּרִין**, v. אֶפְתָּרִין.

**אֶפְתָּרִין**, v. אֶפְתָּרִין a. אֶפְתָּרִין.

**אֶפְתָּרִין**, for words not found here, v. sub אֶפְתָּרִין, אֶפְתָּרִין.

**אֶפְתָּרִין** m. (צֶבֶעַ) 1) *destruction* Targ. Prov. XVII, 14 (h. text אֶפְתָּרִין; for אֶפְתָּרִין ib. read אֶפְתָּרִין, v. אֶפְתָּרִין).—2) (cacophem.) *theatre, arena*; prevailing vers. אֶפְתָּרִין q. v.

**אֶפְתָּרִין**, **אֶפְתָּרִין** as preced. 2); v. אֶפְתָּרִין.

**אֶפְתָּרִין**, v. next w.

**אֶפְתָּרִין** f. (אֶפְתָּרִין, v. אֶפְתָּרִין) *covering, lining of a shoe*. Tosef. Kel. B. Bath. IV, 6 אֶפְתָּרִין שֶׁבִּי ed. Zuck. (R. S. to Kel. XXVI, 4 אֶפְתָּרִין; Var. ed. Zuck. אֶפְתָּרִין; ed. אֶפְתָּרִין) read אֶפְתָּרִין the lining of which is off; v. רֶבֶב.

**אֶפְתָּרִין**, v. אֶפְתָּרִין.

**אֶפְתָּרִין**, v. אֶפְתָּרִין.

**אֶפְתָּרִין**, **אֶפְתָּרִין**, **אֶפְתָּרִין**, **אֶפְתָּרִין** f. (אֶפְתָּרִין, comp. אֶפְתָּרִין, אֶפְתָּרִין P. Sm. 304 a. quot. ibid.; comp. אֶפְתָּרִין) *place of debauchery, an opprobrious name for the theatres, arenas &c. of the Romans, and a phonetic perversion of theatrum, θέατρον*. Ab. Zar. I, 7 (16<sup>a</sup>) you must not build . . . גִּירוֹם אֶפְתָּרִין (Ms. M. אֶפְתָּרִין, prob. אֶפְתָּרִין, v. supra; in Gem. 18<sup>b</sup> repeatedly אֶפְתָּרִין, Mishn. Nap. אֶפְתָּרִין, in comment. ib. אֶפְתָּרִין, expl. ib. 16<sup>b</sup> אֶפְתָּרִין a building for public execution (court) or for public entertainment (amphitheatre &c.).—Pl. אֶפְתָּרִין Sifra Ahare IX, 13. [Men. 103<sup>b</sup> אֶפְתָּרִין royal amphitheatre (9), v. אֶפְתָּרִין.] [Tanh. B'resh. 2 אֶפְתָּרִין, Var. אֶפְתָּרִין theatres.] Ab. Zar. 18<sup>b</sup> אֶפְתָּרִין לא הָלַךְ לְאִיסְטֶרְטָאוֹ Ms. M. (ed. אֶפְתָּרִין q. v.; En Yak. חרש'). [For the vers. אֶפְתָּרִין v. s. v.]

**אֶפְתָּרִין**, **אֶפְתָּרִין**, **אֶפְתָּרִין**, **אֶפְתָּרִין** v. preced. end] f. (prop. pl. of אֶפְתָּרִין, v. preced., used as sing.) same. B. Kam. IV, 4 (39<sup>a</sup>) אֶפְתָּרִין Ms. M. (ed. אֶפְתָּרִין, Ms. H. a. R. a. Mish. Nap. אֶפְתָּרִין, Y. ed. אֶפְתָּרִין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 אֶפְתָּרִין Var. (ed. Zuck. אֶפְתָּרִין, ed. אֶפְתָּרִין) he who attends the arena as a spectator is like a murderer (countenancing bloodshed); Y. ib. I, 40<sup>a</sup> אֶפְתָּרִין (interchanging with אֶפְתָּרִין theatrum). Pl.



אֶתְּחַלְּקֶנָּה &c. Ab. Zar. 16<sup>b</sup> אֶתְּחַלְּקֶנָּה לֹא נִשְׁמַר מִן הַמָּוֶה Ms. M. (ed. אֶתְּחַלְּקֶנָּה נִשְׁמַר מִן הַמָּוֶה v. Rabb. D. S. a. l. note) you must not go to the arenas on account of bloodshed (ed. to theatre on account of 'scorners' seat', Ps. I, 1) Ib. Ms. M. repeat אֶתְּחַלְּקֶנָּה, comp. אֶתְּחַלְּקֶנָּה Tosef. I. a. 4 אֶתְּחַלְּקֶנָּה (Var. אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה); 7 אֶתְּחַלְּקֶנָּה (Var. אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה), comp. אֶתְּחַלְּקֶנָּה

אֶתְּחַלְּקֶנָּה m. pl. (774) *travelling necessities, provisions* Gen. R. s. 90, Koh. R. to XI, 1.

אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה f. (774 v. אֶתְּחַלְּקֶנָּה) *cut, depression, (agile) bed as a measure, room.* II. אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה B. Bath. 19<sup>b</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה (Ms. M. אֶתְּחַלְּקֶנָּה, Ms. F. אֶתְּחַלְּקֶנָּה) three rows containing twelve vines (trees each); (v. Rabb. D. S. a. l. note). Ib. 41<sup>b</sup> he encroached on his neighbor's ground אֶתְּחַלְּקֶנָּה ed. (Ms. אֶתְּחַלְּקֶנָּה) two bed-widths.

אֶתְּחַלְּקֶנָּה m. (b. h.) אֶתְּחַלְּקֶנָּה or אֶתְּחַלְּקֶנָּה, comp. אֶתְּחַלְּקֶנָּה *the joint which touches the rib, elbow (with or without יד)* Arakh. 19<sup>b</sup> אֶתְּחַלְּקֶנָּה up to the elbow.—Pl. אֶתְּחַלְּקֶנָּה, constr. אֶתְּחַלְּקֶנָּה. Zeb. 19<sup>a</sup> top אֶתְּחַלְּקֶנָּה corresponding to the elbows (where the elbow in natural position touches the body). Y. Yoma V, 43<sup>b</sup> bot.; a. fr.—(Chald.) Lev. R. s. 8, beg. אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה some ed. (read אֶתְּחַלְּקֶנָּה) and the other has his elbow (arm) broken.

אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה m. (v. אֶתְּחַלְּקֶנָּה) *stalling used for hailing dates, comp. אֶתְּחַלְּקֶנָּה*. [Oth. opin: *the flesh sticking to the stone of half-ripe dates*.] Gitt. 89<sup>a</sup> a woman was betrothed אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה (Ar. אֶתְּחַלְּקֶנָּה) with &c. (an object of no value).

אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה m. (774, comp. אֶתְּחַלְּקֶנָּה) *a common bellied vessel.* B. Bath. 144<sup>a</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה Ms. (ed. 7) even a pot in which fish-hash is kept. Meg. 16<sup>a</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה Ar. (ed. 7, Ms. O. אֶתְּחַלְּקֶנָּה) night-chamber. [Targ. B. Bath. V, 1 אֶתְּחַלְּקֶנָּה, read אֶתְּחַלְּקֶנָּה ... of the night-chamber.] Hebr. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה, Targ. Koh. XII, 11 a gloss of אֶתְּחַלְּקֶנָּה, missing in ed. Buxt. a. oth.; v. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה (v. אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה) *to protect, spare, exempt from taxes.* B. Bath. 55<sup>a</sup>, v. אֶתְּחַלְּקֶנָּה—[Bets. 14<sup>a</sup> אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה.]

אֶתְּחַלְּקֶנָּה or אֶתְּחַלְּקֶנָּה (b. h.) pr. n. m. *Atsel, Atsal*, mentioned I Chron. VIII, 37 sq. IX, 48 sq. Pes. 62<sup>a</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה (Ms. ... אֶתְּחַלְּקֶנָּה, v. Rabb. D. S. a. l. note, for var. lect.) the explanation of the repetition of I Chr. VIII, 39 to 38, and IX, 35 to 44 and the verbal discrepancies between the two records would load four hundred camels with discussion; comp. Rashi to I Chr. I. c.

אֶתְּחַלְּקֶנָּה (b. h.; v. אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה) *by the side of, near, with.* B. Meta. V, 1 אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה thou hast wine with me instead, i. e. I owe thee &c. Ib. 85<sup>b</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה by whose side art thou lodged (in the world to come)?; Koh. R. to IX, 10; a. fr.

אֶתְּחַלְּקֶנָּה f. (774) *corros, prosperity.* Targ. Is. XXXIII, 20; a. a.

אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה f. (b. h.; 774) *clasp or branch for fastening dresses on going out, in Talm. inner-band; v. אֶתְּחַלְּקֶנָּה.* Rabb. 45<sup>b</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה what the Mishnah calls *berith* is the Biblical *claudat*; modified ibid. אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה *berith* has the function of the *claudat* (Rashi: *berith* around the knee serves the same purpose as *claudat* on the shoulder, to save inconvenience in walking).

אֶתְּחַלְּקֶנָּה or אֶתְּחַלְּקֶנָּה m. (774, v. 774) *trouble, labor.* Targ. Prov. XIV, 23 אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה (b. text 227) is what-over is a trouble to thee.

אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה (b. h.; 774, v. 774, comp. אֶתְּחַלְּקֶנָּה) *to lock up, hoard, gather, comp. אֶתְּחַלְּקֶנָּה.* B. Bath. 50<sup>b</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה those who store up fruit (for speculation). Ib. אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה; Tosef. Ab. Zar. IV (V), 1 (אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה used prominently) you must not hoard up (for speculation) such things as are *parvities* of life; [correct אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה ... אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה] Ib. אֶתְּחַלְּקֶנָּה (Tosef. אֶתְּחַלְּקֶנָּה V), Ib. אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה Pl. (Tosef. אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה, read אֶתְּחַלְּקֶנָּה; Var. אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה). Gen. R. s. 45 end (play on אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה) אֶתְּחַלְּקֶנָּה he locked them up in the desert &c.—Y. Dem. VI, end, 28<sup>a</sup>; Tosef. B. VI, 4; Ab. Zar. 71<sup>a</sup> אֶתְּחַלְּקֶנָּה (אֶתְּחַלְּקֶנָּה) *government's door-collector, commissary (apothecarius), or read אֶתְּחַלְּקֶנָּה q. v.*

Pi. אֶתְּחַלְּקֶנָּה, Hif. אֶתְּחַלְּקֶנָּה, v. supra.

אֶתְּחַלְּקֶנָּה I אֶתְּחַלְּקֶנָּה ch. name. Targ. Q. Gen. XII, 24 אֶתְּחַלְּקֶנָּה, Var. אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה. B. Bath. 90<sup>b</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה (prob. אֶתְּחַלְּקֶנָּה Ps.) go out and buy up for me for storage &c.

Ilhp. אֶתְּחַלְּקֶנָּה, Rhp. אֶתְּחַלְּקֶנָּה *to be stored up.* Targ. Is. XXIII, 18.

אֶתְּחַלְּקֶנָּה w. (preca.) אֶתְּחַלְּקֶנָּה *speculator in provision.* Yoma 63<sup>a</sup>; B. Bath. 90<sup>b</sup>.

אֶתְּחַלְּקֶנָּה II m. (preca.) *contraction* (b. אֶתְּחַלְּקֶנָּה) Bakh. 81<sup>b</sup> אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה contraction of the womb (and consequent destruction of the fetus).

אֶתְּחַלְּקֶנָּה, רחל אֶתְּחַלְּקֶנָּה, read אֶתְּחַלְּקֶנָּה (v. אֶתְּחַלְּקֶנָּה) *stores of wind, name of the cavities in the pearl-shell in which the pearls are seated, and which contain a ball; v. אֶתְּחַלְּקֶנָּה.* Y. Sabb. IX, end, 12<sup>a</sup> top.

אֶתְּחַלְּקֶנָּה, v. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה f. (774) *bluntness or looseness of teeth.* Targ. Amos IV, 6 (b. text אֶתְּחַלְּקֶנָּה אֶתְּחַלְּקֶנָּה—*perplexity*). Comp. אֶתְּחַלְּקֶנָּה.

אֶתְּחַלְּקֶנָּה, אֶתְּחַלְּקֶנָּה, m. (accubitus, exuvietum) *dining couch of the Roman nobility of the imperial period in place of the older triclinium.* Lev. R.

s. 7 א' ו' (Pesik. Eth. Korb. p. 61<sup>a</sup> הקוביטין; Yalk. Num. 777 אירק; ib. Lev. 479 קוב, קנב; ib. Ps. 791 &c., corr. acc.; Pesik. R. s. 16, p. 88<sup>b</sup> ed. Fr. הקובטין reclining on his accubitus.—לחם א', or לחם א' (ד) bread used at the meals of the nobility, fine bread. Targ. Y. H Gen. XL, 16 ריפתא קקבטון (read דאקקובטון) bread of the nobles (h. text חרר). Pesik. R. l. c. p. 82<sup>a</sup> (ref. to לחם הפחה Neh. V, 18) הקקבטין לחם; Pesik. l. c. p. 59<sup>a</sup> קקבטון (corr. acc.).

אקובנאה, B. Bath. 73<sup>a</sup> bot. Ar., v. קופנא a. קובנא; comp. אקוניב.

אקוהא, אקוהא f. (קחי) what blunts or loosens the teeth, weakening; fig. (v. Mekh. Bo 18, end) refutation, arguments. Pl. אקוהא. Yeb. 110<sup>b</sup> א' רחבי וקמיו (Rashi Var. אקוהא) they were sitting and raising arguments. Comp. אקוהא.

אקומוניס, v. אקומוניס.

אקון m. (deriv. of קנה, v. אקן) 1) reed-basket, used as a fisher's cauf. Kel. XII, 2; XXIII, 5.—2) v. אקן.

אקונא, v. אקין.

אקוניב f. (קנב, with : inserted; Mand. קומבא, Nöld. Mand. Gr. p. 105) cupola, arched vessel. Pl. אקוניבא. Tosef. Kel. B. Mets. II, 8 שבמגדלים א' ed. Zuck. (Var. אקוניב, comp. אקוניב) cupolas on turrets (a piece of house furniture), ornamental vases.

\*אקונס, a corruption of קולאס m. (κολας) colias, name of a small fish. Ab. Zar. 39<sup>a</sup>; Hull. 66<sup>b</sup> top; Tosef. Hull. III (IV), 27 קולאס.

אקופי m. pl. (קפה, נקה) curlings of the web, anything sticking out of the web (threads, knots &c.). Sabb. 75<sup>b</sup> whoever takes threads out of clothes on the Sabbath, is guilty of an act of finishing; v. פשיט. Comp. אקופי.

אקופיא, v. קופיא.

אקורפיטא, v. אקורפיטא.

אקורקתא, v. אקורקתא.

אקושא m. (קשי) hard, hard-baked. Targ. Y. Lev. XX, 10.—Keth. 39<sup>b</sup>. Sot. 4<sup>b</sup>, opp. רביבא. Sabb. 65<sup>a</sup> כל חרובין א' anything hard.—Pl. אקושי. Sabb. 155<sup>a</sup> א' (ראשינו, Ar. ראשוני).—Targ. Ps. LVIII, 10 אקושין (some ed. אקושין).

אקמור (אוקמור) m. (actor) actor publicus, an officer who had the supervision of slaves and state property.—Pl. אקמורין. Mekh. B'shall. Par. 1; Yalk. Ex. 230 אקמור.—Targ. Y. Ex. XIV, 5 אקמורא.

קמיספון, אקמיספון pr. n. pl. Ctesiphon, a town on the Eastern bank of the Tigris. Targ. Y. Gen. X, 10 ק (for Bibl. Kalneh). Yoma 10<sup>a</sup> (for Bibl. Resen) א' (Ms. אקמיספון; Var. קמיספון; Gitt. 6<sup>a</sup>. Erub. 57<sup>b</sup> אקמיס (corr. acc.; Ms. M. קמי; v. Rabb. D. S. a. l. note).

(Ms. אקמיספון; Var. קמיספון; Gitt. 6<sup>a</sup>. Erub. 57<sup>b</sup> אקמיס (corr. acc.; Ms. M. קמי; v. Rabb. D. S. a. l. note).

אקמרתא f. (קטר) whatever raises dense smoke when ignited, hence roots, twigs &c. Taan. 24<sup>b</sup> bot. א' (Ms. M. add. בתורה; v. Rabb. D. S. a. l.) she used to throw twigs into the stove (to make people believe she was baking).

אקי, read: אקי (εἰζε) make room! Y'lamd. to Deut. XI, 22 quot. in Ar. (v. Tanh. Ekeb, 4); comp. Midr. Till. to Ps. XVII.

אקיס, v. אקיס.

אקילוס (Var. אקילוס), pr. n. m. Akilos (prob. identic with אקיל q. v.). Gen. R. s. 1 R. Yudan relates א' בשם א'.

אקיסטפון, v. אקיסטפון.

אקיקא, v. אקיקא.

אקלד, v. אקלדא a. קלד.

אקליבוסתא, v. קליבוסתא.

אקלידא f. (χλεις-δός) key, lock, fastening. Sabb. 89<sup>b</sup> כנח דא' (Ar. s. v. קלד, בבא, Var., v. Rabb. D. S. a. l. note 400) the tooth of the key, key-bit (Ar. 'the key-gate'); Men. 57<sup>a</sup>; a. e.—Fig. א' דמטא the key (to the store) of rain; א' דח' the key (to the gate) of resurrection. Snh. 113<sup>a</sup> (Var. קלידא; v. Rabb. D. S. a. l. note 30).—Pl. אקלידא, אקלידא. Targ. I Chr. IX, 27.—Gitt. 56<sup>a</sup>; a. fr.—Denom. אקלד, v. קלד.

אקלנדס, read קאלנדס, v. קלנדא.

אקלס Ithpe. of קלס.

אקלפרין m. pl. (aquiliferi) eagle-bearers, bearers of the imperial standard. Midr. Till. to Ps. XLV (some ed. אקל corr. acc.).

אקמינן, אקמינן Lev. R. s. 34 פרנסין א', read קום, v. אקמינן.

\*אקמתא f. עקם=אקם, comp. עקביחא, עקביש; Syr. אקמתא, v. P. Sm. 243) spider. Targ. Prov. XXX, 28.

אקן (deriv. of קני) to grow in stalks, produce stalks Gitt. 30<sup>a</sup> לא צריבא דאקן (Var. דהדר ואקן) in the case before us it means that the seeds which had been despaired of produced stalks (blades) again א' מילתא ו' when you might think this shooting up is something (enough to awaken new hopes of recovery), therefore &c.; Taan. 19<sup>a</sup>.—Denom. אקנתא growth of stalks; v. supra.

אקנס, v. אקנס a. אקנס.

אקניחא, v. אקניחא.

\*אקניחא f. (קני II) being provoked. Targ. I Sam. I, 18 (v. ib. v. 6).



**הַמְכָּרִים לְבָנֵיהֶם**, **לְבָנֵיהֶם** **וְלֹא** **לְבָנֵיהֶם** **וְלֹא** **לְבָנֵיהֶם** giving possession, whence **וְלֹא** **לְבָנֵיהֶם** **וְלֹא** **לְבָנֵיהֶם** agreement by which one's landed estate is mortgaged in the form of sale from date, independent of the loan to be consummated afterwards, so that at a certain date the creditor can claim the property, even if sold in the meantime, by referring to the priority of his purchase; *deed of transfer* (*v. Bloch Civil-Process*, p. 84, notes § a. & a. quot. (ib.), B. Mets. 13<sup>a</sup>; 14<sup>a</sup>; 16<sup>b</sup>. B. Bath. 17<sup>a</sup>) **הַמְכָּרִים לְבָנֵיהֶם** (**וְלֹא**, Ms. M. ib. a. B. Mets. 16<sup>b</sup> **וְלֹא** without **וְלֹא**). — **וְלֹא** **לְבָנֵיהֶם** transfers, or sales by registered delivery. *v. נָקִי*; whence *Akanyatha Damaḥ*, adaptation of the name of a Babylonian feeder time and fair money (*שָׂמַח*). Ab. Zar. 11<sup>b</sup> Ms. M. a.oth. (ed. **וְלֹא** **לְבָנֵיהֶם**, Var. **וְלֹא**), comp. Y. ib. i., 37<sup>a</sup> where our w. seems to be rendered וְלֹא.

NTDPN, v. proceed.

אונקרא v. אקנקרא, אקניקרא

177024 v. 3434

**שׁוֹפֵן שׁוֹפֵן** m. (*šēn*) *worthy, adequate*.  
(Gen. B. p. 46 'I am God Shading' (Gen. XVII, 1) is trans-  
lated by Aquila שׁוֹפֵן שׁוֹפֵן Ar. (ed. שׁוֹפֵן, שׁוֹפֵן, corr.  
acc.) *šēn*; and (*šūl*) (*šūl*, *adequate and efficient* (*com-  
petent*); emp. *ibid.* שׁוֹפֵן שׁוֹפֵן It is sufficient for thee that  
I am thy protector.

צקסיל v. next w.

\***אֶקְסִיָּא** (pl. *קְסִיָּא* = *qesiya*) pieces of lighter wood. Targ Ps. XLV, 9 Ar. (ed. **אֶקְסִיָּא** combine) (h. text **קְסִיָּא**).

תַּעֲרֹם, תַּעֲרֹם וְ (תַּעֲרֹם, Hif.) getting excited, churlishness of temper, rashness. N. m. R. s. 10, Y. Ned. I, 36<sup>a</sup> but they make the vow of a nazir (נָזִיר) 'ס תַּעֲרֹם inconsiderately. Y. Ab. Zar. IV, 44<sup>a</sup>. Tosef. Gitt. VII (V), 8 (opp. נָזִיר). Y. Naz. I, end, 51<sup>r</sup> תַּעֲרֹם, read: נָזִיר . . .

**סָפַף** f. (סָפַ: סָפַ) *curling the hair*. Targ. Is. III, 24.  
Comp. סָפַף.

אברהם בן יצחק אקבביץ

\*~~שִׁפְפָּן~~ *S. (Saxaria) the thorny acacia*. Gut. 69<sup>b</sup> Ar.  
(ed. ~~שִׁפְפָּן~~, corr. acc.).

**צָרְחָה** f. (dialect. for צָרְחָה in Yer. dial. q. v.; comp. var. lect. bel.) *fort.* designation of various, mostly Babyl. places. Meg. 6<sup>a</sup> צָרְחָה א' (Ms. Oxf., L., F. צָרָה; v. Rabb. D. S. a. l. note); Kidd. 71<sup>b</sup>, v. צָרְחָה [Rashi: *fortified ford.*] B. Bath. 127<sup>r</sup>, Kidd. 72<sup>a</sup>, v. צָרְחָה. B. Mets. 88<sup>a</sup> צָרְחָה מֵאָגְמָה from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73<sup>b</sup>, v. צָרְחָה. Macc. 10<sup>a</sup>, v. צָרְחָה; a. fr. [The Gr. *ἄκρα*, orig. *summit*, is a phonetic coincidence.]

**נֶחֱמָה** m. (נֶחֱמָה, נֶחֱמָה; h. נֶחֱמָה) *accidental, chance.*

B. Black, 23<sup>rd</sup> St. NW (improvised court, B. b. 2<sup>nd</sup>)  
a. B. 23<sup>rd</sup> St. is a more chance.

NOVEMBER 1, 1954

**ᑭᓂᕐᓴᕐ** ᑭᓂᕐᓴᕐ (*cracker*) frag. B. Bath. 756  
 a (Yar. **ᑭᓂᕐᓴᕐ**, *Am.*, v. Bath. II. B. a. 1. note!) **ᑭᓂᕐᓴᕐ**  
 ᑭᓂᕐᓴᕐ a frag as big as Fort Hag. (others read ᑭᓂᕐᓴᕐ, a frag  
 which was in Fort H.). Nad. 41° "a by **ᑭᓂᕐᓴᕐ** **ᑭᓂᕐᓴᕐ**  
**ᑭᓂᕐᓴᕐ** (coll. ed. nbn.) a scorpion sitting on a frag  
 and crossing the river.

[illegible]

to treat, argue, v. —u.

~~878~~ *Scutellaria*, v. 878 IV.

\*X-X, X-X (Ma. N. W., A. & S. M. H. 1876) or X-X) name of a fish or fish-trout, such as Ray or skate. Ab. Zar 40

מַלְאָכִים in (b. l. la. XXXIII, 1) מַלְאָכִים + מַלְאָכִים  
מַלְאָכִים messenger, esp. (in poetry) angel. *JH* מַלְאָכִים  
Keth. 104<sup>v</sup> מַלְאָכִים in the Ezeian chapter and the  
mortals sealed the book (store for the soul of B.  
Judah); Y. Kil. IX, 22<sup>d</sup> top מַלְאָכִים; Y. Keth. XII, 20<sup>v</sup>;  
Kob. R. to VII, 11; IX, 10; v. מַלְאָכִים, מַלְאָכִים.

הוציא, א. ארנאי

חָבַל (Ch. h., *ḥāḇal*, v. *ḥāḇal*, comp. *ḥāḇal* 1) to pierce into holes, to make holes, to wound, *ḡar*. E: to look through a hole, to copy, *hark*, lie in wait. B. Kam. 44<sup>b</sup>, a. e. (ref. to Deut. XIX, 11) חָבַל לוֹ אֵת אִישׁוֹ it says 'And he looks for him' &c., that means the intention to kill that man.—Denom. חָבַל לוֹ אֵת אִישׁוֹ חָבַל לוֹ אֵת אִישׁוֹ

\* 𐑦𐑦𐑦 ch same, part. 𐑦𐑦𐑦 lurking. R. Meta, 101.  
B. Kain 85°, B. Bath. 164° used apparent to me 𐑦𐑦𐑦  
𐑦 like a lurking lion, l. a. I have no confidence in  
thee.

**סָאָרִי** I f. (סָאָר to join, comp. סָאָר, סָאָר) boat. R. Meta. 141<sup>b</sup> סָאָרִי אַ בּוֹט־לֹאדֵי וַיִּשְׁלַח אֶת-סָאָרִי. Kidd. 75<sup>b</sup> וַיִּשְׁלַח אֶת-סָאָרִי אַרְיָא. ed. Koh. (ed. סָאָרִי) to the second boat of the [floating] bridge, comp. Kidd. l. v. וַיִּשְׁלַח אֶת-סָאָרִי 'and now the Persians placed the bridge higher up'. [Oth. opin. v. סָאָרִי].—*Fl. זָאָר*. R. Meta. 72<sup>b</sup> זָאָר... זָאָר the wheat in granaries and ships.

\*N<sup>o</sup> 25 II (a small silver vessel in the shape of a trough) = 25 Ar. B. Bath. 56" (Comm. 1893)

~~NET~~ layer, mesh, v. ~~net~~

~~SECRET~~ *Working, v. 23*

**אֲרָבָא** m. pl. *Arabs*. Targ. II Chr. XVII, 11 (ed. Beck; oth. עֲרָבָא).

**אֲרָבָה** I m. (b. h.; רֶבִי) *locust* (also collect.). Ex. R. s. 13; a. fr. V. מִכְשָׁשׁ.

**אֲרָבָה** II, v. חֲרָבָה.

\***אֲרָבֹנָא** m. (ערב, emp. ארב) *confounding of colors, thickness, whence feeble sight*. Pes. 111<sup>b</sup> the following three things יְהוֹרֵב א' וְכ' (Ms. Oxf. שְׁוֹרֹנָא; Ms. M. v. Rabb. D. S. a. l.) cause defective eye-sight.

**אֲרָבִילָא**, v. אֲרָבִילָא.

**אֲרָבִיסָר**, v. אֲרָבִיסָר end.

**אֲרָבִל** I pr. n. pl. *Arbel, Arbela*, in Galilee, near Zepphoris. Y. Ber. I, 2<sup>c</sup> א' בְּקֶטֶה the Valley of Ar.; Y. Taan. IV, 69<sup>b</sup> אֲרָבִל (corr. acc.). Y. Shebi. VI, 38<sup>d</sup> bot. Koh. R. to I, 18 coarse linen מֵא' הַבָּאִין coming from A.; a. e.

**אֲרָבִל** II (רָבִל) (denomin. of next w., v. עָרַבֵל) *to sift, shake*. B. Mets. 26<sup>b</sup> דְּאִיִּידִי אֲרָבִיל וּמֵאֲרָבִיל Ar. (Ms. R. 2 מאֲרָבִיל, ed. מֵאֲרָבִיל וּקָא מֵרָבִל) that he brought a sieve and sifted the sand. Snh. 39<sup>a</sup> וּקְמַרְבִּילֵנְהוּ Ms. M. (ed. Sonc. מִדְּהָר לְהוֹר וְקָא מֵא' oth. ed. מִדְּהָר לְהוֹר) and shook them.

*Itthe*. אֲרָבִיל (= אִיהָאֲרָבִיל) *to be shaken*. Hull. 49<sup>a</sup> מִירְבֵּל it was shaken down (by the movements of the animal). [Targ. עָרַבֵל.]

**עָרַבֵלָא**, **אֲרָבִילָא**, **אֲרָבִילָא** m. (ארב, emp. אַרְבִּיבָה) *net work, sieve*. B. Mets. 26<sup>b</sup>; Snh. 39<sup>a</sup>, v. preced.—Macc. 20<sup>b</sup> בְּאֲרָבִילָא (Ms. M. בְּאֲרָבִי); Snh. 89<sup>b</sup> בֵּא' אָכִיל הַמְרָא בֵּא' ate dates out of the sieve, i. e. did a harmless thing.—Targ. Amos IX, 9 עֲרַבְלָא.—V. עָרַבֵלָאִין.

**אֲרָבִילִי** m. (אֲרָבִיל I) *a native or resident of Arbel, Arbelite*. Ab. I, 6.—Pl. אֲרָבִילִיִין. Gen. R. s. 19, beg.; cmp. Koh. R. to I, 18.—[Tosef. Par. XII (XI), 16 בֹּשׂ הָא' v. next w.]—Fem. אֲרָבִילִיָּה. Y. Peah VII, 20<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup>; IX, 24<sup>b</sup> bot. א' סָאָה one S'ah of Arbelite wheat. [Ib. IV, end, 19<sup>d</sup> top עֲרֻקְבָא הוֹרָא בְּאֲרָבִילִי supposed to be a place in Babylon. The entire sentence is spurious both from Mar Ukba's title of Rabbi as well as from comparison with Keth. 60<sup>b</sup>.]

**אֲרָבִין** m. (ארב 1) *coarse weft*, opp. to פִּשְׁתִּין fine flax woof. Parah XII, 8 כֹּשׁ שֶׁל א' (Var. רֹבֶן) the spindle used for spinning coarse material; [Tosef. ib. XII (XI) 16 כֹּשׁ the spindle used at Arbel; cmp. Koh. R. to I, 18 s. v. אֲרָבִיל].

**אֲרָבִנָא**, v. אֲרָבִנָא.

**אֲרָבִסְרָאָה**, v. אֲרָבִסְרָאָה.

**אֲרָבִעָה** I *four*, v. אֲרָבִעָה a. אֲרָבִעָה.

**אֲרָבִעָה** II *couching*, v. אֲרָבִעָה.

**אֲרָבִעָה** I m., אֲרָבִיעָה f. (b. h.) *four* (frequently represented by רָ). Hag. 14<sup>b</sup> א' נִכְסֵי וְכ' four men entered into theosophical speculation; a. fr.—Constr. אֲרָבִעָה followed by singul. Y. Ber. I, 2<sup>c</sup> אֲרָבִעָה מִלֵּין—אֲרָבִעָה מִלֵּין; Y. Yoma III, beg. 40<sup>b</sup>; (cmp. Gen. R. s. 50).—Pl. אֲרָבִיעִים (כ') *forty*. Sabb. VII, 2 חֲסֵר אַחַת א' thirty nine.—Macc. I, 1, a. fr. א' לִיקָה receives forty (thirty nine) lashes; v. ib. III, 10.

**אֲרָבִעָה** m., אֲרָבִיעָה f. ch. same. Targ. O. Gen. XIV, 9; a. fr.—Constr. a) אֲרָבִיעָה Targ. Y. ibid.—b) אֲרָבִיעִי אֲרָבִיעִי Sabb. 73<sup>a</sup> (omitting the object numbered); a. fr.—Targ. Y. Num. II, 3; a. fr.—Y. Gitt. V, 46<sup>d</sup> top אַרְבַּעִי דִּינָרִיא four denars—אֲרָבִיעָה, אֲרָבִיעָה m. *the fourth* (day of the week). Gen. R. s. 11; Pesik. R. s. 23, beg. Ibid. p. 120<sup>a</sup> ed. Fr. אֲרָבִיעָה, ed. Prag אֲרָבִיעָה. Ibid. p. 115<sup>b</sup> אֲרָבִיעָה on Wednesday.—Pl. אֲרָבִיעִין *forty*. Targ. Gen. V, 13; a. fr.—Snh. 26<sup>b</sup> בְּחַפְזָה א' forty (lashes) rest on his shoulders, i. e. he is punishable (v. preced.); a. fr.—אֲרָבִיסָרִי, אֲרָבִיסָרִי *fourteen, fourteenth*. Targ. Y. Gen. XIV, 5 בִּרְבִּיסָרִי; a. fr. Meg. 2<sup>b</sup> בֵּא' on the fourteenth of Adar. Sabb. 98<sup>b</sup>.—אֲרָבִיסָרָה *the fourteenth*. Targ. IChr. XXIV, 13.

\***אֲרָבִיעָה** II f. (רַבֵּעַ) *couching*. Targ. Is. VII, 25; LXV, 10 בֵּית א' (Var. אֲרָבִיעָה, אֲרָבִיעָה) *couching place* (for animals).

**אֲרָבִיעָה, אֲרָבִיעָה, אֲרָבִיעָה**, v. אֲרָבִיעָה.

**אֲרָבִיעָה** f. (ארב, h. עֲרָבָה, b. h. עֲרָבִים pl.) *[the thickly interwoven,] willow*. Pes. 111<sup>b</sup> מֵא' מִלֵּין אֲרָבִיעָה Ms. M. Ar. (v. Rabb. D. S. a. l.; ed. ע') the shade of a willow-tree.—Pl. אֲרָבִיעָה Sabb. 20<sup>b</sup> (Ar. אֲרָבִיעָה; Mss. ע'). [Gitt. 6<sup>a</sup>; Kidd. 72<sup>a</sup> וְכ' אֲרָבָה the second willow after crossing the bridge; v., however, אֲרָבָה.] V. אֲרָבִיעָה I, II a. אֲרָבִיעָה.

**אֲרָגָה** constr. אֲרָגָה m. (ערג, h. רָגַג, v. רָגַג) *something desirable*. . . . Targ. Ps. XLV, 14. Targ. Y. Gen. XLV, 18.

**אֲרָגָה** (b. h.; אֲרָגָה, v. אֲרָגָה; cmp. אֲרָגָה) *to plait, braid, weave*. Sabb. VII, 2 הַזֹּאֲרָגָה he who weaves on the Sabbath; a. fr.—Metaph. (cmp. עָרַג) *to argue, conclude, spin out, deduct &c.* Ruth R., Par. 2, beg. (play on *or'gim* II Sam. XXI, 19) they brought a subject up אֲרָגָה and he carried it to a conclusive decision. Ib. שְׁחִיזוּ אֲרָגָה עִמּוֹ they argued with him.—Num. R. s. 4 (play on *argaman*, purple) מִן וְכ' אֲרָגָה for it (the purple-covered altar) argued Israel free from sin (pleaded in his behalf). Ib. s. 12 (same play on the word) וְהוּא אֲרָגָה and He wove (planned) the world so that all creatures should come forth each according to its kind. Ib. מִן א' הַשֶּׁן the Sun weaves (ripens) food.

*Nif.* אֲרָגָה *to be woven*. Y. Ter. XI, end, 48<sup>b</sup>. Ex. R. s. 50; a. fr.

\**Pl.* אֲרָגָה, part. מֵאֲרָגָה (cmp. עֲרָגָה) *to follow the grooves of the garden bed, to range, esp. to select the green and tender onions* (v. חֲלָקָה Hif.). Tosef. Peah I, 9 חֲמִירָא, quoted in Y. ib. III, 17<sup>c</sup> top חֲמִירָא (corr. acc.; v. חֲמִירָא) a. explained ibid. וְכ' הַחֲמִירָא he who takes



out the green onions for sale and leaves the others to ripen for storage.

**אָרְגִיז** ch. sam. Bab. 45<sup>b</sup> וְזֶה אֲרִיזָה and where they weave a garment (directly) for a corpse.

**אָרְגִיזָה**, v. **אָרְגִיז**.

**אָרְגִיז** 1) pr. n. m. (b. h. אָרְגִיז) Argiz. Targ. II Kings XV, 25.—2) v. **אָרְגִיז**.

**אָרְגִיזָה** m. (b. h. אָרְגִיז) *Argiz* (v. **אָרְגִיז**) summer season. *Fl.* אָרְגִיזָה. Targ. I Kings V, 22 (b. h. אָרְגִיז), II Kings XII, 18 (b. h. אָרְגִיז). Comp. **אָרְגִיז**.

**אָרְגִיזָה** m. **אָרְגִיזָה**, **אָרְגִיזָה** ch. (also **אָרְגִיזָה**) (b. h. אָרְגִיז) purple garment. *Ex.* V, 7; a. e.—Targ. Ex. XXV, 4; a. e.—*Tan.* וְזֶה אֲרִיזָה purple garment. *Fl.* אָרְגִיזָה. *Peah.* R. s. 83.—אָרְגִיזָה. *Lam.* R. to III, 19 וְזֶה אֲרִיזָה fine purple dresses (for females).

**אָרְגִיזָה**, v. **אָרְגִיזָה**.

**אָרְגִיזָה**, v. **אָרְגִיזָה**.

**אָרְגִיז** m. (b. h. אָרְגִיז with format. 1, comp. **אָרְגִיז**) *bas.* chest (joined with tenons &c.). *Num.* R. s. 4; *Hor.* 19<sup>a</sup>; a. e.—*Snh.* 46<sup>b</sup> *anbor* (to bury, cover) might mean only אָרְגִיז *Ms. F.* a. Ar. (Var. אָרְגִיז, ed. אָרְגִיז) one makes a chest and puts the corpse in. [Pr. n. pl. v. אָרְגִיז.]

**אָרְגִיזָה** f. (רצ) *provocation, evil deed.* Targ. *Ezek.* XX, 28 וְזֶה אֲרִיזָה (prob. to be corr. אָרְגִיזָה, v. next w.).

**אָרְגִיזָה**, **אָרְגִיזָה** f. same. Targ. I Kings XXI, 22, XV, 30.

**אָרְגִיז** m. (אָרְגִיז) *working man, common laborer.* Y'lamd. *Korah* (quot. in Ar.) אָרְגִיז *read* (אָרְגִיז) and made me (Korah) a working man (*Num.* VII, 9); *Tanh.* ed. *Bab. Korah*, p. 96 אָרְגִיז.

**אָרְגִיז**, **אָרְגִיזָה**, **אָרְגִיזָה** (אָרְגִיז) pr. n. pl. *Argiz*, *Argies* (Schr. KGF 228, *Eragies*, *Ptol.* V, 13, 14; modern *Razek*, *Koh* Ar. s. v.). *Sabb.* 19<sup>b</sup>; *Eru.* 63<sup>a</sup> וְזֶה אֲרִיזָה *Ms. M.* a. oth. (v. *Rabb. D. S.* a. l. notes, ed. אָרְגִיז) *Hadta* (Newtown) [*Harta*] near Ar. [*Rashi*: *Argiz*, pr. n. m. the builder of the town.] *Gitt.* 7<sup>a</sup> אָרְגִיזָה *ב. א. זב.* 18<sup>b</sup> אָרְגִיזָה (*Ms. M.* אָרְגִיזָה, *Ms. B.* אָרְגִיזָה, *Ms. K.* אָרְגִיזָה; v. *Rabb. D. S.* a. l.).

**אָרְגִיזָה**, **אָרְגִיזָה**, read אָרְגִיזָה, v. **אָרְגִיזָה**.

**אָרְגִיזָה**, v. **אָרְגִיזָה**.

**אָרְגִיזָה**, **אָרְגִיזָה** m. pl. (אָרְגִיזָה) *tools, implements.* *Ex.* R. s. 40. beg. *Lev.* R. s. 23; *Y. Sneo.* IV, 54<sup>a</sup> top; *Cant.* R. to IV, 8 וְזֶה אֲרִיזָה itself (the brick) and all the implements for making it. [Y'lamd. *B'haaloth*, quot. in Ar. אָרְגִיז implements of a ship.]

**אָרְגִיזָה** m. (b. h. אָרְגִיז) *purple-dye, purple garment.* *Sabb.* 96<sup>a</sup>. *Kol.* XXVII, 12, a. fr.; comp. אָרְגִיזָה.

**אָרְגִיזָה**, **אָרְגִיזָה**, v. **אָרְגִיזָה**.

**אָרְגִיזָה**, v. next w., a. **אָרְגִיזָה**.

**אָרְגִיזָה**, **אָרְגִיזָה** f. (אָרְגִיזָה) *argenteum, silver case, plate, table service of silver or gold.* *Peah.* *Shohet* p. 104<sup>a</sup> אָרְגִיזָה *Ar. Var.* (comp. אָרְגִיזָה ed. *Koh.*; ed. אָרְגִיזָה); *Yalk.* R. s. 271 אָרְגִיזָה (comp. *various* (*ibid.* a. Ar. s. v., in order to arrive at a correct reading of the whole passage). *Y. Peah* VIII, 31<sup>a</sup> אָרְגִיזָה (curr. acc.). *Bath.* R. to I, 4 אָרְגִיזָה (curr. acc.).

**אָרְגִיזָה** (אָרְגִיזָה) m. (אָרְגִיזָה) *the brightening, equinox of various winds* (comp. אָרְגִיזָה, *West-North-West, West-South-West, Num.* R. s. 13 וְזֶה אֲרִיזָה I shall come to pass over the world an argosies in which both winds (the Northern and the Southern) shall do service; *Cant.* R. to IV, 16 אָרְגִיזָה; *Lev.* R. s. 9 אָרְגִיזָה; *Ar. Var.* אָרְגִיזָה).

**אָרְגִיזָה** *Koh.* R. to XI, 9, v. אָרְגִיזָה.

**אָרְגִיזָה** (read אָרְגִיזָה m. אָרְגִיזָה) a small silver coin, also called *milliarium*. *Y. Peah* VIII, 31<sup>a</sup> *top* אָרְגִיזָה provided you do not refuse him his customary ovipyon (the beggar's penny); v. *R. Bath.* 9<sup>a</sup>.

**אָרְגִיזָה** *Y. Bot.* II, 18<sup>a</sup> top, read אָרְגִיזָה q. v.

**אָרְגִיזָה** I m. (*Syr.* אָרְגִיזָה, v. *Lew* Pl. p. 308) *monkhood, moral.* *Keth.* 61<sup>a</sup> *Ar.* (ed. אָרְגִיזָה pl.)—*Fl.* אָרְגִיזָה *Pea.* 119<sup>a</sup> אָרְגִיזָה *Ar.* (ed. אָרְגִיזָה, *Ms.* אָרְגִיזָה, v. *Rabb. D. S.* a. l. note). *Y. ib.* A, end, 27<sup>a</sup> אָרְגִיזָה (read אָרְגִיזָה or אָרְגִיזָה). *Der.* 47<sup>a</sup> אָרְגִיזָה *Ar.* (ed. a. *Ms.* אָרְגִיזָה). *Ab. Zar.* 39<sup>a</sup> אָרְגִיזָה.

**אָרְגִיזָה** II prefix of Persian proper nouns, *Arda*—*Gitt.* 14<sup>a</sup> their names are bewildering אָרְגִיזָה ... אָרְגִיזָה beginning with *Arda*, and *Arta*, and *Phile*.

**אָרְגִיזָה**, **אָרְגִיזָה** f. (אָרְגִיזָה, *Syr.* אָרְגִיזָה, *Ar.* אָרְגִיזָה) *Artaba*, a Persian and Egyptian dry measure (v. *Zuckern.* *Jüd. Masse* p. 47; *Sm. Ant.* s. v.). *B. Meta.* 60<sup>a</sup> אָרְגִיזָה *Ar.* (ed. אָרְגִיזָה) an *Artaba* is an unreasonable additional load for a small boat called *Arebah*. *Eru.* 107<sup>a</sup> *Ar.* (ed. אָרְגִיזָה, v. *Rabb. D. S.* a. l. note 20).

**אָרְגִיזָה**, v. **אָרְגִיזָה**.

**אָרְגִיזָה**, **אָרְגִיזָה** ch. form אָרְגִיזָה m. (prob. from a place or country, comp. אָרְגִיזָה *artist, artisan* (v. *P. Sm.* 370 a. v., a. derivat.) esp. *architect, key-stone-setter.* *B. Meta.* 116<sup>b</sup> אָרְגִיזָה ... אָרְגִיזָה (ed. אָרְגִיזָה) when the builder has handed the key-stone over to the architect (to set it). *Y. ib.* X, end, 12<sup>a</sup> אָרְגִיזָה. *Gen.* R. s. 6 אָרְגִיזָה; *ib.* s. 27 אָרְגִיזָה—*Fl.* אָרְגִיזָה. *Targ.* II *Sam.* V, 11 (b. h. text אָרְגִיזָה); a. e.—*Eru.* 26<sup>a</sup> אָרְגִיזָה *Ar.* (*Ms. M.* אָרְגִיזָה; ed. אָרְגִיזָה)—*Targ.* *Ps.* CXVIII, 22, a. e.

**אֶרְדִּילָא** m. (dimin. of אֶרְדָּא I q. v.).—*Pl.* אֶרְדִּילָא, אֶרְדִּילָא.

**אֶרְדִּילָא** v. אֶרְדִּילָא.

**אֶרְדִּילָא** v. אֶרְדִּילָא.

**אֶרְדִּילָא** Targ. Y. Gen. XXX, 37 רָלוּ וְאֶרְדִּילָא, a corruption; prob. רָלוּ וְאֶרְדִּילָא, v. אֶרְדִּילָא III.

**אֶרְדִּילָא** m. ch.=h. אֶרְדִּילָא; v. אֶרְדִּילָא. Targ. Y. I, II Ex. XV, 25.

**אֶרְדִּילָא** read אֶרְדִּילָא or

**אֶרְדִּילָא** pr. n. pl. *Artaxata*, or *Artaxiata*, capital of Great Armenia. Y. Erub. III, beg. 20°. Bab. ib. 29° אֶרְדִּילָא ed. (Ms. M. אֶרְדִּילָא, Var. אֶרְדִּילָא, v. Rabb. D. S. a. l. note). Tosef. ib. IX (VI), 4 אֶרְדִּילָא, (Var. אֶרְדִּילָא, אֶרְדִּילָא).

**אֶרְדִּילָא** pr. n. pl. *Ardjir*, formerly *Seleucia*, near Otesiphon. Gitt. 6° אֶרְדִּילָא. Erub. 57°. B. Bath. 52°. אֶרְדִּילָא. Yeb. 37° אֶרְדִּילָא, sub. אֶרְדִּילָא; Yoma 18° אֶרְדִּילָא (corr. acc.).

**אֶרֶן** v. אֶרֶן.

**אֶרֶן** (אֶרֶן; v. אֶרֶן, comp. אֶרֶן) *lo! behold*. Dan. VII, 6; 7; 13.

**אֶרֶן** f. (b. h. אֶרֶן, אֶרֶן) *opening*, whence 1) *an aperture in the roof looking to the ground floor* (answering to the Greek *hypæithron*, Roman *compluvium*), contr. fr. אֶרֶן a garret window in the wall projecting above the flat roof. Bets. V, 1 (35°); comp. Rashi a. l. Nidd. 20° אֶרֶן like a blind man finding his way down from the *arubbah*, i. e. hitting the truth by chance. Ohol. X, 1; a. fr.—*Pl.* אֶרֶן. Ib. 4 sq.; a. e.—2) *the opening panel of folding doors*.—*Pl.* as supra. Yoma 76°. [Sabb. 43°; 153°; Kel. XV, 2 read with Ar. אֶרֶן.]

**אֶרֶן** f. (אֶרֶן) *web, matting*. Y. Succ. I, end, 52° אֶרֶן a mat (of twigs &c. for covering the festive booth) that became unclean.

**אֶרֶן** m. (ἀρωγοναυτης sub. δαίμων) *helper of sailors, Arogonantes*, a demon. Gen. R. s. 68; Y. Ter. VIII, 46° top; Yalk. Gen. 110, variously corrupted אֶרֶן, אֶרֶן, אֶרֶן.

**אֶרֶן** pl. אֶרֶן, אֶרֶן, v. אֶרֶן Ch.

**אֶרֶן** m. *mule*, v. אֶרֶן.

**אֶרֶן** f. (b. h.; v. אֶרֶן II) *manger, crib*.—*Pl.* אֶרֶן. Snh. 21°.

**אֶרֶן** pr. n. pl. *Aradus* on the Phœnician coast. Gen. R. s. 37 (to *Arvadi*, Gen. X, 18).

**אֶרֶן** m. pl. (preced.) *Aradeans*. Targ. O. Gen. X, 18 (Targ. Y. II אֶרֶן; I אֶרֶן, Var. in Targ. I Chr. I, 16 אֶרֶן).

**אֶרֶן** v. אֶרֶן.

**אֶרֶן** m. *rice*, v. אֶרֶן.

**אֶרֶן** m. (a transpos. of אֶרֶן, אֶרֶן) *halter* (Rashi). [Ar. *chain*, Perl. Et. St. p. 21= Pers. *arvis rope*.] Yeb. 46° אֶרֶן ליה אֶרֶן Ar. ed. Koh. (ed. אֶרֶן, Ar. ed. אֶרֶן) they put a halter around his neck (to prevent him from claiming his liberty).

**אֶרֶן** m. (אֶרֶן) 1) *long, tall, lasting*; v. infra.—2) (= אֶרֶן) comp. אֶרֶן *well-arranged, well-balanced, thinker*, a title of prominent scholars; comp. אֶרֶן a. אֶרֶן. [In legend intellectual eminence was identified with physical tallness.] Nidd. 24° אֶרֶן (the tallest) in his generation. Kidd. 39° אֶרֶן the world in which all is well-balanced (also called אֶרֶן i. e. *the hereafter*.—*Pl.* אֶרֶן. Yoma 71° אֶרֶן long life; a. fr.—Fem. אֶרֶן. Ber. I, 4 אֶרֶן one lengthy (benediction); a. fr.—Y. Hor. II, 46° אֶרֶן by the long road, slowly; Shebu. 18° *Pl.* אֶרֶן. Y. Ber. II, 5° top, a. e. אֶרֶן long and short roads, i. e. *in all directions*. V. next art.

**אֶרֶן** v. אֶרֶן III.

**אֶרֶן** I f. 1) fem. of אֶרֶן.—2) (noun) *long board, longside of bedstead, bedside*. Succ. 15° אֶרֶן וְשֵׁנִי בְרֵעִים the long bedside with its two knees (supporters); 16°.—*Pl.* אֶרֶן. Ib. I, 8 (Var. אֶרֶן, v. Rabb. D. S. ib. ad 15°, note 1); Sabb. 43°; ib. XXIII, 5 (151°) אֶרֶן (some ed. אֶרֶן, corr. acc.).—[Kel. XV, 2 אֶרֶן used by the bakers: Maim.; the prevailing versions are אֶרֶן or אֶרֶן; Tosef. B. Mets. V, 4 אֶרֶן, (Var. אֶרֶן) *basins or moulds* in which loaves or cakes are shaped.—Var. Ar. אֶרֶן.]

**אֶרֶן** II f. (b. h. אֶרֶן, אֶרֶן, v. Ges. H. Dict. s. v.) *the web of new flesh or skin on a healing wound, healing*. אֶרֶן to produce a new cover, be restored. Hull. 77°; 125°; B. Kam. 91°.

**אֶרֶן** 1) v. אֶרֶן.—2) v. אֶרֶן.

**אֶרֶן** pr. n. pl. *Aruma*. Erub. 51° ed., Ms. M. אֶרֶן q. v.

**אֶרֶן** m. ch. *Roman*. *Pl.* אֶרֶן. Gitt. 17°; comp. אֶרֶן.

**אֶרֶן** m. h. same. *Pl.* אֶרֶן. Gitt. 17°; v. אֶרֶן, אֶרֶן.

**אֶרֶן** c. (b. h.; אֶרֶן or אֶרֶן, אֶרֶן, comp. אֶרֶן, אֶרֶן, אֶרֶן) [joined together,] *chest, box, coffin*, freq. (= אֶרֶן הַקֹּדֶשׁ) *the Holy Ark*, in the tabernacle and the Temple, or in Synagogues. Yoma V, 1 אֶרֶן reached the place where the Ark stood during the First Temple. Y. Ber. IV, 8° top; Gen. R. s. 55 (allegorical etymologies).—Keth. 104° אֶרֶן הַקֹּדֶשׁ (figuratively) *a good and learned man's soul*; v. אֶרֶן.—Kel. XII, 5 אֶרֶן the grits-dealer's chest. Y. Kil. IX, 32° top; Gen. R. s. 100 אֶרֶן



**NEPHEN (NEPHEN)** f. (v. 32, a. 327-328);  
comp. LAW, P. 2, p. 32; *Hypericum* (Larbatum), St. John's  
wort, a plant said to be fatal to cattle. R. Kam. 47b  
"OC Ar. a. Ms. H. (Var. 327-328, v. Koh. Ar.; ed. 328)

under 'poison' is meant *arzafta* which may also be called *peré* (*fruit*, produces of the earth). B. Bath. 20<sup>a</sup> אָר Ar. (Ms. אָר, changed into אָר as ed.). Cmp. תְּרִיבִּינִי.

אָר (b. h.; אָר, v. אָר) 1) to go through; v. אָרִית. —2) to go outside, to travel. Part. אָרִית q. v.—Denom. אָרִית path.

Pl. (Denom. of אָרִית) to receive a guest, to lodge. Ber. 63<sup>b</sup> אָרִית. Y. Ab. Zar. I, 39<sup>c</sup> bot. אָרִית.

Hithpa., a. Nithpa. אָרִית, אָרִית to be received, be the guest of. Sabb. 13<sup>b</sup> a. fr. Y. Hall. IV, 60<sup>a</sup> אָרִית.

אָר, אָר ch. same, esp. to take lodging. Targ. Jud. XIX, 17. אָר, אָר Yoma 82<sup>b</sup>, a. e., Af. of אָרִית.]

Ithpe. אָרִית, contr. אָרִית to dwell as a stranger, sojourn. Targ. Y. Deut. I, 6; v. אָר.

אָר, אָר m. (preced.) traveler, guest. Targ. II Sam. XII, 4.—[Y. Ber. I, 2<sup>d</sup> top אָר אָרִית אָרִית, לא היה אָרִית אָרִית וְכִי oth. ed. אָרִית, read אָרִית with oth. ed.].—Pl. אָרִית, אָרִית. Y. Peah VIII, end, 21<sup>b</sup>, (read as) Y. Shek. V, end, 49<sup>b</sup> אָרִית he had guests. [אָרִית path, v. אָרִית.]

אָר, אָר lath, v. אָרִית. אָרִית, v. אָרִית.

אָר prefix of Pers. proper nouns, *Arta-*. Gitt. 14<sup>b</sup>, v. אָרִית II.

אָר, אָר Yoma 11<sup>a</sup>; Yalk. Deut. 844; Sam. 124—perh. a corruption of אָרִית (a Jewish) *tribunus*; cmp. אָרִית. [Or pr. n.?] ]

אָר, אָר v. אָרִית.

אָר Targ. Esth. VIII, 10 Levita, v. אָרִית.

אָר, אָר pr. n. m. *Artaban* (IV), the last Parthian king, friend of R. Judah han-Nasi. Y. Peah I, 15<sup>d</sup> bot.; Gen. R. s. 35; Yalk. Deut. 844; Prov. 934.—V. אָרִית.

אָר, אָר, אָר pr. n. pl. *Artabania* (named after Artaban, v. preced.), near Pumbeditha. Erub. 51<sup>b</sup> (Var. lect., v. Rabb. D.S. a. l.).

אָר Yalk. Esth. 1053, read אָרִית or אָרִית (Esth. R. to III, 1 אָרִית, read אָרִית; v. אָרִית).

אָר, אָר v. אָרִית.

אָר (אָר לִיפֶרֶן), v. אָרִית.

אָר, אָר v. אָרִית.

אָר, אָר, אָר Ex. R. s. 13 but no juice enters into it, read: אָר אָרִית but no juice enters into it, so was Pharaoh's heart made and it received not &c.; v. Ter. X, 11.

אָר m. (ἀρτοποιός) baker, אָר bakery. Midr. Sam. ch. XIX אָר אָרִית (Var. אָרִית q. v.) a rendition

of *beth hallahmi*, I Sam. XVI, 1) to his (Jesse's) bakery, אָר (read with Yalk. Sam. 124 אָר) and he (Jesse) shall come out (to the bakery) from Bethlehem (to meet Samuel there). Yalk. l. c. אָרִית (corr. acc.).

אָר, אָר (v. next w.; cmp. אָר) prop. behold, in most cases corresponding to b. h. אָר, that, so that, because, if; but. Targ. O. אָר; Targ. Y. אָר; v. fr.

אָר, אָר (אָר, cmp. אָר) prop. to point, throw, hence (in a logical sense) to argue, question, discuss, treat. B. Kam. 30<sup>b</sup> אָרִית Ar. (ed. אָרִית, v. infra) since we pointed out the law about the dung placed in the street as an argument against Rab. Keth. 16<sup>a</sup>, a. fr. אָרִית and he who raised the question, how could he raise it at all, i. e. the answer being so obvious, what must have been the impression he labored under, that he could ask such a question, or raise such an argument?—Y. Keth. VI, 30<sup>d</sup> bot. אָרִית if the heirs should rise and raise objections (go to law).

Af. אָר same. Ned. 2<sup>b</sup> אָרִית he does treat thereof.—Pes. 6<sup>b</sup>, a. fr. אָרִית incidentally of treating the question of... Kerith. 14<sup>a</sup>, a. fr. אָרִית (אָרִית) the argument is up (about one limb). B. Kam. 30<sup>b</sup> אָרִית when we raised the objection (taking our argument from 'the dung', v. supra), it was before R. N. had given his opinion; a. fr.—Deriv. אָרִית.

אָר, אָר (b. h.; אָר, v. אָר) [to create a gap.] to pluck, esp. figs. Shebi. I, 2 אָרִית the gatherer and his basket. B. Mets. 89<sup>b</sup> day laborers אָרִית אָרִית Ar. (ed. אָרִית; v. Rabb. D. S. a. l. note 300) engaged in picking figs. Y. B. Bath. V, 15<sup>a</sup> bot.; a. fr.—Num. R. s. 20 Tanh. Bal. 4 (homiletic etymology of *arah*, Num. XXII, 6).

אָר, אָר m. (b. h.; אָר, v. preced.) [the light-colored] 1) lion. B. Kam. 16<sup>b</sup> אָר אָרִית a tamed lion; a. fr.—Transf. brave man; distinguished scholar (opp. אָרִית). Yeb. 122<sup>b</sup>. Kidd. 48<sup>b</sup>; Snh. 8<sup>b</sup>. Gitt. 83<sup>b</sup>; Y. ib. IX, 50<sup>a</sup> (שִׁיבִּיל). You must not argue against a lion (scholar) after he is dead. B. Kam. 117<sup>a</sup>; a. fr.—Pl. אָרִית a tail to lions, i. e. the least among the great (opp. head to foxes). Ab. IV, 15; Y. Snh. IV, 22<sup>b</sup> bot.—Hull. 3<sup>b</sup>, a. fr. אָר, v. אָרִית.—[Gen. R. s. 28 אָרִית (corresp. to the month of Ab). Yalk. Ex. 418. Pesik. Dibre p. 116<sup>a</sup>; Pesik. R. s. 27 (28, p. 133<sup>b</sup>, ed. Fr.); v. אָרִית.—3) homiletic surname of the Lord, Israel &c. Pesik. l. c.; Pesik. R. l. c.; Yalk. Jer. 259, v. אָרִית.

אָר (אָרִית) ch. same. Targ. Num. XXIV, 9; a. fr.—B. Mets. 101<sup>b</sup>, a. e., v. אָרִית. Ned. 62<sup>b</sup> אָרִית to drive the lion off, i. e. to get rid of the tax-collector.—Shebu. 22<sup>b</sup>, a. fr. אָרִית a lion lies on it, i. e. it is unavailable because it is forbidden.—Ab. Zar. 31<sup>b</sup>, a. e. אָר son of a lion (of a great man).—Hull. 59<sup>b</sup> the tiger אָרִית the lion of the forest of Ilai (v. Schorr He-Haluts VII, 32; cmp. Koh. Angelol. p. 103).—Pl. אָרִית, אָרִית. Targ. I Chron. XI, 22; a. fr.—



מס' 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917,

7 m. (denom. of 11. 2 preparing drawing.  
Sabb. 5a. 11 x 11 was drawing cleaning.

his body. Keth. 103<sup>b</sup> וְאֶרִיכְנָא וְכ' I would dress parchment-rolls of deer skins.

**אָרִיכָא** m. (preced.) [one who arranges arguments,] *Arekha*, title of a lecturer. Sabb. 59<sup>b</sup> א' גְּבֵרָא רַבָּה א' a great man, a lecturer. Esp. known *R. Aha Arekha*. Ib. 111<sup>a</sup>; a. e. Ber. 33<sup>a</sup> ed. (Ms. M. Hiya); *Abba Arekha* (Rab, v. רַב). [In legend: *tall*, v. אָרִיךָ.]

\***אָרִיכָא** f. (preced.) *theme of a lecture*. Midr. Till., beg. א' עֲבָד לֵהּ used that idea of R. Yudan as a theme.

**אָרִיכָא** m. (v. אָרִיךָ II) *long, prolonged*. Bets. 30<sup>b</sup> יוֹמָא א' Ms. M. (ed. אָרִיכְתָא); Succ. 45<sup>b</sup> יוֹמָא א' an adjourned day.—Fem. אָרִיכְתָא. Ber. 4<sup>b</sup> א' חֲפֻלָּה א' a continued prayer; אָרִיכְתָא a continued benediction on redemption, v. נִאֻלָּה א'. —Pl. אָרִיכְתָא. Keth. 8<sup>a</sup> שֵׁשׁ א' the six lengthy benedictions.

**אָרִיכָת** f. (אָרִיכָת) *prolongation, length*; (sub. אָרִיכָת, or פְּנִים) *forbearance*. Koh. R. to VII, 8 א' שְׂמֵחַ אָרִיכָת the forbearance which Samuel showed. Gen. R. s. 70 א' פְּנִים Y. Hag. II, 77<sup>b</sup> bot.; a. e. א' יָמִים length of days, long life.—Gen. R. s. 84 א' יָמִים lapse of time.

**אָרִיכְתָא** ch. same. Targ. Is. XXXVIII, 11.

**אָרִיכְתָא** f. (v. אָרִיךָ II, 2) *preparation, future* (v. יָרִיךְ, Schr. KAT p. 549). Targ. Jer. XXXI, 5.

**אָרִים** (אָרִים), pr. n. *Arim* (Arum). Y. Hag. I, 76<sup>c</sup> bot.; Y. Pes. III, end, 30<sup>b</sup> א' עֲלִייתָ בֵּיתָ א' v. עֲלִייתָ; (Sifrē Deut. 41 כִּדְרִי; Yalk. ib. 681 שְׂעִירִים; Kidd. 40<sup>b</sup> נִרְחָה).

**אָרִימָן** m. (ἐρημία, τὰ) *desert, wilderness*. א' מְקוֹם א' a settlement in a desert. Lev. R. s. 35 (ed. אָרִימָן, Ar. אָרִימָן, corr. acc.). Cant. R. to VII, 11.—Yalk. Jer. 257 אָרִימָן, emp. אָרִימָיָה.

\***אָרִים** I m. (אָרִים) *something tied to the body* (περι-αμμά), whence an emblem set in a ring or chain (emp. Deut. VI, 8; Prov. VI, 21, also Sm. Ant. s. v. Amuletum). Pl. אָרִיסְקִין. Deut. R. s. 3 א' שְׁנֵים לִי (read שְׁנֵי) brought into his house two emblems (of faith); the king, too, א' זָקָה לֵה כְּנָגֶד שְׁנֵי א' had two corresponding emblems set for her. Ib. Abraham delivered to his children א' שְׁנֵי two emblems (which they should guard, Gen. XVIII, 19).

**אָרִים** II m. (אָרִים) prop. *bound, engaged*, esp. *tenant* who tills the owner's ground for a certain share in the produces, contrad. fr. אָרִיכָא tenant who pays the landlord a certain rent in kind, irrespective of the yield of the crops. Y. Bicc. I, end, 64<sup>b</sup>. Y. B. Bath. III, 14<sup>a</sup> bot. א' שְׂחֹרֵיד א' a farmer letting to a sub-farmer. Ex. R. s. 43. Lev. R. s. 1 אָרִיסְוֹ his (the king's) tenant, i. e. Adam (in paradise); a. fr.—Pl. אָרִיסְקִין, אָרִיסְקִין. Y. B. Bath. I. c. Y. M. Kat. III, 82<sup>b</sup> bot. Deut. R. s. 7; a. fr.—Cmp. אָרִיסְוֹ.

**אָרִיסְוֹ, אָרִיסְוֹ, אָרִיסְוֹ** ch. 1) same, also *field laborer*. Targ. Y. Deut. XXIII, 25; 26 Levita (ed. פִּיעֵל).

Targ. Cant. VIII, 11.—Ab. Zar. 21<sup>b</sup> א' אָרִיסְוִיחָא קַעבִּיר the gentile tenant working during the Jewish festive week, works for his tenancy (not as the Jew's employee). Hag. 25<sup>b</sup> א' וְכ' א' ... דִּינָא הוּא it is the tenant's business to procure kegs &c.—\*B. Bath. 55<sup>a</sup> א' דִּינָא דְּרַבִּי Rabb. a. l. (ed. אָרִיסְוִיחָא, Var. דְּאָרִיסְוִיחָא, v. Rabb. D. S. a. l. note, Ms. M. דְּאָרִיסְוִיחָא) that the tenant of the Persians is such only up to forty years (after which time he is considered a legitimate owner); v. Nim. Jos. to Alf. a. l. [It seems that the Pers. Jews pronounced אָרִיסְוִיחָא a. אָרִיסְוִיחָא, emp. דְּאָרִיסְוִיחָא a. אָרִיסְוִיחָא. Pl. אָרִיסְוִיחָא. Targ. Job XXIX, 23. אָרִיסְוִיחָא, v. supra. [Lev. R. s. 28, v. אָרִיסְוִיחָא.]—2) betrothed, v. אָרִיסְוִיחָא.]

**אָרִיסְוִיחָא** poison, v. אָרִיסְוִיחָא ch.

**אָרִיסְוִיחָא** Tosef. Kel. B. Bath. IV, 8; v. אָרִיסְוִיחָא.

**אָרִיסְוִיחָא** f. (אָרִיסְוִיחָא II) *tenancy, condition of the Aris*. Peah V, 5 א' as a tenancy; a. fr.—Pl. אָרִיסְוִיחָא. Y. Bicc. I, end, 64<sup>b</sup> א' עֲבָדִים owners of tenanted properties, v. חֲבִירָה.

**אָרִיסְוִיחָא** ch. same. Lev. R. s. 5. Ab. Zar. 21<sup>b</sup>; a. e. B. Bath. 55<sup>a</sup>, v. אָרִיסְוִיחָא. [M. Kat. 22<sup>b</sup>, v. אָרִיסְוִיחָא.]

**אָרִיסְוִיחָא** m. (corrupt. of אָרִיסְוִיחָא, ἀριστήτης) *breakfasting*, in gen. *invited guest*. Pl. אָרִיסְוִיחָא, אָרִיסְוִיחָא. Koh. R. to I, 3 א' שְׂבִיחַ א' let the guests eat (some ed. אָרִיסְוִיחָא, our guests?). Lev. R. s. 28 אָרִיסְוִיחָא (corr. acc.). Lam. R. to IV, 2 א' בֵּינִי among the seated guests.

**אָרִיסְוִיחָא, אָרִיסְוִיחָא** pr. n. m. (Ἀριστοβούλος) *Aristobule*, brother of Hyrcan, son of Alexander Jannai. Men. 64<sup>b</sup>; B. Kam. 82<sup>b</sup>; a. e.

**אָרִיסְוִיחָא**, read:

**אָרִיסְוִיחָא** I m. (ἀριστον) orig. *morning meal*, later *principal meal, dinner, repast*. Y. Ber. IV, 7<sup>b</sup> הוּוּא א' אֵין הוּוּא א' if ye are invited to a dinner, and the day is advanced, &c. Y. Snh. III, 21<sup>c</sup> top א' בֵּינִי during dinner. Ib. VI, 23<sup>c</sup>; a. fr.

**אָרִיסְוִיחָא** II pr. n. m. *Ariston*. Hall. IV, 11; Y. Shebi. VI, end, 37<sup>a</sup> (a Syrian land-owner).—Y. Yeb. XVI, end, 16<sup>a</sup> א' הוּא א' one Ariston. [One of the βουλῆ ἀριστων mentioned Cod. Theod. Lib. XII, Tit. 888, Frankel M'bo p. 65<sup>a</sup>.]

**אָרִיכָת** f. (אָרִיכָת) *cursing, imprecation*. Y. Ber. IV, 8<sup>c</sup> (play on אָרִיכָת, the ark) from there יוצֵא לְעוֹלָם א' curse goes forth into the world (for transgressors); a. e.

**אָרִיכָת**, v. אָרִיכָת.

**אָרִישְתָא, אָרִישְתָא, אָרִישְתָא**, or **אָרִישְתָא**, v. אָרִישְתָא.

**אָרִישְתָא, אָרִישְתָא, אָרִישְתָא** or **אָרִישְתָא** f. (אָרִישְתָא, v. אָרִישְתָא) prop. *obligation*, hence (sub. אָרִישְתָא) *a meal which creates an obligation, a meal which is given in the expectation of receiving invitations from the*



reciprocating members of a social club, opp. אֵרֶבֶב the entertainment in reciprocation for invitations received. M. Kat. 22<sup>b</sup> אֵרֶבֶב Ar. (ed. אֵרֶבֶב, Ms. M. אֵרֶבֶב, read אֵרֶבֶב).

**אֵרֶבֶב** (אֵרֶבֶב) m. (אֵרֶב, v. אֵרֶב, emp. אֵרֶב) ref. channel, dyke. Targ. Ps. CVII, 35 (h. text אֵרֶב); a. e.—Hull. 107<sup>a</sup> אֵרֶבֶב dyke for irrigation. B. Kam. 50<sup>b</sup> אֵרֶבֶב—Pl. אֵרֶבֶב (אֵרֶבֶב). Targ. O. Ez. VIII, 11. Targ. Ps. LXXVIII, 44. (h. text אֵרֶב); a. e. Comp. אֵרֶבֶב.

**אֵרֶבֶב** (v. אֵרֶב, emp. אֵרֶב) to join, connect; whence to arrange, plan; v. אֵרֶבֶב—V. אֵרֶבֶב II, אֵרֶבֶב, אֵרֶבֶב.

**אֵרֶבֶב** or **אֵרֶבֶב** (b. h.; v. אֵרֶב, emp. Behr. KAT p. 492 אֵרֶב, emp. also אֵרֶב to phal, to be tall) to be [pointed, stretched,] long, tall.

**אֵרֶבֶב** (אֵרֶבֶב) 1) to prolong, be long in doing. Ber. 1, 4 אֵרֶבֶב אֵרֶבֶב they commended a lengthy benediction. Ib. 14<sup>a</sup>; emp. אֵרֶבֶב. Yoma 55<sup>a</sup> אֵרֶבֶב אֵרֶבֶב stand long in prayer—אֵרֶבֶב to live long. Meg. 27<sup>b</sup>; a. fr.—Ber. 8<sup>b</sup>, a. fr. אֵרֶבֶב אֵרֶבֶב his life will be prolonged.—אֵרֶבֶב, אֵרֶבֶב to be long-suffering, forbearing Y. Shabu. IV, beg. 35<sup>a</sup>, a. fr.—Y. Taan. II, 65<sup>b</sup> but when collecting debts (punishing) אֵרֶבֶב אֵרֶבֶב he is slow in collecting (punishes in long intervals, gives extension).—2) to be long, last long. Sum. R. a. 20, and אֵרֶבֶב אֵרֶבֶב the point of the spear grew longer, v. infra, a. fr.—3) [to lengthen the carrying pole,] to make heavy. Nidd. 16<sup>a</sup> אֵרֶבֶב אֵרֶבֶב how heavy thou hast made our burden (through restrictive laws)!

**אֵרֶבֶב** אֵרֶבֶב: to be prolonged grow longer. Sifre Num. 131, Yalk. ib. 771; (Num. R. I. c. אֵרֶבֶב).

**אֵרֶבֶב**, v. אֵרֶבֶב.

**אֵרֶבֶב** m. (b. h.) only with אֵרֶבֶב, אֵרֶבֶב long-suffering, forbearing. Y. Taan. II, 65<sup>b</sup>; a. fr.; v. אֵרֶבֶב.

**אֵרֶבֶב** I m. (אֵרֶב; emp. אֵרֶבֶב; pl. אֵרֶבֶב meshes, ranges, intervals. Sabb. 50<sup>a</sup>. Gitt. 69<sup>a</sup>, B. Bath. 3<sup>a</sup>, v. אֵרֶבֶב.—Targ. Esth. VIII, 15 אֵרֶבֶב in its (the girdle's) meshes.

**אֵרֶבֶב** II, אֵרֶבֶב, אֵרֶבֶב f. (אֵרֶב) duration, term, limit; extension of time. Dan. IV, 24 (prolongation). Ib. VII, 12 (set term).—Targ. Gen. VI, 3; a. e.

**אֵרֶבֶב** III f. (=h. אֵרֶבֶב) healing, restoration. Targ. II Chr. XXIV, 13.—Pl. אֵרֶבֶב (אֵרֶבֶב). Targ. Ps. CXLVII, 3 (ed. Vien. אֵרֶבֶב).

**אֵרֶבֶב** f. (אֵרֶב) (a rider,) the uppermost layer of a clay dam around a field. B. Mets. 103<sup>b</sup> אֵרֶבֶב the first, אֵרֶבֶב the additional (middle), אֵרֶבֶב the uppermost. [Targ. Y. Lev. IX, 17 read אֵרֶבֶב.]

**אֵרֶבֶב** f. h. (v. אֵרֶבֶב II) extension, a certain time. Num. R. a. I4 (p. 259<sup>a</sup> ed. Amst.) אֵרֶבֶב אֵרֶבֶב allowed them a certain time but finally punished them.

**אֵרֶבֶב**—אֵרֶבֶב.

**אֵרֶבֶב** f. (אֵרֶב) 1) the leg from under the hip-bone to the ankle, the knee and its corresponding parts (containing three sections each of which is called אֵרֶב and defined by a different surname). Hull. IV, 6; v. ib. 76<sup>a</sup> (also אֵרֶבֶב), a. fr.—2) anything joined, joint. Kll. VII, 1 אֵרֶבֶב אֵרֶבֶב (Tosaf. ib. IV, 11, Var אֵרֶבֶב אֵרֶבֶב) that part of the vine which is bent down and laid to the ground to rise at another place. Y. Meg. I, 71<sup>a</sup> but אֵרֶבֶב אֵרֶבֶב the lower joint of the lamed. Kel. XIV, 8 אֵרֶבֶב אֵרֶבֶב (Tosaf. ib. B. Mets. IV, 15 אֵרֶבֶב . . . אֵרֶבֶב) a key with a joint, broken at the joint.—Pl. אֵרֶבֶב. Mid. 30<sup>a</sup>, B. Mets. 100<sup>a</sup>.

**אֵרֶבֶב** ch. same. Targ. Ruth. V, 9. [Y. Maas. V, end, 10<sup>a</sup> אֵרֶבֶב אֵרֶבֶב, read אֵרֶבֶב אֵרֶבֶב or אֵרֶבֶב; Y. Ned. III, 57<sup>a</sup> but; Y. Shabu. III, 34<sup>a</sup>.]—Pl. אֵרֶבֶב. Targ. Koh. XII, 2. Targ. II, Ruth. VI, 11.—Targ. Job. IV, 4.—V. אֵרֶבֶב.

**אֵרֶבֶב**, v. אֵרֶבֶב.

**אֵרֶבֶב** m. ch. (=h. אֵרֶבֶב q. v.) ruler, elder. Targ. I Chr. XI, 2 (h. text אֵרֶבֶב). Targ. Job. XXI, 18 (h. text אֵרֶבֶב); a. fr.—Y. Ber. V, 9<sup>a</sup> אֵרֶבֶב אֵרֶבֶב an elder joined by.—Pl. אֵרֶבֶב. Targ. II Chr. XI, 11; a. e.—Y. Pesah VIII, 31<sup>a</sup> (defective sentence); [h. pl. אֵרֶבֶב, v. אֵרֶבֶב].

**אֵרֶבֶב** m. אֵרֶבֶב, אֵרֶבֶב, official, city-magistrate, prefect. Y. Taan. IV, 68<sup>a</sup> top. Lam. R. to II, 2; IV, 18. Gen. R. a. 76 אֵרֶבֶב (corr. acc.). [The office of a city mayor or senator in the Roman days was often ruinous to its occupants; v. San. Ant. a. v. Senatus.]

**אֵרֶבֶב** m. (אֵרֶב, emp. אֵרֶבֶב) prob. a screwing contrivance for bending wood; engine of torture, stocks. Esth. R. to I, 1<sup>a</sup>; v. אֵרֶבֶב.

**אֵרֶבֶב** I f. (אֵרֶב, v. אֵרֶב; an adaptation of ἀρχή, emp. אֵרֶבֶב) term of office, office, court of elders. Sum. R. a. v whoever was signed as a witness אֵרֶבֶב אֵרֶבֶב (Kidd. IV, 5 אֵרֶבֶב q. v.) in the old court of Zepphoris.—Y. M. Kat. II, end, 81<sup>b</sup> אֵרֶבֶב אֵרֶבֶב he (the gentile) takes the deed to their (gentile) office for recording. Y. Gitt. I, 45<sup>a</sup> top.—Ruth R. to I, 3 אֵרֶבֶב אֵרֶבֶב the time of thy son's accession to office presses. Dent. R. a. 2 אֵרֶבֶב אֵרֶבֶב surrender thy office to Joshua. Ib. a prefect אֵרֶבֶב אֵרֶבֶב who was in his office; a. fr.—Pl. אֵרֶבֶב. Ruth. R. I. c. אֵרֶבֶב אֵרֶבֶב the terms of office are predestined (emp. Sabb. 30<sup>a</sup> but. אֵרֶבֶב אֵרֶבֶב). [אֵרֶבֶב, v. אֵרֶבֶב.]

**אֵרֶבֶב** II, pr. n. pl. אֵרֶבֶב Kiryath Arkhi (אֵרֶבֶב); v. preced. Targ. Josh. XV, 15; a. e.

**אֵרֶבֶב** III (Greek pref. αρχ-;—) chief of [gen. followed by a pl. as אֵרֶבֶב אֵרֶבֶב chief of the castle guard. Pesah. Ekha p. 122<sup>b</sup> Ar. (ed. אֵרֶבֶב אֵרֶבֶב, corr. acc.); v. respective determinants.

**אֵרֶבֶב**, Gen. R. a. 50 beg., Men., v. אֵרֶבֶב.

**אֵרֶבֶב** m. (Izoysion archivum) prefecture, public building, archive. Tanh. Ki Thetré 9 he went אֵרֶבֶב אֵרֶבֶב

**אַרְמִיתָא**, **אַרְ** f. (רם) 1) *raising, rising*. Targ. Is. XIX, 16; a. e.—2) *waving, heave-offering*. Targ. O. Ex.





ארנסט, v. preced.

ארנסט Yalk. Gen. 47 ארנסט קטון, read ארנסט קטון.

ארנסט, v. ארנסט.

ארנסט ch.=next w. B. Bath. 8<sup>a</sup>; a. fr.—Trnsf. א' bag, i. e. *membrane of the brains*. Ber. 19<sup>a</sup>.—Pl. ארנסט. B. Mets. 84<sup>b</sup>. Keth. 67<sup>a</sup>.

ארנסט f. (אנס, ר inserted for Dagesh) *merchant's bag suspended from the neck*, emp. ארנסט; in gen. *money-bag, purse*. Y. Kidd. I, 61<sup>a</sup> bot. Lev. R. s. 14; a. fr. [Ib. ארנסט של כסף, read ארנסט של כסף.]

ארנסט, v. ארנסט.

ארנסט Y. Meg. I, 71<sup>d</sup> bot., v. ארנסט.

ארנסט m. (רס; v. רס; as to modification of meaning emp. Lat. *virus*) prop. *drop, fluid*, esp. *poison*. Y. Ter. III, beg. 42<sup>a</sup> the serpent ב' א' threw a drop (of poison) into it. Sabb. 62<sup>b</sup> (play on *t'akkasnah*, Is. III, 16) כארנסט בכעס (read כארנסט בכעס; v. Var. Rabb. D. S. a. l. note) like the serpent's poison; a. fr.—Y. Maaar. V, end, 52<sup>a</sup> an onion שארנסט לו ארנסט (read ארנסט) which has no penetrating moisture.—Pl. ארנסט, ארנסט. Y. Ter. VIII, 45<sup>ed</sup>. Emp. ריס.

ארנסט ch. same. Targ. Y. Deut. I, 31; Gen. III, 14, some ed. ארנסט; a. fr.—Pl. ארנסט. Targ. Y. Deut. XXXII, 24 (ed. Vien. ארנסט).

ארנסט (b. h. ארש Pi.; v. אר, v. אר) *to bind, join; to betroth*. Part. pass. ארנסט, f. ארנסט *betrothed, engaged*. Keth. 13<sup>b</sup> ארנסט וארנסט a betrothed couple. Y. Hag. II, 77<sup>d</sup> ארנסט my betrothed, i. e. my beloved citizen.

Pi. ארנסט 1) *to betroth to one's self, engage in marriage*. Y. Bets. V, 63<sup>a</sup> bot. ל' ארנסט. Ib. לארנסט ארנסט he betroth he may; a. fr.—Yeb. VI, 4 ארנסט he betrothed a widow. Keth. I, 6 ארנסט; a. fr. [As to the legal status of betrothal, v. ארנסט.]—2) *to give away in betrothal* (of the bride's father). Ib. IV, 2.—Part. pass. ארנסט. Snh. VII, 9; a. fr.—Ex. R. s. 33 (play on *morashah*, Deut. XXXIII, 4).—

Hithpa. a. Nithpa. ארנסט, ארנסט *to be betrothed* (only of the woman). Keth. III, 3; a. e.—Yeb. IV, 10 ארנסט those who have been married before, may get betrothed (before the expiration of three months after separation from their husbands by death or divorce), and those who have been betrothed (and not yet married), may get married (during the above term).

ארנסט, Pa. ארנסט, fut. ירנסט, ch. same. Targ. O. Deut. XXVIII, 30; a. fr.—א' ארנסט (א' ארנסט) *betrothed woman*. Targ. Y. Lev. XX, 10. Targ. Ex. XXII, 15 (16).—\*Cant. R. to IV, 12 ארנסט or ארנסט (Chald. suffix) his betrothed. —[Lev. R. s. 34 דא' ארנסט, read דא' ארנסט, v. ארנסט, or דא' ארנסט, v. ארנסט.]

Ithpe. ארנסט, contr. ארנסט (emp. ארנסט Ithpe.) *to be betrothed*. ארנסט ב' ארנסט *marriageable*. Gitt. 43<sup>a</sup>; a. fr.

ארנסט, v. ארנסט.

\*ארנסט Koh. R. to I, 7, end, perh. a. corrupt. of ארנסט m. (ἐριόσυλον) *cotton*. [The entire sentence, however, seems to be misplaced, and a repetition of a preceding one.]

ארנסט pr. n. m. *Ursicinus*, a Roman general delegated against Judea by Gallus who, as Constantine's nephew and associate emperor, resided at Antiochia. Y. Yeb. XVI, beg. 15<sup>c</sup>; Y. Sot. IV, 23<sup>c</sup> bot. א' U. the king (royal governor). Y. Shebi. IV, 35<sup>a</sup> לא'.... ארנסט (insert ארנסט) the sages allowed to have bread baked on the Sabbath for (the army of) U. because his intercession might be needed. [Diff. explan. of latter sentence, v. Frankel *Mbo*, p. 56<sup>a</sup>.] Y. Ber. V, 9<sup>a</sup>. Y. Meg. III, 74<sup>a</sup> top א' ארנסט U. burnt the scrolls of the Law of the congregation of Zennabris.

ארנסט (רע, v. רע) *to strike against*. Nif. ארנסט *to come in contact with* (emp. ארנסט, *to happen, befall* (gen. of evil occurrences). Ber. IV, 2 ארנסט (Bab. ed. 28<sup>b</sup> שלא ארנסט דבר) that no (religious) offence may happen through me (by an erroneous decision &c.). Yoma I, 1 ארנסט לו שום ארנסט lest something may occur to him to unfit him for services. Esth. R. to II, 7 ארנסט כל ישראל (א' ארנסט) will happen to Israel; a. fr.

Pi. ארנסט, ארנסט *to strike, befall*; (neut. v.) *to occur*. Y. Kidd. I, 58<sup>d</sup> top ארנסט no ולא א' accident (illegal act) occurred. Gen. R. s. 84 ארנסט לו א' whatever befell the one, befell also the other; a. fr.—M. Kat. II, 1 ארנסט (Ms. M. ארנסט) mourning in the family befell him; a. e.—Y. Shek. V, 48<sup>d</sup> bot. ארנסט ארנסט; Y. Dem. I, 22<sup>a</sup> ארנסט.... (read ארנסט) so and so it happened to him. Part. Pu. ארנסט q. v.

Hithpa. ארנסט *to be added to, to join*. Y. Sot. I, 17<sup>a</sup> ארנסט אחד אחד one (sin) is added to the other, until the account is full; Num. R. s. 9.

ארנסט I ch. (in Targ. Y.; in O. usu. ארנסט q. v.) same; *to join, meet, find; to attack, visit*. Targ. Y. Gen. XIX, 19 ארנסט may befall me Targ. Y. Deut. XXXII, 10 (h. text ארנסט). Targ. Y. Ex. V, 3 (h. פגש; ed. Vien. ארנסט read ארנסט). Targ. Y. Lev. V, 7 ארנסט ידיו he will not be able, cannot afford (h. text ארנסט, emp. ארנסט ידיו); a. fr. [Targ. Y. II, Ex. XV, 9 ארנסט ויגד, ויגד, ויגד read ארנסט and I shall meet them.]

Ithpe. ארנסט, Ithpe. contr. ארנסט or Pa. ארנסט *to be met; to meet*. Targ. Y. I, Num. XXIII, 15 ארנסט (h. text ארנסט). M. Kat. 18<sup>a</sup>, a. e. ארנסט ביה מילתא an accident befell him (death in the family).—Lev. R. s. 37 ארנסט it so happened. Koh. R. to XI, 1 ארנסט it happened to be the season when the Israelites travelled to Jerusalem. Y. Dem. I, 22<sup>a</sup> ארנסט, v. preced. Targ. Esth. VIII, 8 ארנסט=ארנסט; Targ. Y. Gen. XLIV, 34 ארנסט (corr. acc.). *to be shaken, weakened*, v. רע.

Af. ארנסט=Pe. Targ. Ruth II, 3; a. e.—Targ. Ps. LXXXV, 11 ארנסט (some ed. ארנסט Pe.) meet each other.

\*ארנסט II (רע, v. רע, emp. ארנסט, Hif. ארנסט, emp. ארנסט a. ארנסט) *to proclaim a festival*. 3ifré Num. 147 ארנסט



מַרְקִיָּא, read מַרְקִיָּא pr. n. m. *Marcius*, the surname of Maximianus, the associate emperor of Diocle-

tian. Y. Ab. Zar. I, 39<sup>d</sup> top אַנא דיקל' ו' I, Diocletian the king, have instituted the annual fair of Tyre in honor of the genius of my brother Heraclius (Heracles).

**אַרְקָטָא**, v. אַלְקָטָא.

**אַרְקָתָא** I f. (רַקָּה) *beaten, wrought metal*, opp. אַרְקָטָא q. v. Sabb. 59<sup>b</sup> Ar. (ed. אַרְקָתָא, Var. רַקָּתָא, v. Rabb. D. S. a. l. note).

**אַרְקָתָא** II f. *shoe-thong*, v. עַרְקָא, עַרְקָתָא. Yeb. 102<sup>a</sup>, v. אַפְקָתָא.

\***אַרְקָתָא** III f. (cmp. preced.) name of a parasite worm in the bowels, perh. *fluke-worm*. Sabb. 109<sup>b</sup> ed. (Ms. M. אַרְקָתָא pl., Ms. O. אַרְקָתָא, Ar. (עַר). Cmp. עַלְקָא. [Mus.=h. אַרְקָתָא *jaundice*; cmp. אַרְקָתָא.]

**אַרְרָא** (b. h.; √ אַר, sec. r. of אַר, cmp. חָרַר, *to break through, to make holes, meshes* &c.; v. אַרַב, אַרַג, אַרַח, אַרַז, אַרַח, אַרַך, &c.) 1) *to dig, stab*; v. אַרְרָן. —2) *to point out for execration, [or to set outside]*; (cmp. חָרַם a. נָקַב, a. also בָּרַך); *to curse*.—Part. pass. אַרְרָה, f. אַרְרָה, pl. אַרְרָהִים &c. Shebu 36<sup>a</sup>; a. fr.—\*Y. Sot. II, 18<sup>a</sup> top מַרְאָה בִּים חָל אַרְרָה (read אַרְרָה) you might infer from the word *mē* (Num. V, 18) that it must have the color of water, therefore the root *arar* is used in connection therewith (i. e. water in which the curse written with ink has been washed off and is recognizable in the mixture); אַרְרָה וְכ' (read אַרְרָה) from *arar* again you might infer that the drink must have the color of ink, therefore we read *mē*, which means the color of water and the color of ink (a colored thin fluid); cmp. Bab. Sot. 16<sup>b</sup> (where the same argument is used with reference to blood).—Part. pass. f. אַרְרָה cacophem. for *idol*. Ab. Zar. 51<sup>a</sup> מַרְבֵּינָא לֹא זֶה מִיבֵרֵנָא (לֹא זֶה) so much the more for that cursed (*idol*). Ms. M. (ed. זֶה) (לֹא זֶה) so much the more for that cursed (*idol*).

*Pi.* אַרְרָה *to curse*. Gen. R. s. 36, end מַרְאָה. Cant. R. to IV, 11 אַרְרָה וְכ' which Joshua had cursed. Pesik. R. s. 26 אַרְרָה; a. fr.

*Nif.* a. *Nithpa.* אַרְרָה *to be cursed*. Num. R. s. 14 אַרְרָה וְכ' they were not cursed before seventy verses were completed (Gen. I, 1 to III, 14; Esth. III, 1 to VII, 10). Y. Sot. IX, 24<sup>b</sup> bot.; Tosef. ib. XV, 2 אַרְרָה.

**אַרְרָא** ch. same. Targ. II Kings IX, 34 אַרְרָה the cursed. —אַרְרָה m. pl. *Arurs*, the Bible chapters containing the word *arur* (Lev. XXVI, 14—46; Deut. XXVIII, 15—69); [Hebr. רִשְׁמוֹת אוֹרְרוֹת]. Y. Meg. III, 74<sup>b</sup> bot.—Meg. 31<sup>b</sup> בִּיאָה... קָא רֵא אַרְרָה in an undertone. Koh. R. to VIII, 3.

**אַרְרָן** m. (v. אַרְרָה) *dagger*. Snh. 30<sup>b</sup>; 41<sup>a</sup> אַרְרָן Ar. (ed. a. Ms. אַרְרָה). [Oth. opin. *club*. Var. אַרְרָן.]

\***אַרְשָׁא** (b. h.; Ps. XXI, 3; √ אַר, cmp. אַרַם a. אַרַשׁ) *to weave, arrange, trans. to plan*. Gen. R. s. 9 קֹרֵם בְּפִי אַרְשָׁא וְכ' before yet my tongue prepares a word. [In later liturgic poetry אַרְשָׁא is used in the sense of *meditation, devotion*.]

**אַרְתוֹסִיָּה** pr. n. pl. (Ὀρθωσία; I Macc. XV, 37) *Orthosia*, a Phœnician seaport, South of the river Eleu-

theros. Gen. R. s. 37 (translat. of *has-sini* Gen. X. 17; Targ. O. ib. אַרְתוֹסִיָּה, Y. I אַרְתוֹסִיָּה, II אַרְתוֹסִיָּה).

**אַרְתוֹקוֹפִיּוֹן**, read אַרְתוֹקוֹפִיּוֹן m. (ἀρτοκόπιον) *bakery*, v. אַרְשָׁפָא.

**אַרְתוֹפָא**, **אַרְתוֹפָא** m. (רֶחֶךְ) *chariot, vehicle*. Targ. II Chr. X, 18; a. e.—*Pl.* אַרְתוֹפָא, אַרְתוֹפָא. Targ. Y. I, Ex. XV, 4 (Y. II רֶחֶכְ).

**אַשָּׁא** c. (b. h.; אַשׁ 1) 1) *fire*. Sabb. 11<sup>a</sup>; a. e. לַעֲשֶׂה אֶשׁ as destructive as fire to the flax. Sot. 48<sup>b</sup> כַּף בְּנִעוּרָה אֶשׁ like fire among flax, i. e. inflaming the senses. Gen. R. s. 39 אֶשׁ מִבּוֹל שֶׁל אֶשׁ (מִבּוֹל) destruction by fire.—Num. R. s. 2 end אֶשׁ מִחוּצָה לְאֶשׁ הַדְּרוֹשִׁית a fire from outside of the sanctuary; a. fr. —*Pl.* אַשָּׁה. Yoma 21<sup>b</sup>; a. fr.—2) *fever*. אֶשׁ שֶׁל עֲצָמוֹת. Gitt. 70<sup>a</sup>.

**אַשָּׁא**, **אַשָּׁה**, **אַשָּׁה**, **אַשָּׁה** f. ch. same. 1) *fire*. Targ. Gen. XV, 17; a. fr.—B. Mets. 85<sup>b</sup> בְּעוֹרֵן אֶשׁ torches. Men. 53<sup>a</sup> וְכ' אֶשׁ אֶשׁ may fire consume him. —2) *fever*. Targ. Y. Gen. XXI, 15.—Yoma 20<sup>a</sup> וְכ' אֶשׁ הַפֶּגֶז a *tertian*; the fever in winter time. Sabb. 66<sup>b</sup> sq. אֶשׁ תִּרְיָה a *quotidian*. Yeb. 71<sup>b</sup> אֶשׁ דִּנְיָה fever fed its vital energies. Snh. 108<sup>b</sup>.

**אַשָּׁא**, v. אַשָּׁה.

**אַשָּׁה** old, v. אַשָּׁה.

\***אַשָּׁב** **אַשָּׁב**. Part. Ithp. *respected*, v. אַשָּׁב Ithpa.

**אַשְׁבוּרָן**, **אַשְׁבוּרָן** m. (מְקוֹה; cmp. שְׁבוּרָן) *collection of water, pond; cavity for reception of water*, opp. מְדִירָן slope. Pes. 42<sup>a</sup> אֶשְׁבוּרָן place where water poured out would remain stagnant. Ab. Zar. 72<sup>a</sup>; Ohol. III, 3, opp. קְטֹפֶר. Toh. VIII, 9; a. e.

**אַשְׁבוּרָא**, read אַשְׁבוּרָא.

**אַשְׁבָּרָה**, **אַשְׁבָּרָה** f. (שָׁבַר) *current phraseology* (v. אַשְׁבָּרָה part. pass. of אַשְׁבָּרָה—שָׁבַר) *current phrase* not meant exactly (arising from one's being accustomed to use a certain word in association with others). Y. Meg. II, 73<sup>b</sup> bot.; Y. Ber. II, 4<sup>d</sup>.

**אַשְׁדָּא**, **אַשְׁדָּא**, **אַשְׁדָּא** (√ אַשְׁדָּא, v. שָׁדָּא; v. H. Diet. s. v. אַשְׁדָּא) *to pour out, to shed (blood), to deposit (ashes)*. Targ. Lev. XVII, 4; a. fr.—Sabb. 156<sup>a</sup> אַשְׁדָּא a shedder of blood.—Part. pass. אַשְׁדָּא *shed, spill*. Targ. Mic. I, 4; III, 10; a. e.

**אַשְׁדָּוָה**, v. אַשְׁדָּוָה.

**אַשְׁדָּוָה** f. pl. (יָדוּת=h. שְׁדָּא) *lateral supports, arms*. Targ. I Kings X, 19.

**אַשָּׁה** f. (b. h.; v. אִשָּׁה, אִשָּׁה, const. אִשָּׁה, *woman, wife*. Pes. VIII, 1. Ab. Zar. 25<sup>b</sup> עֲלֵיהָ אִשָּׁה a woman carries her weapon with her, is protected against murder by gentiles (who would rather assault her innocence). Ib. אִשָּׁה מְשֻׁמֶּרֶת a woman of high rank (influential). Ib. אִשָּׁה מְשֻׁמֶּרֶת.



wife's presence guards him from wrong-doing, a fr.—  
Pl. אָשָׁח (אָשָׁח) q. v.

**אָשָׁח** burnt-offering, v. אָשָׁח.

**אָשָׁח** (אָשָׁח, אָשָׁח) f. (אָשָׁח, אָשָׁח) *sheep, red dye, esp. stuff or wool which the wool is put, spun.* Kel. XXI, 1 the wool which is on the distaff אָשָׁח Ar. (ed. אָשָׁח) on the spindle. Tosef. Kel. B. Bath. I, 6 אָשָׁח נָשָׂא זָכָה ed. Zuck (Var. אָשָׁח, clas. err.)

**אָשָׁח**, v. אָשָׁח.

**אָשָׁח** m. pl. (Hyr. *ashafa* P. Sm. 406, אָשָׁח) *protr. the bending, a genus of weak (female) cedar, distinct from male cedar.* Sabb. 157<sup>a</sup> (Ma M. אָשָׁח). [Opin. in Ar. expresses.]

**אָשָׁח**, v. אָשָׁח.

**אָשָׁח** essence, v. אָשָׁח.

**אָשָׁח**, v. אָשָׁח.

**אָשָׁח** m. (b. h. אָשָׁח; v. אָשָׁח, אָשָׁח) *dense vapor, steam; vapor-room in the bath (sudation).* Y. Ned. IV, 38<sup>a</sup> top he who bathes in the small caldarium (y. Sm. Ant. v. Bathes) אָשָׁח נִשְׁכָּח takes away vapor (and does not benefit his fellow-bather by his presence). Y. Shab. VIII, 38<sup>a</sup> top אָשָׁח לֵי אֶעֱלֶה take it up for me to the vapor-room. Gen. R. a. 83.

**אָשָׁח**, interj. with אָשָׁח (אָשָׁח) *go on, make haste, quick!* Git. 84<sup>a</sup> אָשָׁח לֵי אֶעֱלֶה אָשָׁח make haste, give her the letter of divorce; quick! Sabb. 119<sup>a</sup> אָשָׁח אָשָׁח אָשָׁח run, ye pious ones.

**אָשָׁח** pr. n. (b. h.) *Ashur, Assyria, Assyrian nation.* Gen. R. a. 87; a. fr.—Yoma 10<sup>a</sup>; Keth. 10<sup>b</sup> אָשָׁח אָשָׁח Ashur means (the later) Seleucia (ad Tigris). Shb. 106<sup>a</sup> (referring to the Parthian kingdom). [Yalk. Ezek. 376, v. אָשָׁח 3.]

**אָשָׁח** m., אָשָׁח f. *Assyrian, esp. the modern form of Hebrew type (square), supposed to have been brought along by the returning Babylonian captives, and made to supersede the older Hebrew (Syriac or Samaritan, אָשָׁח) characters.* Y. Meg. I, 71<sup>b</sup> אָשָׁח לֵי אֶעֱלֶה the Assyrian (trans-Euphratic, Chaldaic) language had a (developed) type of writing, but no tongue (cultivated grammar) &c. [See the whole discussion, *ibid.*] Cmp. Shb. 21<sup>b</sup>. Meg. 8<sup>b</sup>. Esth. R. to I, 22; a. e.—Meg. I, 8; Y. Sot. VII, beg. 21<sup>b</sup> אָשָׁח the Hebrew language in its modern type.

**אָשָׁח** Ar., אָשָׁח ed. f. (b. h. אָשָׁח Ps. LVIII, 9; אָשָׁח or אָשָׁח, v. אָשָׁח) [*groping*, cmp. אָשָׁח, אָשָׁח] *mole.* Gen. R. s. 51 (alluding to *asheth* Ps. I. c.) אָשָׁח לֵי אֶעֱלֶה like that mole which sees not the light. Kel. XXI, 3 אָשָׁח אָשָׁח the bow for shooting moles (v. Maim. a. I.). M. Kat. I, 4; cmp. *ib.* 6<sup>b</sup>.—Y. *ib.* 80<sup>a</sup>, explained אָשָׁח.

**אָשָׁח** ch. same. Targ. O. Lev. XI, 30. Targ. Ps. LVIII, 9.

**אָשָׁח**, *asseth*, פָּשָׁח f. pl. (אָשָׁח) 1) *moles, small holes.* Targ. Is. XXV, 11 אָשָׁח אָשָׁח אָשָׁח אָשָׁח

**אָשָׁח** m. (אָשָׁח, cmp. אָשָׁח אָשָׁח) *winnowing.* Targ. Y. I, Gen. XXXV, 18 there was yet אָשָׁח אָשָׁח אָשָׁח (comment to Targ. Y. a. I. reads אָשָׁח) much winnowing of the produce of the land An. (b. test פָּשָׁח, cmp. Gen. R. a. 81, a. Poth. R. a. 8, explaining Gen. I. c.). [Targ. Y. II אָשָׁח אָשָׁח, Targ. Y. Gen. XLVIII, 7 אָשָׁח אָשָׁח]

**אָשָׁח** pr. n. m. (b. h.) *Ashbur.* Sot. 12<sup>a</sup> (I Chr. IV, 6)

**אָשָׁח**, v. אָשָׁח.

**אָשָׁח** pr. n. m. *Ashak.* 1) R. A. has been president of the academy of Bura (beginning of the fifth century), generally accepted as the redactor of the Gemara (v. אָשָׁח). GHI. 10<sup>a</sup>. R. Meta. 16<sup>a</sup>, a. fr.—2) Other Amoraim by that name. Sabb. 75<sup>b</sup>, a. fr. [Y. Ber. I, 8<sup>a</sup> top אָשָׁח.]

**אָשָׁח**, **אָשָׁח**, **אָשָׁח** pr. n. m. *Ashgan,* name of several Amoraim. Y. Ter. I 17<sup>a</sup>. Ber. 16<sup>a</sup>.—Y. Ab. Zar. III, beg. 42<sup>a</sup> A. Nagra (the carpenter)—Y. Yeb. XI, 17<sup>a</sup> hot. Y. Meg. I, 71<sup>a</sup> bot.—V. אָשָׁח.

**אָשָׁח** a word made up as a disguise of אָשָׁח, *with* (cmp. אָשָׁח—אָשָׁח) Ned. 10<sup>a</sup>, cmp. אָשָׁח.

**אָשָׁח**, v. אָשָׁח.

**אָשָׁח** f. pl. Shb. 105<sup>a</sup> Ar., v. אָשָׁח.

**אָשָׁח**, **אָשָׁח** (b. h.) pr. n. m. *Asham,* one of the *Hamathians*. Y. Ab. Zar. III, 47<sup>a</sup> top ref. to H. Kinge XVII, 30) אָשָׁח A. is represented as a lamb, as you read *el hāasham* (Lev. V, 16); Shb. 63<sup>b</sup> called 'bold buck' (goat).

**אָשָׁח**, v. אָשָׁח.

**אָשָׁח**, Shb. 94<sup>b</sup>, אָשָׁח v. אָשָׁח.

**אָשָׁח**, pl. אָשָׁח, v. אָשָׁח.

**אָשָׁח**, **אָשָׁח** f. (b. h.) *Asherah, tree (gourd) devoted to idolatry* (v. Mov. Phos. p. 147, Sm. H. H. 100<sup>a</sup> v. d. Ab. Zar. III, 4; T. Sot. 11<sup>a</sup> אָשָׁח אָשָׁח an Asherah to which the Mosaic law refers (remnant of anti-Mosaic idolatry). Pes. 27<sup>a</sup>; a. fr. H. אָשָׁח אָשָׁח Ab. Zar. III, 7; a. fr.—אָשָׁח Pirke d'R. El. ch. XXVI.

**אָשָׁח**, **אָשָׁח** ch. same. Targ. O. Deut. XVI, 21; a. fr.—P. אָשָׁח אָשָׁח אָשָׁח אָשָׁח Targ. II Kings XXIII, 14; XVII, 10. Targ. Is. XVII, 8; a. e.

**אָשָׁח** m. (cmp. next w.) *stopper.* Sabb. 147<sup>a</sup> אָשָׁח אָשָׁח Ma. M. a. Ar. (ed. אָשָׁח) you must not squeeze a cotton stopper into the mouth of a jug on the Sabbath. B. Bath. 144<sup>a</sup> אָשָׁח אָשָׁח ed. (Ma. M. אָשָׁח, Ma. H. אָשָׁח) a jug of oil. [Pes. 36<sup>a</sup> אָשָׁח (q. v.), according to Samuel, identic with our w.—אָשָׁח.]

**אֶשֶׁחָ** f. (b. h., אשח) *anything made compact and substantial by pressing*, whence 1) *cake, pan-cake* (in Bible *pressed raisin-cake*). Pes. 36<sup>b</sup> excluding from 'bread of misery', 'א' pudding and pan-cake. [Talmudic etymology, *ibid.*, 'one sixth of an epha of flour made into a cake'.] Y. ib. II, 29<sup>b</sup> bot.—Bab. ib. l. c. Samuel says 'א' גרבא א' *ashishah* (II Sam. VI, 19) means a jug of wine (v. *preced.*).—Pl. אֶשְׁחָה (b. h.). Hull. 124<sup>b</sup> סמכונא א' א' to me to-day the Bibl. words apply, 'Support me with cakes' (Cant. II, 5); Bets. 21<sup>a</sup>.—2) pl. אֶשְׁשִׁים, אֶשְׁשִׁים *cakes made of boiled lentils impregnated with honey*. Ned. VI, 10; cmp. Y. ib. 40<sup>a</sup> bot.

**אֶשְׁשִׁין** ch. pl. as *preced.* 1). Targ. Y. Ex. XVI, 31 (h. צִפְרִית).

**אֶשְׁשִׁין**, אֶשְׁשִׁים, v. אֶשְׁשִׁהָ (2).

**אֶשֶׁת** or אֶשֶׁת, pl. אֶשֶׁת, v. אֶשֶׁת.

**אֶשֶׁת**, v. אֶשֶׁת.

**אֶשֶׁת** or **אֶשֶׁת**, אֶשֶׁת f. (=h. אֶשֶׁת Jer. L, 15, K'thib *אשית*; שר, cmp. שר) [*meshes, layers*, v. אֶשֶׁת a. אֶשֶׁת] *frame-wall*. B. Bath. 7<sup>a</sup>. Ib. 59<sup>a</sup> חרצא א' אֶשֶׁת *my framework will be shaken* (by the hammering). Ber. 56<sup>a</sup> א' דנפלא (read דנפלא; Ms. M. בריתא) *that my wall fell in*.—Pl. אֶשְׁתָּה, אֶשְׁתָּה, also אֶשְׁתָּה, אֶשְׁתָּה. Targ. Ps. XI, 3 (h. text שחור); a. fr.—Ber. 28<sup>a</sup> א' אֶשְׁתָּה the walls of his house. B. Kam. 20<sup>b</sup>.—[Not to be confounded with אֶשֶׁת *foundation*.] V. אֶשְׁתָּה, אֶשְׁתָּה.

**אֶשֶׁת**—אֶשֶׁת *six*.—Pl. אֶשְׁתִּין *sixty*. Y. Taan. IV, 68<sup>d</sup> bot. אֶשְׁתִּין sixteen. Y. Sot. V, 20<sup>b</sup> bot. אֶשֶׁת *corr. acc.*

**אֶשֶׁת** m. (b. h.; denom. of אֶשֶׁת) *testicle*. Pl. אֶשְׁתִּים. Bekh. VII, 5 (44<sup>b</sup>). Tosaf. ib. V, 4.—Denom. אֶשְׁתִּין *one having large testicles*. Bekh. l. c. (Gem. ed. באושבן, v. שניב).

**אֶשְׁכָּה** I f. (שכב) *lying down, death*. Keth. 103<sup>b</sup>.

**אֶשְׁכָּה** II f. (*preced.*) *butcher's shop*. כניא דא' *butcher's dissecting knife* [Tosaf. *slaughtering knife*]. B. Mets. 116<sup>a</sup>; Sabb. 123<sup>b</sup>.

**אֶשְׁכָּל**, אֶשְׁכָּל m. (b. h. cmp. סגל) *bunch, cluster* (of grapes). Y. Naz. II, beg. 51<sup>d</sup> ו' תורה קראת לא' ו' the Bible calls the (berry in the) cluster *must* (*tirosch*, ref. to Is. LXV, 8) while people (at present) call the dried berry *must* (i. e. in common parlance abstinence from 'berry' means from grape-juice, must &c.).—Mid. III, 8 אֶשְׁכָּל (of birds). Tosaf. Zab. V, 9; Bets. 7<sup>a</sup>.—Mid. III, 8 אֶשְׁכָּל a gold imitation of a cluster of grapes.—2) Trnsf. a *distinguished scholar* (opp. אֶשְׁכָּל *leaves=the ignorant*); v. *infra*. Cant. B. to I, 14, a. e. (play on the word) אֶשְׁכָּל a man in whom all is contained, i. e. universality of knowledge.—Pl. אֶשְׁכָּל, אֶשְׁכָּל. Hull. 92<sup>a</sup> שבה ו' the grapes thereon (on the nation), that means the

scholars; cmp. Lev. R. s. 36.—Esp. *the scholars of the early Maccabean period*. Sot. IX, 9 (47<sup>a</sup>); Tem. 15<sup>b</sup>. Y. Sot. IX, 24<sup>a</sup> top, v. זוגות; Tosaf. B. Kam. VIII, 13 אישכולא. Ch. אֶשְׁכָּל.

**אֶשְׁכָּר**, v. אֶשְׁכָּר.

**אֶשְׁכָּל**, v. אֶשְׁכָּל.

**אֶשְׁכָּה** Ar. (אֶשְׁכָּה ed., m. (v. אֶשְׁכָּה) [the saddler,] a *genus of edible locusts*. Hull. 65<sup>b</sup> לחברא א' to imply the *ashkaf* (among the כלכל).

**אֶשְׁכָּה**, Keth. 77<sup>b</sup> דא' גריר Ar. ed., read אֶשְׁכָּה as in Ar. ed. Koh. s. v. גריר, v. note *ibid.*

**אֶשְׁכָּה** m. (prob. a denom. of עֶר) a *wagon, wagon-load*; [b. h. אֶשְׁכָּה *gift, tribute*; cmp. Is. XVI, 1]. Pl. אֶשְׁכָּה. Targ. Is. V, 10 (h. text צמד). Targ. II Esth. I, 3 וּמִרְגָּלִין א' (read דמ' loads (gifts) of &c. (after Ps. LXXII, 10).

**אֶשְׁכָּה** m. (v. P. Sm. 408) *box-tree or ebony tree* [prob. a denom. of אֶשְׁכָּה=חשך, cmp. אֶשְׁכָּה. Neg. II, 1 ו' לא שחורים כא' like the *eshk'roa*, neither black nor white but of an intermediate color. B. Bath. 89<sup>b</sup> אש' ed. (corr. acc., v. Rabb. D. S. a. l. note 30). Yoma III, 9 (8) א' גורלות של א' ballot tablets of box-wood (cmp. Sm. Ant. s. v. Buxum); expl. Y. ib. 41<sup>a</sup> top פוקס=פוקסין (פוקסין).

**אֶשְׁכָּה** ch. same. Pl. אֶשְׁכָּה, אֶשְׁכָּה. Targ. Is. XLI, 19 (h. text אשור); LX, 13. Targ. Ezek. XXVII, 6 (h. text אשור).

**אֶשְׁכָּה** f. (prob. fr. its color, v. *preced.*) *mole* (v). Hull. 68<sup>a</sup> Ar. Var. s. v. קרפרא; v. באר.

**אֶשֶׁל** m. (b. h.; אשל *to be firmly rooted*, אש, v. אש; v. Ges. H. Dict. s. v.) 1) *tamarisk*, symbol of strength and eminence.—Pl. אֶשְׁלִים, const. אֶשְׁלִי. Y. B. Mets. I, end, 8<sup>a</sup> א' דיינן ו' the eminent (old) among the Babylonian scholars are but like the pigeons (the young) among the Palestinian; cmp. Y. Ned. VI, 40<sup>a</sup> bot.—2) *plantation, pleasure-garden, tent*. Sot. 10<sup>a</sup>; Gen. R. s. 54 end (ref. to Gen. XXI, 33, v. Targ. a. l.).—\*3) pr. n. *Eshel*, a river in Assyria. Snh. 92<sup>b</sup>. Yalk. Ezek. 376 (אשור).

**אֶשֶׁל**, אֶשֶׁל ch. as *preced.* 1). Targ. I Sam. XXII, 6.—Pl. אֶשְׁלִי, אֶשְׁלִי a *great men* (v. *preced.*). Ab. Zar. 7<sup>b</sup> ר' ח' תליא בא' it hangs on high tamarisks, i. e. originates from great men. Bets. 27<sup>a</sup>; B. Bath. 31<sup>b</sup>.

**אֶשֶׁל** m. (אשל *to draw up*) *rope, tow; net*. Targ. Job XVIII, 10; a. e. Gitt. 69<sup>a</sup> א' רפריא חזיקא א' a rope of an old litter. Keth. 85<sup>a</sup> א' ממחא לה בא' he pulled it with a rope. B. Kam. 116<sup>b</sup> א' חד א' one rope's length away from the shore.—Pl. אֶשְׁלִי, אֶשְׁלִי. Targ. Job XXXVIII, 31. Targ. Y. Gen. X, 26; a. e. [Targ. I Chr. I, 20 אֶשְׁלִי].—B. Kam. l. c.—Succ. 16<sup>a</sup> א' משרא א' to twist ropes for a couch. B. Mets. 107<sup>b</sup>; v. אֶשֶׁל.—Bekh. 8<sup>b</sup> א' אֶשֶׁל bring ye ropes and measure. Keth. 67<sup>a</sup>, v. קמהניא.



**זָמַח** m. (זמח) a kind of oil, or mineral used as a soap, Midd. IX, 6; Sabb. IX, 5; Mish. 49<sup>a</sup> 70<sup>a</sup> 77<sup>a</sup> 78<sup>a</sup>.  
Ms. M. a. oth. (ed. זמח).

**שֶׁשֶׁת הַיָּמִים** (Ar. **Ṣaṣṭha**) is the name of the Sabbath. It is found in the holes in which pearls are, and is composed out with an iron nail. (See **Ar. Mo. M. ḥ. 100b**, ed. **100b**, v. **100b**.)

三、

אשר

XXV, 7; XXVIII, 17; a. e.—8) indication. Targ. Y. Lev. VIII, 25. Ib. 33; 34; a. e. Comp. 1007.

**עָשָׂה** (b. h.; עָשָׂה) 1) *to be waste* (comp. *עָשָׂה* VI. 6; *עָשָׂה* XIV. 1). Sub. 97° *עָשָׂה* (in parall. passages *עָשָׂה*); *עָשָׂה* 132).—2) *to neglect, be guilty*.—Diction.:

**אָשָׁם** m. (b. h.) *guilt; guilt-offering, asham*, a special kind of offering.—**אָשָׁם** אָ (Lev. V, 18) an *asham* to be offered when you are in doubt as to the commission of a sinful act. Kerith. III, 1; a. fr.; (ib. 17<sup>b</sup> differ. opinion as to the nature of the doubt). Ib. VI, 3 **אָשָׁם** **אָשָׁם** the *asham* offered by the over-scrupulous because they may have transgressed.—**אָשָׁם** אָ the *asham* for the undoubted commission of certain offenses, which are: a) **אָשָׁם** אָ for illegal appropriation of private property (after pecuniary reparation; Lev. V, 25); b) **אָשָׁם** אָ for misappropriation of sacred property (Lev. V, 16); c) **אָשָׁם** אָ for carnal connection with a slave betrothed to another man (Lev. XIX, 21);—d) **אָשָׁם** אָ the offering of a nazirite when interrupting the days of vowed naziritism by levitical impurity (Num. VI, 12).—Deut. R. a. 1, beg. (alluding to **אָשָׁם** Deut. 1, 13) **אָשָׁם** אָ it is so written that you may read *v'ashmam* (and their guilt); if you listen not to them **אָשָׁם** אָ (read **אָשָׁם**) their guilt shall fall upon your heads (you will be answerable for what offenses they may commit); differ. in Sifrē Deut. 13. [Our Bible editions, however, read **אָשָׁם**, *plene*.]—**אָשָׁם** Kerith. VI, 4. Sifrē I. e.; a. fr.

~~XXXX~~ 2. (=h. ~~XXXX~~) *guilt*. Targ. Y. Lev. XXII, 16  
~~XXXX~~

**נָחַם, נָחַם (נָחַם)** m. (h. ~~נָחַם~~ *gub.*  
*gubt-dering*. Targ. O. Lev. V. 15: a. fr—*H. נָחַם*  
Targ. II Chron. XXVIII, 10.

**נָכַח**, **נָחַח** m. (v. **נָחַח** II) *naḥach* (in mind); ignorant, neglected; cmp. **נָחַח** Kidd. 52<sup>a</sup> 8<sup>l</sup> an uncultured, rough old man. Sifra to Par. III, ch. VII **נָחַח** (as noun). Cmp. **נָחַח**.

**NTOUN, NTOUN** pr. n. m. (Pers. Ačhma, Ačh-madač, Kohut Jüd. Angel. p. 72; Rapap. Er. Mill. s. v.)

John's day, chief of dances. Temp. Nov. 1, 12—Fm. 91°  
On, 89°. Nov. 11, a. a.

**PL. 34** *L. p. 34* 1901 *Anglicana*, *gaul.* *pl. 34*, *l.*  
—*Gen. H. 40* 3<sup>rd</sup> *pl.* *olders* in *conspicuous* (comp. *34*)  
which is (in *Chaldian*) *olders* of *class*.—*Pl. 34*, *l.*  
*34*

**WATCH**, *n.* **WACH**. A night-watch, watch, a certain portion (three or four hours) of the day, called a watch (*v. Nien. Ant. a. v. Contra*). *Nes. I.* 1 **W** **W** **W** the end of the first watch of the night, *a. fr.* — **H. H. H. H.** *Y. Nes. I.* 1<sup>st</sup> top **W** **W** the day is divided into four watches, and so in the night, comp. *Nah. ib. P.*

**STEEN** *sp. n.* A change, in the District of Type Y. Detn. II, ST<sup>d</sup> top (corrupt; for ST<sup>d</sup> ST<sup>d</sup> read: ST<sup>d</sup>). Towel. Rhodi. IV, 9 ST<sup>d</sup> ed. Zoch. (Var. ST<sup>d</sup>).

1944

**ἄμυγδα** (*V. E.*, v. *E.*); comp. ἄμυγ, ἄμυ, ἄμυ, ἄμυ to be *swollen* *donor* *drum* *hard*—Part in comp. ἄμυγ, ἄμυγ, ἄμυγ Ar. (ed., Ma. M. ἄμυγ, ἄμυγ). Hall. 156<sup>o</sup>, opp. ἄμυ. In 76<sup>o</sup>. Subb. 155<sup>o</sup> ἄμυγ ἄμυγ ἄμυγ Ar. (Ma. M. ἄμυγ, ed. ἄμυγ) (carb) fruits which are hard.... aftermath which is hard (dry). Comp. ἄμυ.

~~XXXX~~ pr. n. pl. *Asch.* supposed to be near *Typh.*  
Euth. R. to I. 4 (Var. ~~XXXX~~).

מַשְׁכֵּן m. (b. h.; *mas*, v. Fl. to *lary* Talm. [Met. I. 203])  
*enchanter, (astrologer).*—*מַשְׁכֵּן* Talm. N. S. 2 (ref.  
to Dan. II, 2) *מַשְׁכֵּן* *לֵא* *לֵא* the *Andehim*, these  
are those who press (lay stress) upon the planetary  
constellation, *מַשְׁכֵּן* *לֵא* *לֵא* for the root *ashaf* means to  
press (ref. to *שָׁחַף*, Amos VIII, 4).

च. same. Dan. 11, 10.—*Pl. very rare*. Ib.  
11, 37; V, 11; IV, 4.

\***שְׂמֵחַ** m. (שָׂח, שָׂח) dressed skin. Keth. 77<sup>b</sup>  
שָׂח שְׂמֵחַ the shavings of a hide when it is smoothed.  
[Ar. s. v. **شاح** ed. **שָׂח**, ed. Koh. **שָׂח**.]

**ḤEṢON, ḤEṢON** (*Ch. h.* ḤEṢON; *Targ.* ḤEṢON *A. L.* *up*, *ump*; *Lx.* XIII, 2, Ps. XXII, 16) *yale*. *Dunghill*. Y. Keth. I, 25<sup>a</sup> bot. *W.* Hull. 12<sup>a</sup>; a. fr.—חֶסֶן חֶסֶן (b. h. חֶסֶן חֶסֶן *W.* ḤEṢON *W.*) *Hill Gate*, name of a Jerusalem gate. Sabb. 15<sup>a</sup>; a. fr.—פַּי. חֶסֶן Ex. R. s. 10 *W.* חֶסֶן *four* heaps (of dead frogs—b. h. חֶסֶן); a. fr.—Euphem. *Nt* חֶסֶן *using means to prevent conception* applied to both man & woman). Keth. VII, 8. (Ib. 72<sup>a</sup>, see to Boraitha, literally, “to draw water and pour it out on the dunghill”—as a foolish act). Gen. R. s. 55, ref. to Gen. XXXVIII, 7.—(Homiletic interpretation of חֶסֶן *W.* Lam. III, 13, “the sons of those laid low” (conquered); Lam. R. s. 1, Esth. R. s. 1, 1<sup>b</sup>, v. חֶסֶן חֶסֶן.)

Ab. Zar. 20<sup>b</sup>, 27<sup>b</sup>

**אַשְׁפֶּלֶת** f. (=h. מִשְׁפֶּלֶת q. v.) *basket*, as a measure, emp. טַמְוִיָּה. Y. Dem. II, 22<sup>d</sup> top.—Pl. אַשְׁפֶּלֶתָה. Ibid. (ed. אַשְׁפֶּלֶתָה, corr. acc.).

**אֶשְׂפָר** m. (b. h.; שֶׁפֶר, cmp. שֶׁפֶרָה) *a goodly piece* (cmp. רֶשֶׁתָּהּ), *a certain quantity of meat, eshpar*. Pes. 36<sup>b</sup> וְאֶשְׂפָר אֶחָד רֹבֵ' an eshpar is one sixth of a bullock (as if composed of שֶׁשׁ and פֶּר; cmp. אֶסְפָּר).

**אַשְׁפָּרָה** m. (שפר) *the scourer of dresses*. Pl. אֲשְׁפָּרִי.  
Ab. Zar. 20<sup>b</sup> (Ms. M. אַשְׁפָּרִי, ed. אֲשְׁפָּרִי).

**אַשְׁפָּה, אִישְׁפָּה** f. (b. h. אִשָּׁה, v. אִשְׁפָּה) *heap, pile, dunghill*. Pl. אִשְׁפָּהוֹת, אִישֵׁי. Shebi. III, 2.—Sot. 42<sup>b</sup> אִישֵׁי אֶרֶץ שָׁלֹא *piles of slain*.

**אַשְׁקוּקָה (אשקוקה)** *ashkukah*, a fictitious word as a disguise of שְׁבוּעָה, *oath*, *I swear* (cmp. אֶלֶיךָ, אִישׁוּךְ). Ned. 10<sup>b</sup> א' לא אומר כלום if one says *ashkukah*, he has said nothing (his vow is not binding); v. שְׁקוּקָה.

**אַשְׁקֶלֶן** pr. n. pl. (b. h.) *Ashkelon*, a Philistian town. *Y. Shebi.* VI, 36<sup>c</sup>; *Sifré Deut.* 51, v. אֲשֶׁקֶלָא; a. e.—*Deriv.* אֲשֶׁקֶלֶוֹנִי m. *Ashkelonian*. *Y. Peah* I, 15<sup>c</sup> top.—*Pl.* אֲשֶׁקֶלֶוֹנִים . . . . *Kel.* XIII, 7 *Ashk.* levers; a. e.

**אַשְׁקָלָהּ** f. (שקל) *transaction, sale*. B. Bath. 48<sup>b</sup>  
signed as one of the witnesses **אֲמִידָה וְאֵת** both on the  
owner's protest against the forced sale and on the deed  
of sale.

מִן הַשָּׁרֵץ, מִן הַשָּׂרֵץ, מִן הַשָּׂרֵץ m. (v. שָׂרֵץ) open  
place, street. Targ. II Esth. VI, 9; a. e.—Y. Taan. III, 66b  
bot.—Pl. מִן הַשָּׂרֵץ &c. Targ. Esth. IX, 14 מִן הַשָּׂרֵץ אֵל הַמַּלְאָכִים the royal  
markets. Targ. Y. I Deut. XXIX, 16; a. e.

**אֲשֶׁר** (b. h.  $\sqrt{\text{אש}}$ , cmp. next w.; v. Ges. H. Diot. s. v., as to opinions on etymol.) [*being*,] *who, which*. Ber. 11<sup>b</sup> בָּרוּךְ אֲשֶׁר בָּרוּךְ אֲשֶׁר who hast chosen us; a. v. fr. (in prayer formulas).—In Talm. mostly prefix-שׁ.

**אַשֶׁר** (b. h., *אש*, v. *אשש*) *to exist, be strong, happy*;  
v. *ישר*.

*Pi.* אָפּער, אָפּער (b. h.) 1) to *exalt, praise, declare happy*. Pesik. R. s. 45 הַחֲדִיל מֵאֲשֶׁרֶם he commenced by declaring them happy; v. אָפּער.—2) to *substantiate; to verify, attest to*. Num. R. s. 14 לְאֲשֶׁר אַתְּ הָרִין to give strength to the legal decision Y. Gitt. IX, 50<sup>e</sup> bot. אֲשֶׁרֶנּוּחִי (אֲשֶׁרֶנּוּחִי) we have verified it in the presence of &c.—Part. pass. מֵאֲשֶׁר 1) *firm, strong*. Gen. R. s. 15, beg. the box-tree is called מֵאֲשֶׁר because it is מֵא' וּב' the strongest of all (comp. אָשֵׁל). Y. Succ. III, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top וּב' הַחֲדִיל מֵאֲשֶׁר the strongest (expression) of all, is Hallelujah.—2) *substantial, good, rich*. Gen. R. s. 90, end (ref. לְאֲשֶׁר אַתְּ Gen. XLI, 56) הַמֵּאֲשֶׁרֶן שְׂבָחָם the best stores of all. Ib. s. 28.—Snh. 22<sup>a</sup> is called Ashurith שְׂמֵאֲשֶׁרֶת because its characters are substantial (Ar. שְׂמֵאֲשֶׁרֶת); Y. Meg. I, 71<sup>b</sup> bot.; Y. Sot. VII, 21<sup>e</sup> top.

*Hithpa.* תִּתְּאָשֵׁר *to be set up, be erected.* Sifra K'dosh. beg. (play on מִתְּאָשֵׁרִים מֵאַחֲדִים *because they are put up by others.*

**אִשֵּׁר** ch. same. [*Ithpe.* אִתְּשֵׁר *to be strengthened.*  
Targ. Y. Deut. X, 2 רִיחֵשֵׁר, prob. to be read רִיחֵשֵׁר v.  
רִשֵּׁר.]

*Pa.* אָזַר 1) *to make strong*. Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> (dates) אָזַר give strength.—2) *to confirm, verify*; also *to credit, (consider true)*. Keth. 21<sup>a</sup> אָזַר נִתְּרָה we verified it &c., v. *preced.*—Gitt. 30<sup>b</sup> (prov.) וְהָיָה אִם אָ' לֹב' if you are told, 'your friend is dead', believe it; 'your friend has grown rich' לֹא תִאָּזַר don't trust.

**אֶשֶׁר** m. (b. h.), only in plur. constr. **אֲשֶׁר** the *happiness of*, *happy is he, are they* &c. Pes. 117<sup>a</sup>; a. fr.—Midr. Till. to Ps. LXXXIV **אֲשֶׁר־אֵי** happy am I.—Yoma VIII, 9 **אֲשֶׁר־הֵם** happy are ye. Ib. 87<sup>a</sup> **לְצִדִּיקִים אֲשֶׁר־הֵם** the righteous; a. fr.

אֲשֶׁר־תָּא, v. אֲשֶׁר־תָּא.

**אֶשְׂרָאִי** m. pl. (v. אֶשְׂרָא Pa.) *sale on trust, debts for goods sold.* Pes. 113<sup>a</sup> וְכָל א' וְכ' in all sales on trust it is doubtful, whether it (the money) will be forthcoming or not, and if it is, it is bad money, (partial payment, bad coins &c).—B. Mets. 83<sup>b</sup> אֵיךְ לִיה אֵיךְ he has debts to collect. B. Bath. 22<sup>a</sup> אֵיךְ קֵן אֵיךְ לָן we have outstanding debts to collect (and we must stay until we have collected them).

אֲשֶׁר, v. אֲשֶׁר.

אִשְׁרָה, f. legal attestation. Y. Gitt. IX, 50<sup>c</sup> bot.  
אִשְׁרָה דְּדִינִין; v. אִשְׁרָה.

אֲשִׁירָה, v. אֲשֶׁרָה.

אֲשֶׁר, v. אֲשֶׁר.

אֲשֶׁר יוֹתָא f. (שרי) *causing to dwell, dwelling.* Targ.  
Is. LXVI, 1; a. e.

**אֶשְׂרָנָא** m. (אֶשֶׁר; comp. אֶשְׂרָא) *wall*. Ezra V, 3.

**אֶשְׂרָא** f. (אֶשֶׁר) *strength! health!*, a greeting extended to laboring men; comp. אֶשֶׁר. Gitt. 62<sup>a</sup>.

אֲשָׁרָא, אֲשָׁרָא f. 1) *legal attestation*. Keth. 21<sup>b</sup>, a. e. אֲשָׁרָא דְרִינִין the attestation by judges (h. אֲשָׁרָא דְרִינִין, v. אֲשָׁרָא). B. Bath. 163<sup>a</sup> בֵּין עֵדִים לֹא (Ar. a. Ms. אֲשָׁרָא) the space between the signature of the witnesses and the legal attestation.—2) (cmp. אֲשָׁרָא) *outstanding debts for goods sold*. Gitt. 14<sup>a</sup> R. S. had דִּסְרֵבִי וְאֵי money outstanding in Mahuza for garments sold.

**אֲשַׁשׁ** (b. h. r.) 1) (**אֲשַׁשׁ**) to *glitter, be polished*; v. **אֲשַׁשׁ** a. next ws.—2) (sec. r. of **אֲשַׁשׁ**) to *be thick, substantial; to be pressed. dark*, v. **אֲשַׁשׁ**, **אֲשַׁשׁ**, **אֲשַׁשׁ**, **אֲשַׁשׁ** &c.

*Pi.* **אִשְׁשֵׁת** to make firm, found. Part. pass. **אִשְׁשֻׁתָּ**. Pesik. Bahod. p. 101<sup>b</sup>; Cant. R. to II, 5 (play on *ashishoth*, Cant. I, c.) **הַחֲאִשְׁשֻׁתָּהּ** well-founded decisions. V. **אִשְׁשֵׁת**.

**שֹׁפָר** m. (preced. 1) *a crystal or ball reflecting the light, reflector* (v. next w.). Y. R. Hash. II, 58<sup>a</sup> bot. if the reflection



of the mouth has been seen מִשְׁפָּחָה in a reflecting glass or in water.

**מִשְׁפָּחָה** (ח. טוּבָה) מִשְׁפָּחָה (Sabb. R. 12) מִשְׁפָּחָה (read מִשְׁפָּחָה). Yalk. Ra. 186 מִשְׁפָּחָה; (Tanh. Vatan 14, l. 11, a. 18 מִשְׁפָּחָה).

**מִשְׁפָּחָה** Y. Ab. Zar. II, 41<sup>a</sup> bot. מִשְׁפָּחָה v. מִשְׁפָּחָה.

**מִשְׁפָּחָה** f. *flor.* v. מִשְׁפָּחָה (Yalk. Ra. 186, v. מִשְׁפָּחָה).

**מִשְׁפָּחָה** *six*, v. מִשְׁפָּחָה.

**מִשְׁפָּחָה** m. *the slat.* Targ. I Chr. XII, 11.

**מִשְׁפָּחָה** מִשְׁפָּחָה (count. of מִשְׁפָּחָה with מִשְׁפָּחָה, this gen. Y. Moas. 8b. IV, 34<sup>a</sup>).

**מִשְׁפָּחָה** מִשְׁפָּחָה m. (מִשְׁפָּחָה) *resistance, rebellion.* Hara. IV, 18; 19.—Targ. Lam. I, 1 מִשְׁפָּחָה (read מִשְׁפָּחָה).

**מִשְׁפָּחָה** f. (מִשְׁפָּחָה) *being cast about, shaking.* Targ. Is. VII, 2 (Ar. מִשְׁפָּחָה).

**מִשְׁפָּחָה** litpe. of מִשְׁפָּחָה.

**מִשְׁפָּחָה** m. (מִשְׁפָּחָה, v. next w.) *confusion, nonsense.* Hull. 84<sup>a</sup> מִשְׁפָּחָה מִשְׁפָּחָה he talks nonsense, let his interpreter (מִשְׁפָּחָה) be taken away from him (v. Rashi a. l. for diff. version, a conception of מִשְׁפָּחָה).

**מִשְׁפָּחָה** מִשְׁפָּחָה (litpe. of מִשְׁפָּחָה, emp. Dan. IV, 16) *he was confounded, stood aghast.* Hull. 21<sup>a</sup>; Sabb. 47<sup>a</sup>.

**מִשְׁפָּחָה** Yalk. Lev. 568 מִשְׁפָּחָה, read מִשְׁפָּחָה.

**מִשְׁפָּחָה** מִשְׁפָּחָה pr. n. m. *Ashlor.* Y. Bicc. I, 64<sup>a</sup> top, a. c.

**מִשְׁפָּחָה** v. מִשְׁפָּחָה.

**מִשְׁפָּחָה** m. (מִשְׁפָּחָה) *mark, distinction.* Ab. Zar. 41<sup>a</sup> מִשְׁפָּחָה מִשְׁפָּחָה Ar. (ed. מִשְׁפָּחָה) at first it was thought the ring in the hand of a statue was a mere distinction (not typical of any religious idea), but afterwards it was found out that (it represents the idea that) he (the bearer of it) seals himself for death as a vicarious sacrifice for the whole world.

**מִשְׁפָּחָה**, v. מִשְׁפָּחָה.

**מִשְׁפָּחָה**, v. מִשְׁפָּחָה.

**מִשְׁפָּחָה** pr. n. m. *Ishlitha.* Erub. 52<sup>a</sup> Ar. (ed. מִשְׁפָּחָה, Var. מִשְׁפָּחָה, Ms. מִשְׁפָּחָה; v. Rabb. D. 8, a. l.)

**מִשְׁפָּחָה** f., constr. מִשְׁפָּחָה (מִשְׁפָּחָה) *fainting.* Targ. Ps. CXLII, 4.

**מִשְׁפָּחָה** I (v. next w.) 1) *to satisfy one's self from the evidence of friends, to have one identified.* Yeb. 39<sup>a</sup> מִשְׁפָּחָה מִשְׁפָּחָה Ar. (ed. מִשְׁפָּחָה) we satisfied ourselves about him that he is the brother &c.—

2) *to recognize.* Targ. Gen. XLII, 7; 8; a. fr.—8) *to be recognized, known.* Targ. Y. Ra. XXI, 10, a. fr.—4) *to introduce one's self, to befriend.* Targ. Ruth II, 19; a. c.

**מִשְׁפָּחָה** II pr. *friend, of the form מִשְׁפָּחָה one who proved himself a friend, acquaintance.* Targ. Ruth II, 1; III, 2.

**מִשְׁפָּחָה** f. (v. *person*) 1) *partially, preferred.* Targ. Is. III, 5 (h. text מִשְׁפָּחָה); that is which one is recognized, distinctive feature. Targ. Y. Gen. XLIX, 5 (h. text מִשְׁפָּחָה—מִשְׁפָּחָה).

**מִשְׁפָּחָה** מִשְׁפָּחָה f. (מִשְׁפָּחָה) *devotion.* Targ. Zeph. II, 3; a. c.

**מִשְׁפָּחָה** (count. of מִשְׁפָּחָה, emp. מִשְׁפָּחָה) *station.* Targ. I Chr. IV, 37, a. c.

**מִשְׁפָּחָה** f. (מִשְׁפָּחָה) *narration, tale, speech.* Targ. Y. Gen. IX, 26. Targ. Y. Lev. XVI, 8; a. c.

**מִשְׁפָּחָה** f. (מִשְׁפָּחָה) *devotion.* Targ. II Chron. XXIX, 8.

**מִשְׁפָּחָה** 1) (count. of מִשְׁפָּחָה מִשְׁפָּחָה) *last year, emp. מִשְׁפָּחָה* Y. Gen. III, end, 40<sup>a</sup> מִשְׁפָּחָה מִשְׁפָּחָה 'last year's crop' means last year's crop. Bets. 5<sup>b</sup>; a. fr.—2) (contr. of מִשְׁפָּחָה) *previously, ere then.* Targ. Y. Lev. XVI, 21.

**מִשְׁפָּחָה**, *last מִשְׁפָּחָה* Targ. Is. VII, 2, ed. Yea.

**מִשְׁפָּחָה** מִשְׁפָּחָה, *Alphabet*, a method of interchanging the first letter of the Alphabet (א) with the last (ת), the second (ב) with the last but one (ז), the third from the beginning (ג) with the third from the end (ח), &c. Num. R. a. 13.—Ib. a. 13 מִשְׁפָּחָה מִשְׁפָּחָה Sheshach (Jer. XXV, 26) represents Babel by the rule of *alphabet*.

**מִשְׁפָּחָה** *formative prefix of the litpe., litpe. had litpe., and corresponding forms, in Talmud mostly מִשְׁפָּחָה, emp. מִשְׁפָּחָה a. מִשְׁפָּחָה.* [For words not to be found here v. sub מִשְׁפָּחָה, a. vice versa.]

**מִשְׁפָּחָה** c. (b. h. מִשְׁפָּחָה f.; contr. of מִשְׁפָּחָה) *thou.* Targ. Gen. III, 11; a. fr.—Y. Sanh. I, 17<sup>a</sup> top מִשְׁפָּחָה מִשְׁפָּחָה and thou sayest so!—[In Talmudic argumentation מִשְׁפָּחָה מִשְׁפָּחָה (מִשְׁפָּחָה); Chald. מִשְׁפָּחָה מִשְׁפָּחָה *thou sayest*, מִשְׁפָּחָה מִשְׁפָּחָה *thou callest it*, frequently applied to Scripture texts as though addressing an opponent.] Lev. R. a. 10, and מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה and yet the Scripture says, 'To the entrance of the Tabernacle'; i. e. how is this possible?—Y. Pes. V, 32<sup>a</sup> מִשְׁפָּחָה מִשְׁפָּחָה Scripture says 'And it shall turn into dust'—Y. Kil. VIII, 31<sup>b</sup> top מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה [add the respective bibl. verses after each מִשְׁפָּחָה a. read מִשְׁפָּחָה for מִשְׁפָּחָה] there where it reads, 'thou shalt not' &c. (Lev. XIX, 19), the text gives no reason why; therefore it is repeated (Deut. XXII, 9 adding the reason); a. fr.—[מִשְׁפָּחָה מִשְׁפָּחָה contr. מִשְׁפָּחָה q. v.]—*Alphabet* (מִשְׁפָּחָה) m. מִשְׁפָּחָה f. pr. Targ. Ps. CXIV, 6 מִשְׁפָּחָה Ms. (omitted in ed., and third person). Targ. Is. III, 14. Targ. Ezech.

XIII, 20; a. fr.—Y. Snh. VI, 23<sup>d</sup> top ומה חזק בשון (read אהון) and what is it ye want? Y. Keth. XII, 35<sup>a</sup> אהון אמהו ye said so; a. fr.—Snh. 109<sup>a</sup> דאמרי גברי (v. Rashi a. l., Ms. דגברי איה בני, v. Rabb. D. S. a. l. note) that ye are thieves. V. אמה, אמה.

**אתה** I, **אתה** c. (=b. h. איה; fr. האה, or אה, sec. r. of אה or אה; as to reject. of radical ו or ה, cmp. אב, אה &c.) *sign, type; letter* (v. איה II). Targ. Ex. XIII, 16; a. fr.—Targ. Is. VII, 11; a. fr.—Pl. אהין, אהין. Targ. Gen. I, 14. Targ. Ps. LXXIV, 4; a. e.—(אהין). Targ. Ps. l. c. Targ. O. Num. II, 2 ed. Berl. אהין, Var. אהין; Y. אהון (v. Berl. Targ. O. II, p. 39); a. fr.—Koh. R. to I, 13 (אהון, אהון) אהון. Num. R. s. 13, end אהין וכו' the letters composing the one word (קשרה) are the same as those composing the other (קשרה).

**אתה** (b. h.; cmp. איה, איה; v. Ges. H. Dict. s. v.; cmp. איה III) [essence], a particle of the objective case, but also used as a noun, *the thing (which)* (cmp. Koh. IV, 3, v. איה III). Ohol. II, 4 עליו . . . ש אתה that upon which . . . . Zeb. 72<sup>b</sup>; Bets. 3<sup>b</sup> אה שדרכו לבנות שנינו we read (Orl. III, 7) that which it is customary to count singly, opp. כל שדרכו וכו' whatever is sometimes counted singly; a. fr.—Ber. I, 1 שמע את שם ה' we read the *Sh'ma'*, a. v. fr.—[The fact that אה as a particle of the objective case may be dispensed with, and that אה (fr. אהה to join) may have the meaning of *with*, gave rise to a method of Biblical interpretation by which, wherever אה occurs in the Bible, esp. in laws, an amplification by implication is looked for.] Pes. 22<sup>b</sup> אה לביבית וכו' the word *eth* (Deut. X, 20 [with] the Lord thy God thou shalt fear [some one else] intimates that we must pay reverence to the scholars next to God. Ib. וארדך את לא דריש and as to the other authority (that differs)? He does not interpret *eth* (as having a particular meaning); a. fr.—Pl. אהים, אהין the word *eth* occurring in Scripture, as a substratum for interpretation. Ib. היה דורש כל א' וכו' used to interpret every *eth* in the Law; a. fr. Num. R. s. 10 אהה א' וכו' this is one of the three *eths* &c.

**אתה** I *letter, sign*, v. את.

**אתה** II ch. (b. h. אהה, אהה; sec. r. of אהה I q. v.) [to join,] to come, to arrive; to occur to. Targ. Gen. XIX, 9; a. fr.—Y. Peah III, 17<sup>d</sup> bot. אהה עיבדא וכו' the case came before . . . . Gen. R. s. 68 (ref. to Gen. XXVIII, 11) אהה שמשא the Sun (Jacob) has arrived. Snh. 98<sup>b</sup> אהה יהיה ולא אהמהינה he (the Messiah) will come, but I do not desire to live to see him (to pass through the trials preceding his arrival).—ידידי לי דההי may it come home to me that I did—, i. e. I believe to have merited divine reward. Meg. 28<sup>a</sup>; a. fr.—איה עלי ולא may it come home to me that I did not—; a formula of asstrance, *surely, indeed*. Y. Ber. II, 5<sup>c</sup> bot.; a. fr.; (v. רבוא עלי, s. v. רבוא).—Y. Shebi. VI, 38<sup>c</sup> top יהיה דה (sub. עלי).—Imperat. אהה (אהה). Gitt. 57<sup>a</sup>, a. fr. יהיה דה; Y. Dem. VI, 25<sup>b</sup> top אהה חמי; in Bab. usu. אהה שמשא (abbr. ר"ש) come and

see, come and hear, i. e. I will prove it.—איהה it comes like, i. e. it is in accordance with the opinion of.—Y. Naz. VI, 54<sup>d</sup> bot.; a. v. fr.—איהה=איהה. Ibid.<sup>c</sup> bot. איהה כהדא דהני חוקיה (ed. Krot. incorr. איהה) (אהה).—Y. Keth. IV, 28<sup>d</sup> top אההין (read אההין) and those differences of opinion correspond to . . . .—איהה the expression *pakad* occurs in two Biblical passages, איהה זכירה וזכירה and the expression *zakhar* occurs in two passages, i. e. draw an analogy between the respective Bible laws in which the same expressions are used, so as to cast a light upon each other. R. Hash. 11<sup>a</sup>; a. fr. [אהה נסיה Y. Meg. II, 73<sup>b</sup>, a. e., read אההנסיה q. v.] [Targ. Y. II Deut. XXXIII, 16 אהה, 3rd pers. fem. fut.]

*Af. איהה, איהה, איהה to bring, carry, cause to come.* Targ. Gen. IV, 3; a. fr.—איהה מנה איהה (מנה, מנה) whence wilt thou bring (evidence), *how will you prove it?* Y. B. Mets. III, beg. 8<sup>a</sup>; a. v. fr.—איהה, איהה, איהה *bringing, to bring*. Y. Peah I, 15<sup>c</sup> top איהה מ' וכו' he desired to bring it to them. Ib. לא יכילה מיהה I cannot bring it.—איהה, איהה let him bring. Sabb. 109<sup>b</sup>; a. fr.—איהה, איהה (cmp. אהה) to bring in, to include, opp. לאהה; v. אהה. אהה what is to be implied (in addition to what is explicitly stated)? Tem. 2<sup>a</sup> אהה מאה what does *hakkol* (all) come to imply? a. fr.—*Haf. איהה* same. Dan. V, 13; a. e.

*Itaf. איהה, איהה to be brought, offered.* Targ. Gen. XXXIII, 11. Targ. Lev. XIII, 2; a. e.

\* **אתה** III f. (b. h. איה, איה) the constellation called the *Great Bear, Ursa Major*. Ber. 58<sup>b</sup> Ms. M. (ed. איהה, v. Rabb. D. S. a. l., a. Ges. H. Dict. s. v. איה).

**אתה** f. (athanasia) *immortality*. Cant. R. to I, 3 (referr. אלימות, Ps. XLVIII, 15) איהה איהה איהה Aquila translates it *athanasia* (אלימות), a world in which there is no death; Y. Meg. II, 73<sup>b</sup> איהה נסיה (combine into one w.); Y. M. Kat. III, 83<sup>b</sup> bot. Ar. (ed. איהה איהה corr. acc.); Lev. R. s. 11, end (ed. incorr. transp.).

**אתה** f. (דוש) *stamping upon, trampling*. Targ. Is. XXII, 5.

**אתה** m., אה f. (b. h.; אהה, v. אהה) thou. Ber. 11<sup>a</sup>; a. fr.—אהה, אהה, v. אהה.—Pl. אהה, אהה ye. Ber. I, 1; a. fr.—R. Hash. 25<sup>a</sup> א' א' א' א' three times *attem* is written (אהה, without); אהה. Sifra Emor IX, 9; a. fr.

**אתה**, v. אהה.

**אתה**, v. אהה.

**אתה** sign, pl. אהה, אהה, v. אהה.

**אתה**, v. אהה.

**אתה**, v. אהה II. Dan. III, 6; a. e.

**אתה** I *Athens*, v. אהה.

**אתה** II m. (אהה, sec. r. of אהה, v. אהה) 1) (cmp. אהה) *fire-place, stove*. Targ. Ex. XIX, 18;



a. a.—Keth. 47<sup>b</sup> יֵשׁ אֶת אֶתְּרָא a fire-plate of which the fire has been scraped out. Keth. R. to 1, 19 יֵשׁ אֶתְרָא יֵשׁ אֶתְרָא cast sulphur into his stove i. e. inflame his passion.—? v. next w.

**אָפֿט** (**אָפֿט**, **אָפֿט**, m. **אָפֿט**) m. fr. pressed, —h. **אָפֿט** densely, intensiveness, earnest. Targ. Ps. XX, 20 אָפֿט אֶתְּרָא as darkness itself th. text אָפֿט with 2). Comp. **אָפֿט**.

**אָפֿט**, **אָפֿט** ch.—h. **אָפֿט**. Targ. Gen. II, 14, a. a.—Denom. **אָפֿט**, **אָפֿט** Assyrian. Ib. X, 11; a. a.

**אָפֿט** m. pl. (—h. **אָפֿט**; **אָפֿט**—**אָפֿט**, v. **אָפֿט**) ankles, feetstep. Targ. Ps. XI, 3 some ed. (oth. **אָפֿט**).

**אָפֿט**, v. **אָפֿט**.

**אָפֿט** f. (**אָפֿט**) beginning. Ruth 41<sup>b</sup> top, a. fr. **אָפֿט**.

**אָפֿט** or **אָפֿט** f. (**אָפֿט**) praying. Targ. Ps. XXXI, 23.

**אָפֿט** m. (**אָפֿט**) cast, hardened, fastened. Targ. Job XII, 16 (Ms. **אָפֿט**, h. text **אָפֿט**).

**אָפֿט**, v. next w.

**אָפֿט**, **אָפֿט** (corr. **אָפֿט**), **אָפֿט** pr. n. pl. (Athen. acc.—a.) Athens, the capital of Attica, in Talm. liter, freq. mentioned for wisdom and wit. Bekh 8<sup>b</sup> רַבֵּי הַזֵּנִים the elders (sages) of the Athenian school. Lam. R. to 1, 1, a. v. **אָפֿט**, freq. **אָפֿט** a. **אָפֿט**.

**אָפֿט** f. (**אָפֿט**) smelling, casting. Targ. Job XXXVII, 10 (some ed. **אָפֿט**). Targ. Y. Lev. XX, 14. Targ. I Kings VII, 34.

**אָפֿט**, v. **אָפֿט**.

**אָפֿט**, **אָפֿט** f. (**אָפֿט**) humiliation. Targ. Jer. III, 25; a. a.

**אָפֿט** f. (**אָפֿט**) bending. Midr. Prov. to XXII, 6 אָפֿט אָפֿט can be bent.

**אָפֿט** m. (**אָפֿט**; **אָפֿט**) athlete, prize-fighter. Gen. R. s. 77 אָפֿט (Ar. Var. **אָפֿט**).—Pl. **אָפֿט**. Ib. s. 22.—**אָפֿט** Ex. R. s. 21, end. Y'lamd. Emor (quot. in Ar.) אָפֿט אָפֿט אָפֿט first the trumpet is blown (signal), and then the fighters enter (metaphor of the sounding of the Shofar on the New Year, conquest of sin on the Day of Atonement, and carrying the palm on Succoth; v. **אָפֿט**).

**אָפֿט** m. (**אָפֿט**) strangeness; strange! if sounds curious; sometimes used as a mere exclamation mark. Gen. R. s. 4 יֵשׁ אֶתְרָא and God made? Is it not by his word that things were created? Ib. s. 5. Pesik. R. s. 31; a. fr.

**אָפֿט** (b. h.—**אָפֿט** יֵשׁ אֶתְרָא, v. **אָפֿט**) yesterday, on a previous occasion. Y. Bats. II, 61<sup>b</sup> bot.; a. fr.

**אָפֿט** ch. v. **אָפֿט**.

**אָפֿט** f. (**אָפֿט**) counsel, plan, plot. Pl. **אָפֿט**. Targ. Ps. CXXXVI, 23.

**אָפֿט** m. (**אָפֿט**) counsel, plan, plot. Pl. **אָפֿט**. Targ. Jer. XVIII, 2.

**אָפֿט** f. (**אָפֿט**) counting, being counted. Targ. Neh. I, 11.

**אָפֿט**, v. **אָפֿט**.

**אָפֿט**. Y. M. Bat. III, 22<sup>b</sup> bot. **אָפֿט** אֶתְרָא, **אָפֿט** אֶתְרָא.

**אָפֿט**, **אָפֿט**, **אָפֿט** f. (b. h.—**אָפֿט**) she-moo. Targ. Num. XXII, 21; a. fr.—Pl. **אָפֿט** אֶתְרָא, **אָפֿט** אֶתְרָא. Targ. Gen. XXXII, 15. Targ. I Sam. IX, 3; a. a.

**אָפֿט** אֶתְרָא אֶתְרָא Gen. ar. & Y. Yeb. XV, 10<sup>b</sup>.

**אָפֿט**, v. **אָפֿט**.

**אָפֿט**, read **אָפֿט**, v. **אָפֿט**.

**אָפֿט** m. (b. h.; **אָפֿט** to hire) heret's hire. Targ. VI, 2 (20<sup>b</sup>) (as an offering); a. fr.

**אָפֿט**, **אָפֿט**, v. **אָפֿט**.

**אָפֿט** f. (**אָפֿט**) oblivion, forgetfulness. Targ. Is. XLIX, 15.

**אָפֿט** f. (**אָפֿט**) inciting, creating the funeral escort to weeping. Targ. Job III, 7.

**אָפֿט**, Num. R. s. 15, bot. **אָפֿט** אֶתְרָא read **אָפֿט** v. **אָפֿט**.

**אָפֿט**, v. **אָפֿט**.

**אָפֿט** f. (**אָפֿט**) killing. Targ. Jud. VII, 16 Ar. ed. Buxt. a. oth. **אָפֿט**.

**אָפֿט** f. (**אָפֿט**) cutting off, destruction. Targ. Ezek. VII, 25.

**אָפֿט**, **אָפֿט** f. (**אָפֿט**) raising, whence regulation, objection. R. Bath. 120<sup>b</sup>, Hag. 9<sup>b</sup> אֶתְרָא objection raised by.

**אָפֿט**, **אָפֿט**, **אָפֿט** c. (—**אָפֿט** denom. of **אָפֿט**, corresp. to h. **אָפֿט**, fr. **אָפֿט** place, town. Targ. Gen. XXII, 3; a. fr.—Ber. 69<sup>b</sup>. Gen. R. s. 39 (prov.) **אָפֿט** אֶתְרָא removal from house to house (costs) a shirt;—from town to town, a life. Ex. R. s. 45, end **אָפֿט** אֶתְרָא my (the Lord's) place is an accidental attribute to me, but I am not accidental to my place; emp. **אָפֿט**—Ked. 49<sup>a</sup>, a. fr. **אָפֿט** אֶתְרָא the one follows the custom of his place and the other that of his. R. Bath. 126<sup>b</sup> אֶתְרָא to our place.—Pl. **אָפֿט**, **אָפֿט**. Targ. Jud. XIX, 13; a. fr.—Y. Ber. II, 4<sup>a</sup> אֶתְרָא אֶתְרָא from many places (paragons, authorities); Pesik. R. s. 22 אֶתְרָא (corr. acc.)—Denom. **אָפֿט** local custom. Pl. **אָפֿט** Gitt. 80<sup>a</sup> אֶתְרָא

**בְּאֶרֶץ** the customs of the places are divided.—**בְּמָקוֹם** *in place of, instead; in consequence of, because of, for* (corresp. to h. **מִמָּקוֹם**). Targ. II Chr. VI, 10; a. fr.—Targ. Job VIII, 4; a. fr.—**עַל אֲרֶץ**—**עַל אֲרָצָה** (contr. **עַל אֲרָצָה** q. v.) *on the spot, presently*. Y. Ber. I, 3<sup>c</sup>. Ib. II, 4<sup>b</sup>, a. fr.

**אֶתְרִיבִּיתָא** f. (רִיבִּי, Palp. of רִיב) *boast, pride*.  
Targ. Zech. XII, 7; a. e.

**אַתְרוּשְׁתָּא** m., **אַתְרוּשְׁתָּא** f. (רגש) *noise, noisy crowd, riot*. Targ. Jer. XXV, 31. Targ. Is. XVII, 12; a. fr.—**פְּלִי אַתְרוּשְׁתָּא**, **אַתְרוּשְׁתָּא**, f. **אַתְרוּשְׁתָּא**. Targ. Job XVIII, 11. Targ. Ezek. XXXIX, 16; a. e.

**אֶתְרוֹג** m. (שג=שג. q. v.) [*the shining*], *Ethrog*, a kind of orange or citron used with the festive wreath on the Feast of Booths (=פרי עץ הדור Lev. XXIII, 40; v. Targ.). Succ. III, 5; a. fr. Gen. R. s. 15. Lev. R. s. 30, end.—**פְּלִי אֶתְרוֹגִין**. Maasr. I, 4. Succ. IV, 9 באֶתְרוֹגֵיהֶן with their ethrogim (which they had brought into the Temple); a. e.

אתרוג, אתרוג ch. same. Targ. II Esth. VII, 10

(tree; fem.).—*Pl.* תָּמָר, תָּמָר, Targ. O. Lev. XXIII, 40.  
—Targ. II Esth. III, 8 תָּמָרֵינוּ our own citrons.—V. תָּמָר.

אֶתְרוּנְגָּה m. (an affected pronunciation of אֶתְרוּגָּה; v. אֶתְרוּגָּה; Pers. turundj)= אֶתְרוּגָּה. Kidd. 70<sup>a</sup> א' חַמּוּר א' (ו') whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Comp. אֶתְרוּגָּה.

אֶתֶּר, pl. אֶתְרוֹת, v. אֶתֶּר.

**אַתְּרִיצָא** m. (אַתְרִיצָא) *reliance, trust*. Targ. Is. XXX, 2; 3 (ed. Vien. אַתְרִיצָא).

אָרֶס, v. אַתְאָרֶיס = אֶתְרִיס

תריס v, אתריסת

אֶרֶץ I. v. = אֶרֶץ; אֶרֶץ = אֶרֶץ; אֶרֶץ = אֶרֶץ.

אַת־רְשׁוּתָּא f. (רשל) *slacking, faintness*. Targ. Jer.  
XLVII. 8.

אִתְּחָא, v. אִתְּחָא.

五

ב *Beth*, the second letter of the Alphabet. Its sound lies between p (פ) and v (ו), whence its interchange with either, e. g. הפקר and הבקר; בא (אבא) ויא.—ב also interchanges with מ, as מלכיהא a. מלכיהא; cmp. b. h. פלט a. מלט.

ב often rejected as a last radical letter, e. g. ריב=חזו, נסב=נס.

ב as a numeral letter, *two*; v. 'K.

בִּי I prefix (b. h.) *in, within, on* &c. ביום on that day; באותו מקום *in that very place*; ממינה וביה *from it and in it, i. e. out of the very thing*. B. Mets. 101<sup>b</sup> וביה ממינה ... אגרא *she hired carriers, paying them from the very wine which the man had placed in her store-room.* — ביהול=בולן. Y. Ber. II, 4<sup>c</sup> bot.; a. fr.

II (contr. of בר) son of. בר הייא son of R. Hiya.  
Cmp. ברבי.

בא I in. (=אבא) \*1) *father*. Targ. O. Num., III, 24; 30 רב ברי בא (and through the entire chapter ed. Berl.; oth. ed. אבא).—2) pr. n. m. *Ba=Abba*. Y. Ber. I, 2<sup>c</sup> top (interchanging with אבא); a. v. fr. in Y., v. אבא II.

\* **בֵּית** II m. = **בֵּית**, *house*. Targ. Is. V, 8 ed. Ven., oth. ed. **בֵּית**.

**לָבָא** III m. (part. of **בָּיָא**) *coming, future*. עוֹלָם הַבָּא (abbr. **עו"הב**) *the world to come, futurity*. Snh. X, 1; a. fr.—**לְהַבָּא** (Bab.), **לָבָא** (Y.) *in future*. מִכָּאן וְל' (מִכָּן) *from now on*.

from this date and further, opp. למפרע retrospectively, or מעיקרא in the past. Pes. 7<sup>b</sup> ששנע לך it refers to an act to be performed. Snh. 27<sup>a</sup> וכל וכל he becomes disqualified as a witness from now and in future (previous testimonies not being effected). Y. Ter. I, 40<sup>b</sup> bot.; a. fr. — V. בוא.

בב. v. באב.

**בִּתְּחָלָה** **בְּתָנָה** m. (בִּתְּחָל dial. for בִּתְּחָל, emp. בִּתְּחָל) *valley, plain*; (= **בְּתָנָה**) *a group of fields belonging to several owners, rural community*. B. Bath. 29<sup>a</sup> one single field **בְּתָנָה** (Ms. H. a. O. **בְּתָנָה**) in the whole plain. B. Mets. 22<sup>b</sup> **בְּתָנָה** וְכִי we need not presume an entire plain to be the property of minors; a. e.—**בְּתָנָה** **בְּתָנָה**. **בְּתָנָה** **בְּתָנָה**. Pes. 8<sup>b</sup> those students **בְּתָנָה** that are lodged in the rural districts (and come to town for their studies). B. Kam. 113<sup>b</sup> (v. Rabb. D. S. a. l. for diff. vers.). B. Mets. 73<sup>a</sup>; a. e.

בַּת־חַוָּה, Succ. 52<sup>b</sup>, v. בַּת־חַוָּה.

בְּאֵרֶן, v. בְּאֵרֶן, בְּאֵרֶן.

\* **בְּאֵימָה** m. (v. **בְּאֵמָה**) 1) *cavity in the field, pool.* *Pl.* **בְּאֵימָה**. B. Kam. 61<sup>b</sup> top, Ms. M. **בְּאֵימָה** q. v.—2) (cmp. **בְּאֵימָה** I, a. **בְּאֵימָה** Josh. IX, 4) *broken or burst water-vessel.* —*Pl.* as above. Ber. 58<sup>a</sup> **בְּאֵימָה גְּלִיחָה** Ms. M. (read **גְּלִיחָה**, v. **גְּלִיחָה** I; **בְּאֵימָה**, read **גְּלִיחָה**; Ms. F. **בְּאֵימָה דְּשִׁיגָה** יוֹנִיגָה, read: **בְּאֵימָה דְּשִׁיגָה** יוֹנִיגָה, v. **בְּאֵימָה** I) *whither do the broken vessels go?* (i. e. what has the blind man to do here?).



~~THE~~ ch. Pa. ~~xxx~~ same. Y. M. Kat. III, 83<sup>b</sup> top 2<sup>d</sup>  
more than know not how to make clear (argue).

**בְּאֵר** f. (b. h., preced.) *well, spring*. Gen. R. s. 93; a. fr.—Erub. X, 14 (104<sup>ab</sup>), v. **הָקָר**. Taan. 9<sup>a</sup> ב' **בְּאֵר** the well in the desert was given to the Israelites for Miriam's sake; a. fr.—Transf. *origin*. Y. Sot. II, 18<sup>a</sup> (play on **בְּאֵר**, Koh. XII, 1) remember **בְּאֵר** thy well (whence thou camest), thy pit (grave), thy Creator; Lev. R. s. 18, beg.—Pl. **בְּאֵר**. Y. Erub. II, beg. 20<sup>a</sup> **בְּאֵר** II, v. **הָקָר**. V. **בְּאֵר** II.

**בְּאֵר** ch. same. Targ. Cant. I, 1; v. **בְּאֵר**.

**בְּאֵר** m. (dial. for **בְּרָקָה**, v. **בְּרָק** a. deriv.; cmp. **בְּאֵר** a. **בְּרָקָה**) *sparkling, effervescent; white-shining*. Ab. Zar. 30<sup>a</sup> **בְּאֵר** מִרוּחַ חֲמַר Ar. (ed. ב' **בְּרָקָה**) by 'sweet wine' we understand effervescent wine (liquid) (*mulsum vinum* or *mulsa aqua*, v. Sm. Ant. s. v. Vinum).—Snh. 98<sup>a</sup> **בְּאֵר** מִסִּימָה quot. in Rashi to Ab. Zar. I. c., Ar. s. v. **בְּרָקָה** (ed. **בְּרָקָה**) a white-shining horse. [Deriv. fr. Pers. *bārah* is refuted by **בְּרָקָה** being used as an equivalent of our w.; v. also Fl. to Levy Talm. Dict. I, 284<sup>a</sup>.]

**בְּאֵר** pr. n. pl. *B'eraï*, 1) ident. with **בְּרִי** in Galilee. Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. a. l. —2) **בְּאֵר** in Babylon, v. **בְּרִי**.

**בְּאֵשׁ** (b. h.; **בְּאֵשׁ**, v. **בְּאֵשׁ**) *to be disordered, bad* (cmp. **בְּאֵשׁ**).

**בְּאֵשׁ** 1) *to cause decay, to make smell badly*. Ex. R. s. 28; a. e.—2) (with **בְּרִי**, or sub. **בְּרִי**) *to use insulting language*. Koh. R. to X, 1.—3) (neut. v.) *to deteriorate, ferment, decay*. Ter. X, 2 **בְּאֵשׁ** מִימֵי **בְּרִי** Ms. M. (ed. **בְּרִי** **בְּרִי** corr. acc.) though the barley has begun to ferment &c. Cant. R. to I, 2<sup>b</sup> **בְּאֵשׁ** מִימֵי **בְּרִי** ill-smelling fish.—4) (v. **בְּאֵשׁ**) [*to begin to ferment, to boil*], *to be in the early stage of ripening, to be b'ushah*. Maasr. I, 2 grapes are subject to the law of tithes **בְּאֵשׁ** from the time they would be called *b'ushah*, cmp. Y. ib. 48<sup>d</sup>. Shebi. IV, 8. Tosef. Maasr. I, 1.

**בְּאֵר**, v. **בְּרִי**.

**בְּבֵר** I m. (reduplic. of **בָּא**, v. **בָּא**; cmp. b. h. **בָּא** a. **בָּא**) *entrance, door, gate*. Targ. Esth. V, 14.—Sabb. 32<sup>a</sup>, v. **בְּבֵר** a. **בְּבֵר** I. Ib. 156<sup>b</sup> **בְּבֵר** called at the door (begging). Erub. 11<sup>b</sup>; a. fr.—Pl. **בְּבֵר**. Ber. 58<sup>b</sup>; a. fr. Men. 34<sup>a</sup> **בְּבֵר**.—Transf. (of writings) *section, clause*, **בְּבֵר** the clause of the first proposition. Sabb. 3<sup>a</sup> top; a. fr.—Hence **בְּבֵר** (abbr. **בְּבֵר**) *Baba Kamma, Baba Metsia, Baba Bathra* (first, middle, last section), names of three Talmudic treatises of the order of *N'zikin* (civil law); v. **בְּבֵר**. [Tosefta Kelim is likewise divided into three Babas with the same names].—Pl. as above. R. Hash. 33<sup>b</sup> **בְּבֵר** the tune T'kiah in all the three sections.

**בְּבֵר** II, **בְּבֵר** pr. n. *Bab Nahāra* (Gate of the River) name of a tributary or a canal of the Euphrates. Ab. Zar. 39<sup>a</sup> **בְּבֵר** (Ms. M. **בְּבֵר**); Succ. 18<sup>a</sup> (Ms. M. **בְּבֵר**), **בְּבֵר** **בְּבֵר**, cmp. Yeb. 16<sup>b</sup> sq.).

**בְּבֵר** I, v. **בְּבֵר** I a. **בְּבֵר**.

**בְּבֵר** II pr. n. m. 1) *Baba* (ben Buta), a disciple of Shammai, blinded by Herod. B. Bath. 3<sup>b</sup>. Kerith. VI, 3. (Cmp. Jos. Ant. XV, 7, 10).—2) B. father of R. Judab. Eduy. VI, 1; a. fr.

**בְּבֵר** f. (b. h.), only in **בְּבֵר** the pupil of the eye. Ex. R. s. 30 **בְּבֵר** (some ed. **בְּבֵר**; corr. acc.) the Lord's &c. V. **בְּבֵר** I.

**בְּבֵר** (בְּבֵר) f. *hatred* (only in Targ. Y. **בְּבֵר**; rejected through false analogy, v. **בְּבֵר**). Targ. Y. Gen. XXV, 11; a. e.

**בְּבֵר** (in Babli), **בְּבֵר** (in Y.) f. (onomatop., v. Fl. to Levy Chald. Dict. I, 419 a. Fried. Del. Assyr. Stud. I, 142; v., however, **בְּבֵר**) *reflected image in metal, water &c.; image, shadow*. Ned. 9<sup>b</sup> **בְּבֵר** **בְּבֵר** (Ar. with two **בְּבֵר**, corr. acc.) and I was looking at my image (in the water); Tosef. Naz. IV, 7 (Var. **בְּבֵר**); Y. Ned. I, 36<sup>d</sup> bot. **בְּבֵר**; Num. R. s. 10 **בְּבֵר**. Yeb. 122<sup>a</sup> **בְּבֵר** **בְּבֵר** a shadow of a shadow. Ab. Zar. 47<sup>a</sup> **בְּבֵר** **בְּבֵר** he worships the image (in the water). Gen. R. s. 4 **בְּבֵר** **בְּבֵר** magnified image. Treat. Sofrim. III, 8 **בְּבֵר** the outlines of an effaced letter.

**בְּבֵר** f. (v. preced.) prop. *mirror*, hence (from its shape) a musical instrument, a little drum, *tympanum* (used at orgies, v. Sm. Ant. s. v. Tympanum). Y. Taan. I, 64<sup>b</sup> bot.

**בְּבֵר**, v. **בְּבֵר**.

**בְּבֵר** I **בְּבֵר** f. (cmp. **בְּבֵר** a. **בְּבֵר**)=**בְּבֵר**. [*the innermost*], **בְּבֵר** **בְּבֵר** **בְּבֵר** the pupils of their (the Israelites') eyes; [Targ. Y. **בְּבֵר** **בְּבֵר** Ar. (ed. **בְּבֵר**) the innermost or the gates of His thought, v. **בְּבֵר**]. Targ. Prov. VII, 2 **בְּבֵר** (Ms. **בְּבֵר**). Targ. Koh. XII, 2 **בְּבֵר** **בְּבֵר** (some ed. **בְּבֵר**, **בְּבֵר**, corr. acc.). Gitt. 69<sup>a</sup> **בְּבֵר**.

\***בְּבֵר** II or **בְּבֵר** f. (v. **בְּבֵר** a. preced.) *gutter, outlet*. Hull. 85<sup>b</sup> **בְּבֵר** **בְּבֵר** Ar. (ed. **בְּבֵר**) over the outlet (wherein the flax is put); v. **בְּבֵר**.

\***בְּבֵר** m. pl. (fr. **בְּבֵר** or fr. **בְּבֵר**) *gate (or lodging) money, contribution for the support of traveling poor*. Y. Dem. III, beg. 23<sup>b</sup>.

**בְּבֵל** (b. h.) pr. n. *Babel, the city of Babylon; Babylonia*, a country of varying limits, chiefly comprising Mesopotamia, a portion of Great Armenia and some neighbouring countries east of the Tigris (v. Neub. Géogr. p. 320). [Owing to the continued political disturbances in Palestine, Babylonia gradually became the centre of Jewish scholarship; hence both the frequent comparisons and jealousies between the East and the West (Babyl. a. Palest.); cmp. **בְּבֵל**, **בְּבֵל**, **בְּבֵל**. Kidd. 69<sup>b</sup>; 71<sup>b</sup>. Sot. 49<sup>b</sup>. Y. Snh. I, 19<sup>a</sup>; Y. Ned. VI, 40<sup>a</sup> bot. **בְּבֵל** **בְּבֵל** (sarcastic imitation of Is. II, 3). Snh. 24<sup>a</sup> **בְּבֵל** **בְּבֵל**]



Babylonian method (Talmud). בָּבֵלִי those coming from Bab. to visit the Temple, pilgrims. Num. V. 9 יְרֵמֶה שֶׁל דָּב that in which pilgrims from Bab. (i.e. Jews living abroad) have a share, as the Temple Mount An. [Maas. 80; a.c. בָּבֵלִי וְדַתָּא, read יְרֵמֶה as Ma. M.; emp. יְרֵמֶה.]

חֲבִיבִי, חֲבִיבִי, חֲבִיבִי, חֲבִיבִי m. ch. i.  
 חֲבִיבִי, *Babylonian Targ. Job. VII. 51* come out. חֲבִיבִי  
 חֲבִיבִי, 166 ב' O, (thou Babylonian!) H. Meta. 23 חֲבִיבִי  
 ב' (Ms. M. חֲבִיבִי רַבֵּל) the method he had learned in  
 Babylonia; comp. preced.—Y. Sabb. VI. 8<sup>a</sup> bot.; a. fr.—*fl.*  
 חֲבִיבִי, Targ. Ps. CXXXVII. 8. Hull. 48<sup>a</sup> ב' חֲבִיבִי our  
 Babyl. colleagues. Keth. 70<sup>a</sup>, a. fr. חֲבִיבִי with Babyl.  
 colleagues.—Fem. חֲבִיבִי, Targ. I. c. v. 8.—*fl.* חֲבִיבִי,  
 חֲבִיבִי, Targ. II. Keth. I. 10.—Sabb. 51<sup>a</sup>.

בְּבִלְיָ, pr. n. (Babylaiw) *Babylon*. Gen. 11. 9 to 12. 6 (a legend about the origin of Rome) and they called it בְּבִלְיָ Rome-Babylon.

**HALL** m. (preced. wr.) *Babylonian*. פס' חלל יב' Hallel the Babylonian; a fr.—חלל יב' חלל יב' Yoma 66<sup>b</sup>. Men. 100<sup>b</sup>. Cant. R. to VIII. f.; Lam. R. to I. 18. חלל יב' חלל יב' students' seats in Palestine occupied by Babylonians; [for חלל יב' Lam. R. l. a prob. to be read חלל יב'].

№ 22, v. 1922.

בָּבֶלְיָא, read בָּבֶלְיָא m. (Babylonicum) *Babylonian* *lapstry*. Yalk. Josh. 18 בָּבֶלְיָא; (Gen. R. s. 85 בָּבֶלְיָא)

בבלאדא, v. פבל'ינא

ה'תש"ח, י. י.

№ 22, v. 1874 I.

נחמיה, ח. יח.

pr. n. m. *Ben Bag Bag* B. Kam. 27<sup>b</sup>;  
fr. Kidd. 10<sup>b</sup> Joh. son of B. B.

N.E., v. 82N2.

722 (b.h.; v. infra) to act violently, to rebel, be faith-  
 less. Snh. 37<sup>a</sup> (allud. to Gen. XXVII, 27) אָרֶה בְּגָדָי  
 do not read *b'gadav* (his garments), but *bog'dav*  
 (his faithless ones). Y. Peah I, 16<sup>b</sup> top; Num. R. a. 10,  
 beg.; Cant. R. to V, 16, v. 722. — Mekh. Mishp. N'zikin 5  
 בְּגָדָי בְּרַחֲמֵי הָאֱלֹהִים (b'igdo bah, Ex. XXI, 5) since he Ac.,  
 treated her contemptuously (opp. to the interpretation of  
 722 as *his garment*, אָרֶה בְּגָדָי he spread his bed-  
 cloth over her). [From <sup>8</sup>arg. renderings as well as from  
 Agadic interpretations] it appears that the primitive mean-  
 ing of 722 (יָצַד) is, *to despise*, corresp. also to *despise*, corresp.  
 to the meanings of יָצַד *rejoice*, e.g. Job VI, 5; Is. XXXIII, 4;  
 Prov. XXI, 18; Snh. s. v. 722; Beth. R. to I, 16,  
 s. v. 722; also K'tab 22 for K'ri 22  
 Mekh. XXV, 7. — 722 be a piece, each, corresp.  
 in meaning and use ]

112 m. (b. h.; Gen. R. s. 1' garment. Men. 4:8 x' is a web, but its borders

are of leather. It is the principal element of the robe to wear on a web (in order to require Tumah). Sabb. Mishp. N'fikh 2, v. ground. Sabb 98<sup>b</sup>; a. fr. — *Fr* 57<sup>q2</sup>, connect. 57<sup>q2</sup>. Gen. R. a. 20 57<sup>q2</sup> 3 Adam's garments, v. 58 11, 1. Yoma 66<sup>b</sup> 33 3 the Highpriest's white garments (for the Day of Atonement, Lev. XVI, 4), contrasted to 27<sup>q1</sup> 3 gold-embroidered do. lb. 48<sup>b</sup>; a. fr.

8722. v. 87211.

<sup>2</sup>122, U.S. N. 2, 80 77 2, road 77 2000 ft. n. pt.  
Migdal Yon, near Hidon, v. Neub. Geogr. p. 734.

(Aug. 9, 1880), birth place of R. Hanna. [Kidd. 71<sup>b</sup>, v. 8, p. 11.]—Hence:

תשס"ח  
No. M of H. 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790,

\*חֲסִידוֹת, חֲסִידוֹת. read חֲסִידוֹת or חֲסִידוֹת in 21 (farctimen, — the) stuffs of sausage, sausage. Y. Sot. VII, 10<sup>a</sup> bot. 3 חֲסִידוֹת 3 when cutting the sausage through (dividing them off), v. חֲסִידוֹת. Y. Bots IV. 67 bot. the sausage-maker is forbidden to work on a Friday Day 3 חֲסִידוֹת 3 because he cuts the sausage-lugs apart; v. חֲסִידוֹת.

יְהִי עֲוֹן לִי כִּי אֶפְשָׁה (play on *bigdathukha*, Ps. XLV, 9;  
וְיִשְׁמַח אֱלֹהֵינוּ בְּכָל עֲוֹנוֹתֵינוּ to all sinful acts thou hast committed,  
shall (after repentance) be like myrrh &c.; Num. R. a. 19,  
beg.; Cant. R. to V, 16.

77, v. 72

<sup>9</sup> 𐤀𐤓𐤁𐤁, 𐤀𐤓𐤁𐤁 in (722) rough. Targ Y Gen XXV 11.  
quot. in Tosaf. Yom Tob to Keth. III, 4, a. a. (ed. 1700).

ה'תר"ל, י"א

of ה'אָלֶפֶת (or הֶאָלֶפֶת) (vocalic letter) open sound, vowel. ה' since it has merely the value of a vowel letter, one is guilty for writing two Alephs on the Sabbath (v. E. S.'s opinion ib. ה' שנים רבין פסוקים). [Differ. in commentaries.]

12, v. 24

רָגַל (V. 12, v. 100; comp. רָגַל) [to be rough (of surface, voice &c.);] to be wrinkled (of a female's nipples), whence; to become of age (at twelve years and a half). Keth. III, 8 רָגַל a girl of beginning maturity (v. Tosf. Yom Tob a. l.). Nidd. V, 7 רָגַל as soon as she is mature, v. רָגַל. Ps. 115 (prov.) הָיָה לְךָ בֵּן רָגַל has thy daughter become of age? Set thy slave free and give him to her (as husband); a. fr.—Tosf. Keth. III, 8 רָגַל (Sif.); Y. ib. 27c. hot. רָגַל.

72 ch. same. 1) to be of age. Targ. Y. Num. XXX, 11, sq.—2) to be rough, harsh, hasty. B. Bath. 167<sup>a</sup> חָבֵר הָיָה בָּהֶן her voice has become rough (from old age).—Decon. 72.

*Af. 128* to produce a rough surface, to heat and

**בְּדָא** *liar, misrepresenting.* Snh. 89<sup>b</sup>  
 (prov.) כְּד שִׁנְשׁוּ שֶׁל ב' ו' such is the punishment of the  
 liar &c.; Ab. d'R. Nath. ch. 7/XX; Gen. R. s. 94 כְּד שִׁנְשׁוּ  
 כֹּה שֶׁל ב' ו' הוּא. Kidd. 77<sup>a</sup> Take who translates a Bible  
 verse literally (v. בְּדָא, <sup>et apud</sup> *lim*) is a liar (misrepresent-  
 ing the sense).—2) *in*<sup>no</sup> *tear* G'reaon. Deut. R. s. 5, a. fr.  
 ב' דְּבָרִים *fictitious*; v. תִּלְפֵּן the mitigating the original  
 report); ib. דְּבָרֵי ב'. <sup>94a</sup> *continued* ב'. Y. Gitt. IV, 46<sup>a</sup> bot.  
 ב' נִמְצְאוּ הַדְּבָרִים *th. c.; gradually* ב' be false. B. Bath. 74<sup>a</sup>;  
 Snh. 110<sup>ab</sup> מֹשֶׁה *seems to both the* true ב' ו' and they  
 (euphem. for *φάρσος*, *le East an* Keth. II, 1 אָנִי (ed.  
 Zuck. *preced.*) *web* <sup>argment</sup> *itself* <sup>תִּלְפֵּן</sup> <sup>דְּבָא</sup> falsehood.  
 Snh. 10<sup>a</sup> 1  
 II, 3). Snh.



**בָּרַח** (b. h.;  $\sqrt{\text{ברח}}$  comp. **ברח** to enter into, esp. separate, v. **ברח**, **ברח**, **ברח** he. 1. to suffer. Y. Yoma V, 42<sup>a</sup> top **בָּרַח** **בָּרַח** he shatters it like frankincense with his foot when he aspires—2. to dig out, create, choose, invent. Denom. **ברח**, **ברח**—5) to be lonely. Part. **בָּרַח** lonely. Psal. B. a. 29 (30), expl. **ברח** (Lam. I, 1)—**ברח** lonely, forsaken. Part. **בָּרַח**, **ברח** called Lam. B. to I, 1 **בָּרַח** **בָּרַח** Ar. (read **בָּרַח** garments of the called **בָּרַח** **ברח**, Jer. XLVI, 10, [ed. **ברח**, a. **ברח**, v. next w.]

**חִיתוּל** **חִיתוּל** to be exiled, homeless. Lam. B. introd. (R. Alexandri 1) (ref. to Ps. (II, 6) as the bird **חִיתוּל** is driven (=separated from the rest) from roof to roof.

**בָּרַח** m. (b. h.;  $\sqrt{\text{ברח}}$  proceed.) loneliness, (adv.) in a lonely state, in exile. Shh. 104<sup>a</sup> **בָּרַח** **בָּרַח** the exile shall be their dwelling. Lam. B. to I, 1 **בָּרַח** garments (tenth) of exile, v. proceed.—Pl. **בָּרַח**, **בָּרַח**. Ib. **בָּרַח** (plur. abstr. as **חִיתוּל** &c.).

**בָּרַח** m. (denom. of **ברח**) olive-treader, workman in the olive press. Git. 62<sup>a</sup>—Pl. **בָּרַח**. Toh. X, 1 sq. Sabb. 19<sup>a</sup> **בָּרַח** **בָּרַח** the oil (remnants in corners) belonging to the pressers, and the mats which they use. B. Kam. 119<sup>a</sup> **בָּרַח** **בָּרַח** (read **בָּרַח**, v. Rabb. D. B. a. l. note 40) you may buy from the oil pressers' (Bash: oil producers') wives &c. Toef. Maasr. I, 10 **בָּרַח** (ח) **בָּרַח** the oil pressers who take their lighting oil (alternately) from one press and another.

**בָּרַח**, v. **בָּרַח**.

**בָּרַח** m. pl. (preced. ws.) stocks of prisoners. Toef. Kel. B. Meta. X, end (ed. Zuck. **בָּרַח**, v. **בָּרַח**).

**בָּרַח**, v. **בָּרַח**.

**בָּרַח**, v. **בָּרַח** II.

**בָּרַח**, v. next w.

**בָּרַח** (Arab. *dubr*, back) with one's back to.—Ber. 6<sup>b</sup> (speech of an Arab) **בָּרַח** **בָּרַח** Ar. (Ms. M. **בָּרַח**, ed. **בָּרַח**, corr. acc.) with thy back (to the Synagogue) standest thou before the Lord?

**בָּרַח**, v. **בָּרַח**.

**בָּרַח** m. (denom.) merry-maker.—Pl. **בָּרַח**. Taan. 22<sup>a</sup> **בָּרַח** **בָּרַח** we are merry-makers and cheer up the sad.

**בָּרַח** m. (v. proceed.) cheerfulness. Targ. Ps. CL, 3 **בָּרַח** **בָּרַח** Ms. (ed. incorr. **בָּרַח**) which are sounded for rejoicing. Ib. LXVIII, 32 **בָּרַח** Ms. (ed. **בָּרַח**).

**בָּרַח**, v. **בָּרַח**.

**בָּרַח** m. (b. h.;  $\sqrt{\text{בדל}}$ ) *b'dolah*, name of a jewel, also of a gum, *bdellium*. Gen. B. a. 16, beg. **בָּרַח** **בָּרַח** you might think, *b'dolah* (Gen. II, 12) means the druggists'

*bdellium*—let (to neighbor (next word **בָּרַח**)) explain it (correct. acc. to Yalk. Gen. 21)

**בָּרַח** ch. same. Targ. Gen. II, 13; a. e.

**בָּרַח**, read **בָּרַח**.

**בָּרַח** m. (denom.) working, penetrating.—Pl. **בָּרַח**. Targ. Y. Num. V, 19; a. e.

**בָּרַח** m. (denom.) one requiring examination, i. e. one whose father is unknown, usually **בָּרַח**. Kidd. IV, 1 Abba Rael called the *ab' thukh* **בָּרַח** **בָּרַח**. Y. ib. II, 65<sup>a</sup> bot.; Bab. ib. 74<sup>a</sup>.

**בָּרַח** m. (denom.) 1) dispersion, scattering. Targ. Is. VIII, 23 (ed. Vien. **בָּרַח**), a. e.—2) one exiled. Targ. II Num. XIV, 13 sq.

**בָּרַח**, **בָּרַח**, v. **בָּרַח**.

**בָּרַח** f. (denom.) fiction, mistake. R. Bath. 162<sup>a</sup>, a. fr. **בָּרַח** **בָּרַח** R. . . 's account (or opinion) is a mistake. [Ar. reads **בָּרַח** q. v.]

**בָּרַח** (denom. of **ברח**, a. **ברח**, comp. **ברח** to be cheerful. Targ. Y. Rs. XVIII, 9; a. fr.—Ber. 20<sup>a</sup>, a. fr. **בָּרַח** **בָּרַח** was very cheerful. M. Kat. 17<sup>a</sup> **בָּרַח** **בָּרַח** I feel happy. Sabb. 77<sup>a</sup>—Hull. 22<sup>a</sup> **בָּרַח** **בָּרַח** I could not make light of my uncle so as to ask him (Ar. ed. pr. **בָּרַח**).

**בָּרַח** to cheer up, make laugh. Taan 22<sup>a</sup>, v. **בָּרַח**. Ned. 51<sup>a</sup> have I not cautioned thee **בָּרַח** **בָּרַח** not to make us laugh? Ib. 20<sup>a</sup> bot. **בָּרַח** (Be Yank. **בָּרַח**).

**בָּרַח** (b. h.;  $\sqrt{\text{ברח}}$ , v. **ברח**) to dig out, whence 1) (comp. **ברח**) to take out (a piece of dough) and shape, to form. Men. V, 1; Sifra Emor Par. 19, ch. XIII **בָּרַח** **בָּרַח** he gets the leaven required for the loaves out of themselves (taking a piece of dough out of that intended for the loaves).—2) to create, invent. Ned. 10<sup>a</sup> **בָּרַח** **בָּרַח** terms (for vows) which the Scholars have (arbitrarily) invented (as disguises). Lev. R. a. 9 **בָּרַח** **בָּרַח** an invented expression. Gen. R. a. 100 **בָּרַח** **בָּרַח** fictitious words. Ib. a. 49 **בָּרַח** (sub. **בָּרַח**, some ed. **בָּרַח**).

Pl. **בָּרַח** 1) same. Y. Meg. I, 71<sup>a</sup> top **בָּרַח** **בָּרַח** made up for them a false Latin translation (of the Bible) from the Greek; v. **בָּרַח**—Y. Keth. II, 20<sup>a</sup> bot. **בָּרַח** **בָּרַח** we have been inventing, i. e. speaking in fun; Toef. ib. II, 1 **בָּרַח** **בָּרַח** (corr. acc.; Var. **בָּרַח**). [Y. Kidd. III, 64<sup>a</sup> **בָּרַח** **בָּרַח**, prob. to be read **בָּרַח**, v. **בָּרַח**.] [Y. Sheti. IV, 35<sup>b</sup> bot. **בָּרַח** **בָּרַח**, v. **בָּרַח**.]—2) to disprove, refute. Tanh. Balak, 14; ed. Bab. 23 (ref. to *baddim*, Ia. XLIV, 25) **בָּרַח** **בָּרַח** they frustrate their predictions.

**חִיתוּל** **חִיתוּל** to be tempted to a falsehood, turn a liar. Ber. 4<sup>a</sup>; Der. Er. Zut. ch. III train thy tongue to my, I do not know, **חִיתוּל** **חִיתוּל** lest thou be induced to tell a falsehood and be caught.

**בָּרַח** I, **בָּרַח** ch. same, to invent. Targ. Y. II, Num. XVI, 28 **בָּרַח** (Var. **בָּרַח**).

*Ilhpa* אִלְהָפָא *to be declared wrong, to be mistaken.*  
 Y. Yeb. VIII, 9<sup>c</sup> וְאִתְּחַבְּתָא נְהִירִי חֲלֵמָא תְּלֵתָא בִּידְךָ *thy story*  
*crossed three rivers (coming from Babylonia) and is found*  
*to be a mistake; Y. Sabb. II, 9<sup>a</sup> top וְאִתְּחַבְּרָא (corr. acc.).*

II, Pa. בְּרִי, בְּרִי (dialect.=בְּרִי) to despise. Cant.  
R. to VIII, 1 (ref. to לא יבוי לי ibid.; read:) לִי רוּ טַבְרָה  
לִי there is none can despise me (for kissing my brother);  
[Ex. R. s. 5 beg. corrupt].

דײַטשליך, v. בײַ פֿלסטען Yalk. Deut. 913, בײַ

**בְּדִיָּאִי** m. pl. (בְּדִי) *fictions*. Bəkh. 8<sup>b</sup> מִיֵּלֵי דְבִי ed. (Ar. **בְּדִי**, **En Yaak.** כְּדִיבִי) *some stories*.

**בָּדִיר** m. (בדר) *digging instrument, spade, mattock*. Kel. XXIX, 7 יד חב' the handle of a spade.—*Pl.* בְּדִירָיו. Y'lamd. Sh'lah quot. in Ar. בבירול (?)—2) *rut, cavity* (cmp. next w.).—*Pl.* as above. M. Kat. 4<sup>b</sup>; Tosef. ib. I, 2; ib. Shebi. I, 7 ב' שבקיורי וכו' the cuts around the roots of trees; v. אֲנִירָה.

**בִּדְרֵה, בִּדְרֵה** f. (בדר, v. II) *small olive press*. Sifra B'har ch. I one may grind the olives in the large tank וּמְכִינֵם לְבֹדֵר and then put them into the small press; Shebi. VIII, 6 (לְבֹדֵר)—**בִּדְרֵה**. Gen. R. s. 31 Ar. (ed. **בִּדְרֵה**, **בִּדְרֵה**, corr. acc.).

**בִּדְאוֹת**, **בִּדְיוֹת** *f. (בדד) fiction, falsehood.* Lev. R. s. 9. Gen. R. s. 48, v. בִּדְא.

בִּדְהָהּ, v. בְּדִיחַ.

**בְּרִיחַ** f. (ברח) joy. Constr. בְּרִיחַת. Targ. Esth.  
VIII, 17.

**בְּרִיחוּתָא** f. (v. preced.) *cheer*. Sabb. 30<sup>b</sup> מלתא דב' something humorous. Ber. 55<sup>a</sup> בְּרִיחוּתָא מִפְּנֵי לֵיחַ its very cheerfulness frustrates it (the good dream).

\* **בֵּית דִּינָא** m. (contr. of **בֵּית דִּינָא**) prop. court-house, in gen. government's building, public building, treasury. Ber. 56<sup>a</sup> **בֵּית דִּינָא** **בֵּית דִּינָא** q. v.) the king's treasury shall be broken into. [Perl. Et. St. p. 25 refers to Pers. *divân* which, however, seems of too late an origin for the Talmudic date, v. Cycl. Brit. 9<sup>th</sup> ed. s. v. *Divan*.]

**בְּדִילִי** (comp. of **בָּדַל**, **דָּרַג**, a. **בָּדַל**=**הִבְדִּיל**) as to what refers to—whence; on account of, for the sake of, in order that. Targ. O. Gen. VI, 3; a. e.—Lev. R. s. 28, end **אֵל בְּבִנְיָא בִּי** he went for (the sake of getting) a bather. Y. Kidd. III, 64<sup>a</sup> **בִּי רַחֵם יִבְשׁוּר וּבִי** in order that he may not deny his owing a cup. Yoma 75<sup>b</sup> **בִּי רַבְּנָא וּבִי** (v. Rabb. D. S. a. l.) through the merit of the teacher is the scholar supported.—**בְּדִילִי**, **בְּדִילִיךְ**, &c. on my, thy account &c. Targ. O. Deut. III, 26; a. e. (Y. **בְּנִלְלִי**; b. h. **לְמִעַן**).

**בְּדִילָת** f. (בדל) *separation*. Tanh. Mishp. 17 ב' לשון ב' an expression meaning 'creating a partition'.

בְּיָמָיו *by right*, v. יָמָיו.

**בִּדְיוֹן, בִּדְיוֹן** m. pl. (h. בָּדִים; v. בָּדַד, בָּדַד) *fictions*, whence *lying oracles*; *transf. conjurers*. Targ. Is. XLIV, 25. Targ. Lev. XX, 27; a. fr.

בִּדְק. v. בְּדִיק.

**בְּדִיקָה** *f.* (בָּקַע) *search, examination, test.* Pes. I, 1. Y. ib. I, beg. 27<sup>a</sup> בְּדִיקָתָא חַיִּים *search* (after leavened bread) made in day-time is a (valid) search. Kil. IX, 7; a. fr.—Num. R. s. 9 דְּרִירָה לֵב *referring to his search*; i. e. intimating that the test by the 'bitter waters' (v. רוּסָה) will also affect him (the adulterer) (Sot. 28<sup>a</sup> אֵלֶיךָ).—*Pl.* בְּדִיקוֹת; esp. *cross-examinations of witnesses as to minor circumstances*; v. חֲקִירָה. Shh. V, 2 (40<sup>a</sup>); a. fr.

**בְּדִיקוּתָא** f. ch. same, esp. *examination of slaughtered animals* as to the condition of the lungs &c., v. **בִּדֵּק**. Hull. 48<sup>a</sup> **לֹא יִהְיֶה בָּהֶם בְּדִיקוּתָא** no examination will avail them to make them permitted; (ib. 46<sup>a</sup> **בְּדִיקוּתָא** לֹא יִהְיֶה בָּהֶם). Ib. 10<sup>b</sup> **צָרִיךְ בְּדִיקוּתָא** declares an examination (of the slaughtering knife) necessary &c.; a. e.

\* **בִּירְקָנָת** m. (v. בִּירְקָן Pa., end) *detective, police officer*. Taan. 22<sup>a</sup> אַנָּה ב' אֶמֶס Ms. M. (ed. וְיִרְקָנָה, v. וְיִרְקָנָה). [The description of that officer's doings proves the correctness of the version of Ms. M.]

\* **בְּדִיתָא** pr. n. *B'ditha*, name of a canal of the Euphrates, v. **סוּמְבְּרִיתָא**. M. Kat. 11<sup>a</sup> **בִּלְבַּי כּוּרִי** (read **בב**, Alf. **בְּסוּמְבְּרִיתָא**) in the B'ditha the fish were laid dry. [Var. **בְּרִיתָא**, **בְּרִיתָא**, v. Rabb. D. S. a. l. note 300.]

**בָּרַד** (*v.* ברד, *v.* ברד) *to separate, divide, distinguish;* (neut. *v.* בָּרַל *to keep aloof*. Pes. 87<sup>b</sup> וְכִי יֵצֵא מִן הַתְּרוּמָה וְכִי יֵצֵא מִן הַתְּרוּמָה וְכִי יֵצֵא מִן הַתְּרוּמָה *draw thyself from (touching) her.* Y. Hag. II, 78<sup>b</sup> top *in order that he may be careful in handling Trummah.* B. Mets. 59<sup>b</sup> it seems to me *that the colleagues hold themselves aloof from thee (i. e. thou art excommunicated).* Ib. 89<sup>a</sup> *to separate (with a tool) dates which stick together (cmp. Rashi a. l.);* Y. Maasr. II, 50<sup>a</sup> top *חבריו* *pains will stay away from him; a. fr.*

*Hif.* (b. h.) תְּבַדֵּל 1) to sever, set apart, distinguish. Hull. 21<sup>b</sup> מִבְּדֵל וְאֵינוֹ מוֹלֵךְ he nips the bird's neck but must not sever a limb or cut with his nail deeper than required (Lev. I, 17). Ib. I, 7 הַמְּבַדֵּל בֵּין יוֹם He who established distinctions between (the) sanctity (of the Sabbath) and (the) sanctity (of the Festivals); a. fr.—2) (denom.) of מְבַדֵּל וְאֵינוֹ מוֹלֵךְ (תְּבַדֵּל) to recite the benediction *Hammabdil* on the exit of the Sabbath or Festival, to say *Habdalah*. Ibid. מִצַּד מְבַדִּילֵין what formula must you use (at the exit of the Sabbath and the simultaneous beginning of a Festival)? a. fr.—Part. Hof. מִבְּדֵל separated, distinguished. Num. R. s. 10 beg. מִבְּדֵלִים are different from the doings of other nations. Naz. 7<sup>a</sup> מִזֵּז מִזֵּז מִבְּדֵלֹת זוֹ מִזֵּז מִבְּדֵלֹת זוֹ are separated one from another. Tosef. Peah III, 5; a. fr.

בדלין ch. 1) as h. Kal. (neut.) Hull. 116<sup>b</sup>



we obtain from them. *ib.* *לֹא בִיָּדִי* do not obtain; a. s.—?) (no *for*g. *ib.* 2) to say *Hakdalah*. *Shab.* 40<sup>b</sup> *הֲלֹא תִּיבִי* hast thou said *Hakd.*? . . . *אָתָּה בִיָּדִי* you, I have &c.

**בָּרַח** v. **בָּרַח**.

**בָּרַח** v. **בָּרַח**.

**בָּרַח** (b. h. *בָּרַח* v. *בָּרַח*) to split, break into, penetrate. *Keth.* XIII, 2 *וְהָיָה כְּמִיּוֹן הַבָּרַח* the removal to a better residence (and style of living) penetrates (the body and creates disease); v. *ib.* 110<sup>b</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* what does *bodek* mean? Answer. As it is expressed by Samuel . . . , a change of the mode of living (v. *בָּרַח*) is the beginning of abdominal disease.—*Exp.* 1) to search, examine, investigate, try. *Bot.* V, 1 as well as the water *וְהָיָה כְּמִיּוֹן הַבָּרַח* tries her (eventually makes her sick), so does it try him (the adulterer). *Pes.* I, 1 *אֶת הַלֶּחֶם הַנֶּחֱמָץ* leavened bread is searched after (for the sake of removing it). *ib.* 5<sup>b</sup> *בָּרַח* (בִּיָּד) a house which has been searched. *Shab.* III, 6 *בְּאֵי הַשְּׂמִיעָה* the witnesses are cross-examined. *ib.* IV, 5; v. *יִשְׁמְרוּ*. *Sabb.* 139<sup>a</sup> *בָּרַח בְּיָדֵינוּ* investigate the doings of the Israelitish judges. *Keth.* VII, 8 *וְהָיָה כְּמִיּוֹן הַבָּרַח* he has her examined (as to bodily soundness) by his female relatives. *ib.* 78<sup>a</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* . . . *וְהָיָה כְּמִיּוֹן הַבָּרַח* the presumption is that nobody will drink out of a cup, unless he has examined it (will not marry a woman before ascertaining her physical condition). *Kidd.* IV, 4 *וְהָיָה כְּמִיּוֹן הַבָּרַח* must investigate her family records up to four mothers &c. *ib.* 5 *וְהָיָה כְּמִיּוֹן הַבָּרַח* no family records are searched beyond the altar, i.e. the ascertained fact of a person's admission to priestly services is sufficient evidence of unblemished descent for marriage purposes. *Nidd.* 80<sup>b</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* (read *וְהָיָה כְּמִיּוֹן הַבָּרַח*) they (the scholars) examined (made a post mortem examination); *Tosaf.* *ib.* IV, 17; *Bekh.* 45<sup>a</sup>; a. fr.—2) to lend, cure (plants), esp. to cover with earth or manure. *Tosaf.* *Shebi.* I, 12; *Y.* *ib.* IV, 35<sup>b</sup> bot.

*Nif.* *בָּרַח* to be examined &c. *Y. Git.* I, 43<sup>a</sup>, IX, end, 30<sup>b</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* the report was traced. *Nidd.* V, 6 *וְהָיָה כְּמִיּוֹן הַבָּרַח* her vows are subject to examination (to find out whether she knows the import of a vow); a. fr.

**בָּרַח** *ch.* same; 1) to split, burst, break into. *Hull.* 105<sup>a</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* (Ar. *וְהָיָה כְּמִיּוֹן הַבָּרַח*) he saw that a sewer had burst into his field (inundating it); v. *יִשְׁמְרוּ*. —2) to examine, spy; to test. *Targ. Judg.* XVIII, 2; a. fr.—*Yeb.* 65<sup>a</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* I will test myself (as to my virility). *Y. Ned.* II, 37<sup>b</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* *Hofa* wanted to sound his knowledge. *Taan.* 21<sup>b</sup>; a. fr.—3) to cure the body by means of a purgative. *Ned.* 30<sup>a</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* purged himself with &c.; a. s.—Part. pass. *בָּרַח* tested, sure, known. *Y. Bot.* V, 20<sup>a</sup> bot. *לֹא בִיָּדִי* was unknown to me (I had not experienced). *Taan.* 29<sup>b</sup> *לֹא בִיָּדִי* (not *בִּיָּדִי*) ye are unknown to me (as to your honesty).—*Y.* *ib.* 111<sup>b</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* I am sure you do not know (*Ms. M.* *וְהָיָה כְּמִיּוֹן הַבָּרַח*, *Ms. 2 Oxf.* *בָּרַח*, v. *Rabb. D. S. a. 1. note*). *Hull.* 32<sup>a</sup> *וְהָיָה כְּמִיּוֹן הַבָּרַח* &c.

Ar. *Vas* (= *וְהָיָה כְּמִיּוֹן הַבָּרַח*) I was not so familiar with my uncle that I should have asked him.

*Pa.* *בָּרַח* to discover (by enquiry), to find out secrets. *Targ. O. Gen.* XLIV, 5, 16. *Cmp.* *בָּרַח*.

**בָּרַח** (b. h. *בָּרַח*) 1) branch, defect, i.e. attendance, repair. *Y. Pes.* VIII, 36<sup>a</sup> top. *Tan.* I, 6 *בָּרַח* (i.e. *בָּרַח*) offerings for the Temple repair, opp. to *בָּרַח* objects dedicated for sacrifice. *Ibid.* VII, 1; a. fr.—*Pl.* *בָּרַח*, *בָּרַח*. *Sabb.* 27<sup>a</sup> *בָּרַח* branches through which death enters, i.e. ones for which one is visited with death; v. *בָּרַח*.

*Ch.* same, defect, sin. *Targ. Y.* II *Nam.* V, 19 *וְהָיָה כְּמִיּוֹן הַבָּרַח* the defect. (Probably a corrupt reading.)

**בָּרַח** *ch.* same; 1) breaking into, freshet, bursting dam. *B. Men.* 67<sup>a</sup> *בָּרַח* a freshet came and overflooded &c. *B. Bath.* 41<sup>a</sup> *בָּרַח* a freshet swept his field (taking away the fence). *Hull.* 105<sup>a</sup> *בָּרַח* Ar. a channel caused by a freshet, v. *בָּרַח*. *Shab.* 7<sup>a</sup> strife is likened to *בָּרַח* (i.e. *בָּרַח*) to an inland made by a burst (of water), once entering it widens more and more; a. fr.—*Pl.* *בָּרַח*, *בָּרַח*. *Shab.* 21<sup>a</sup> *בָּרַח* where freshets are of frequent occurrence.—2) branch, defect. *Targ. O. Gen.* XLII, 9 (h. *בָּרַח*). *Targ. II Kings* XII, 6sq.—*Pl.* *Targ. Lam.* I, 8 *בָּרַח* her shortcomings (h. *בָּרַח*). [*B. Bath.* 61<sup>a</sup> *בָּרַח*, v. *בָּרַח* III.]

*Pl.* *בָּרַח* as following. *Bath.* II, 11, 11 *בָּרַח* scattered coin. [*Prob.* to be read *בָּרַח* or *בָּרַח*.]

**בָּרַח** (*V*; *emp.* *בָּרַח*) 1) to scatter, strewn.—*Pa.* *בָּרַח* same, also to distribute freely. *Targ. Ps.* LXXVIII, 3. a. fr.—*Hull.* 54<sup>a</sup> *בָּרַח* *לֹא* *בָּרַח* if a powder is strewn upon its wound, it may recover; [*Rabb.* to *B. Bath.* 74<sup>b</sup> quotes *בָּרַח* *לֹא* *בָּרַח* (וְהָיָה כְּמִיּוֹן הַבָּרַח) and scatter ye his (my) ashes over seven waters. *Y. Ber.* IX, end, 14<sup>d</sup> *בָּרַח* *לֹא* *בָּרַח* when people gather (are willing to listen to instruction), distribute (teach); when people scatter (throw religion away in neglect), gather in (live in retired study). *Can.* R. to VIII, 9 *בָּרַח* *לֹא* *בָּרַח* disperse ye (do not stand in crowds).—Part. pass. *בָּרַח* scattered. *Y. M. Kat.* III, 81<sup>d</sup> top *בָּרַח* *לֹא* *בָּרַח* there are more than those (twenty four cens) scattered in Mishnah and Beraita. *Sabb.* 20<sup>a</sup>, v. *infra*.—2) to shake (in a sieve). *Targ. Amos* IX, 9. [*Ibid.* *בָּרַח*, prob. *בָּרַח*.] *Cmp.* *בָּרַח*.—3) to tread olive. *Targ. Mic.* VI, 15 (perh. *בָּרַח*).

*Rhpa.* *בָּרַח*, *בָּרַח*; *Rhpe.* *בָּרַח* to be scattered, to disperse. *Targ. Is.* XXXIII, 3; a. fr.—*Sabb.* 20<sup>a</sup> *בָּרַח* *לֹא* *בָּרַח* (v. *Rabb. D. S. a. 1. note* 300, ed. *בָּרַח*) loose staves in the stove will fall apart (and may require stirring). *Lev.* R. a. 6 and the denari began *בָּרַח* to be scattered. *Gitt.* 38<sup>b</sup> *בָּרַח* *לֹא* *בָּרַח* (not *בָּרַח* let them disperse (so as not to be found together). *Shab.* 8<sup>a</sup> bot. *בָּרַח* and they (the judges) dispersed.—*Denom.* *בָּרַח*, *בָּרַח*.

בדרסין, v. בדרסין.

בהי, בָּהִי, v. בָּהִי.

בהי, v. בהי.

בהי, בָּהִי f. (b. h.; בָּהִי) *chaotic condition*; always with תָּהִי. Gen. R. s. 2; a. fr.

בהי, בָּהִי Ber. 45<sup>a</sup>; a. fr. (Ms. M.).

בהי, בָּהִי ch.=בהי with, in them. Pes. 72<sup>b</sup>; a. fr.; v. בהי.

בהי, בָּהִי v. בהי.

בהי, v. בהי.

בהי, בָּהִי f. (בָּהִי) *confusion*. Targ. Prov. XXVI, 21 ed. Wil. (Ms. בָּהִי; oth. ed. כְּהוּתָא).

בהי, בָּהִי, בָּהִי (b. h.; בָּהִי, emp. בָּהִי, to be broken into; to gasp; to burst forth, v. בהי, v. Ges. Hebr. Dict. s. v.) to be stirred up, confounded, in disorder. —Gen. R. s. 2, beg. תָּהִי וּבָהִי; ib. fem. תָּהִי וּבָהִי you may clear thickets (in the Sabbath year); v. בָּהִי Pi.

\*Hif. תָּהִי to clear (the field), emp. בָּהִי. Y. Sabb. VII, 10<sup>a</sup> top תָּהִי (read תָּהִי). Y. Shebi. IV, 35<sup>b</sup> (read תָּהִי or תָּהִי) you may clear thickets (in the Sabbath year); v. בָּהִי Pi.

בהי, בָּהִי ch. same. Part. בָּהִי, fem. בָּהִי *chaotic*. Targ. Y. II, Ex. XII, 42. Targ. Y. Gen. I, 2.

בהי, Targ. Prov. II, 7, read סָבָא (as in Pesh.) or שְׁבָחוּר=ed. Wil. שְׁבָחוּר.

בהי, בָּהִי f. (בָּהִי) *haste*. Ezra IV, 23. Targ. Ex. XII, 11; a. e.

בהי, בָּהִי (בָּהִי) *bright, distinguished*. Targ. Cant. VII, 3; a. e.

בהי, בָּהִי m. (בָּהִי; b. h. בָּהִי) *white, white spot (cloud)*. —Pl. בָּהִי, בָּהִי. Taan. 7<sup>b</sup> (ref. to Job XXXVII, 21) אָפִי בָּהִי עוֹמְדִין בָּהִי בָּהִי Ms. M., even when the clouds stand in white spots, there comes a wind &c.; edit. שָׁרִיקֵי נֶעֱשָׂה בָּהִי the sky is made (to appear) full of white clouds.

בהי, בָּהִי pl. בָּהִי same. Targ. Job XXXVII, 21 'white clouds without giving rain &c.

בהי, v. בהי.

בהי, בָּהִי (b. h.; בָּהִי, v. בָּהִי) to hurry, be excited, anxious. Part. pass. בָּהִי excited, pressed. Pes. 11<sup>a</sup> sq. אָדָם בָּהִי man is excited when his property is at stake. Ib. 72<sup>b</sup> בָּהִי זְמַנּוֹ his time (for doing the thing) is pressed (it cannot be postponed). Yoma 85<sup>a</sup>, a. e. בָּהִי על מִתּוֹ anxious to save his dead relative from the fire.

Pi. בָּהִי to agitate, frighten. Y. Yoma VI, 43<sup>c</sup> bot. לָמָּה אַתָּה מְבַהֵלֵינוּ why dost thou agitate us.

Hithpa. a. Nithpa. תָּהִי, תָּהִי to be excited, confounded. Num. R. s. 14 (ref. to *tibbahl*, Koh. VIII, 3) be not intimidated by his wrath, Ib. he was not carried away by her (tempting) actions. Ib. לֹא נִ מִּפְּנֵי ו' he was not confounded on account of his being alone in the house. Pesik. R. s. 36 were in commotion and alarm.—

Part. Hof. תָּהִי, or Pual תָּהִי *confounded, hard to pronounce or remember*. Gitt. 14<sup>b</sup> ו' שְׁמוֹתֵיהֶן מִבְּהִי Ar. (ed. מְבִי) their names are bewildering, beginning with Arda, Arta, Phile.—[Deut. R. s. 9 דַּעְתּוֹ מִבְּהִי, read תָּהִי his mind is confused, he cannot collect himself for prayer.]

תָּהִי, תָּהִי ch. same.—Pa. תָּהִי 1) to be precocious, inconsiderate, hasty. Targ. Koh. V, 1; a. e.—2) as h. Pi. Targ. Job XXIII, 16; a. fr.

Hithpa. תָּהִי, תָּהִי 1) to be hurried, to hurry. Targ. Esth. II, 9.—2) to be agitated. Targ. I Sam. XXVIII, 21; a. fr.—Y. Keth. I, 25<sup>a</sup> is it possible that the whole town תָּהִי was excited on account of Naomi?

תָּהִי, בָּהִי f. (b. h.; בָּהִי) *suddenness, sudden calamity, shock*. Y. Bico. II, 64<sup>d</sup> top; S'mah. III, 9 מִתָּהִי death after two days' sickness is a shocking death. —Y. B. Mets. II, end, 8<sup>d</sup> a rendering of garments תָּהִי which is not done under the influence of the first shock (after the sad news) is considered as if not performed at all.—Pl. תָּהִי. Num. R. s. 11; Tanh. Naso, 10 בָּהִי as a forced duty and in a hurried manner; a. fr.

תָּהִי (תָּהִי?) m. (denom. of next w.) *cattle-driver, cattle-raiser, driver*. Deut. R. s. 3 וְהָבֵא עִמּוֹ and the driver (leader of the ass) was with him. \*Y. Ned. XI, end, 42<sup>d</sup> פִּתְחֵי שְׁלִי פִתְחֵי (=תָּהִי) my stable-man (a gentile) has seduced me. Ib. אֵין הִבֵּא אִיסֵר (not אִיסֵר) (do you believe) the stable-man's connection with thee has no restrictive consequences? [V. Noda Bihudah, 2<sup>nd</sup> ed., Eb. Ha'ez. Nr. 12.] Gen. R. s. 86 בָּהִי (Yalk. Gen. 145 אָדָם, prob. בָּהִי).—Pl. תָּהִי, תָּהִי. Y. Pes. I, 27<sup>b</sup> (in gen. servants). Cant. R. to IV, 4 (play on וְבָהִי Deut. VII, 14) there shall be none barren (of knowledge) among thee, shall be none barren even among your cattle drivers; Deut. R. s. 3; a. e.; Gen. R. s. 32 בָּהִי (corr. acc.)—Y. Maasr. II, 50<sup>a</sup> bot. תָּהִי לְבָהִי (not תָּהִי) give the drivers (field laborers) oranges to eat; [Erub. 53<sup>b</sup> תָּהִי in diff. connection].

תָּהִי, בָּהִי f. (b. h.; בָּהִי, Aethiop. to be dumb; בָּהִי, v. בָּהִי) *cattle, quadruped domestic animal* (mostly of the horned race); in gen. *dumb beast*, opp. to man. Gen. R. s. 20 תָּהִי וְטוֹפֹת בָּהִי domestic animals, wild beasts, and birds; a. fr.—בָּהִי large cattle (of the bovine race); a. fr.—small cattle (sheep, goats &c.). Bekh. 8<sup>a</sup>; a. fr.—אָרְנוֹתָא, אָרְנוֹתָא &c.—Pl. תָּהִי, אָרְנוֹתָא &c. Gen. R. s. 86; a. fr.

תָּהִי m. (b. h.; Coptic p-ehe-mau, *water-ox*, Ges.) in Rabbin. lit. *B'hemoth*, a legendary animal reserved for the righteous in the hereafter; emp. לְיִתֵּן. Lev. R.



**כָּבַד** (b. h.;  $\sqrt{\text{כב}}$ , כב, v. דב, to enter into, spill, insert; v. כבב, כב; to be vacant, clear, v. כב, כב; to be disordered, v. כב, כב) 1) to enter, come. R. Haah. I, 2  $\text{כָּבְדוֹת}$  those come into the world, i.e. mortals. Hull. 54<sup>b</sup>  $\text{כָּבְדוֹת}$  be welcome!—Tanh. Vaira 14; Midr. Till. to Ps. LXXVIII, 47, a. e. (play on  $\text{כָּבְדוֹת}$  ibid.)  $\text{כָּבְדוֹת}$  ( $\text{כָּב}$   $\text{כָּב}$ ) it (the locust) comes, encamps [rusts], and plucks. Y. Shebu. VIII, 38<sup>a</sup> top, a. e.  $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$ , v.  $\text{כָּבְדוֹת}$ —Y. Peah I, 13<sup>a</sup> top, a. fr.  $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$  may (evil) befall me, if—; comp.  $\text{כָּבְדוֹת}$ ; Koh. R. to X, 8  $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$  (corr. acc.)—2) with  $\text{כָּב}$  (b. h. with  $\text{כָּב}$ ) to have sexual connection. Kerith. I, 1; a. fr.—3) with  $\text{כָּב}$  or  $\text{כָּבְדוֹת}$  to fall into the power of.—Aboth II, 1  $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$  and sin will have no power over thee. Yoma 86<sup>a</sup>  $\text{כָּבְדוֹת}$   $\text{כָּבְדוֹת}$  (not  $\text{כָּב}$ ) he had the power (the chance)





fruit), Y. Maasr. IV, end, 81' ב' ... to remove the buds. [Y. Pes. I, beg. 77' ב' ... v. מ'.]

**ב' m.** (Gen. II, 25) *being incapacitated*. Targ. O. Ma. XXI, 18 (being incapacitated).—*9) indemnity for loss of time*. Ib. v. 19. Y. מ'.

**ב' m.** (Gen. I, 11) *being and live*, *platacia lerebinthus* (v. Sam. Ant. a. v. Terob.). Targ. O. Gen. XXXV, 4; a. s. — *11) (Hebr., fr. ב' Y. Kil. I, 27' bot. ב' and and lerebinthus combined produce platacia*.—Chald. ב'. R. Hash. 28' ב' ed. (Ar. ב', Gen. R. a. 18 ב' B. Bath. 80' ב', Ma. M. ב', v. ב'. — *2) platachio (tree or nut)*. Shab. VII, 5 Ar. a. v. ב' (ed. ב'); v. next w.—*11) ב' Targ. O. Gen. XI, 11 ed. Berl. (oth. ed. a. Y. ב'.*

**ב' m.** (b. h. ב', v. ב' to be hollow, swell, v. Gen. II, Diet. a. v. ב') *platachio (nut or tree)*. Shab. VII, 5 Ma. M. a. Y. ed. (Hab. ed. ב', v. proceed.; Tosaf. Ib. V, 11 ב'—*11) ב' Targ. Y. (a. O. some ed.) Gen. XI, 11; v. proceed. B. Bath. 80'; v. proceed.*

**ב' m.** (b. h. ב', swelling belly, swelling Lev. R. a. 18, end; Num. R. a. 7.

**ב', v. ב'.**

**ב' pr. n.** *Balanaa*, town and district east of the Jordan, reputed for large commercial fairs (ב'). Y. Ab. Zar. I, 39'; Gen. R. a. 47 ב'. Cmp. ב' (b. h.) a. ב'.

**ב' Pesik. R. a. 16, read ב', v. ב'.**

**ב', v. ב'.**

**ב', v. ב'.**

**ב' ch.** (b. h.; v. ב', to run to end fro, be agitated. Part. ב'. Gen. R. a. 87, beg. expl. ב' Prov. VII, 11) *Ar. (ed. ב' Yalk. Prov. 940 ב', corr. acc.) she runs about (revelling) &c.* Y. Taan. II, 65' (ref. to Mic. VII, 4) (read:) *therefore we are now in trouble. And they wept &c.* Ruth. R. a. 5 (before I, 18) (read ב') *the sound of people running in excitement (on business).*

**ב', v. ב'.**

**ב' m.** (b. h.; v. P. Sm. I 526 sq.) *1) the weaver's shuttle; 2) the spiler*. Succ. 37'. Shab. 28' *the thread of the shuttle [or spider-web]*. [Shab. I. c. *Ar. vary betw. ב' a. ב' q. v.*]—*[3) coal-pax, v. ב'.*—Cmp. ב'.

**ב' m.** (v. proceed.; *r* formative, cmp. ב') *the weaver's clue*. Sabb. 96' ed. a. Ar. (Ma. M. ב', Ma. Oxf. ב', Ar. Var. ב').

**ב', Y. Shab. VII, beg. 89', v. ב'.**

**ב' m.** (Myr. ב', Gen. I, 11) *to split, comp. Gen. II, Diet. a. v. ב' 1) a club, a stripped smooth pole, bar*. Ruth. 107' ב' (Ar. ed. Koh. 802) *you speak of a club (with a handle used as a door-bar)*.—*11) ב' R. Kam. 91' 11 m. (in the Mish.). 'If one rubbed pieces of wood and made stumps out of them' ב' Ar. (ed. ב' with one 2. Ma. II, 78' 79') *it means that he made them like stumps, and so he polished them*.—*2) a pole with handles used as a handle for crushing stumps &c.*—*3) (etymology) ב' (Ar. ed. Koh. 802) it is called bakhana, 'come and I shall strike'.* Y. Meta. I, 60' bot. ב' and concerning a club, for to pound with it; Y. Shab. XVII, 16' *say ב' (read ב'). Midd. 86' I am ב' as iron pails which break the copper mortar*. B. Bath. 16' ב' (Ar. ed. Koh. 73) —*Trust the old resting in the joints, hip-joint* Hull. 87' v. ב'.*

**ב' f. h.** (proced.) *the pailstone for upper stone* (deaf's seated in the dining table the old in the pail). Succ. 47' ב', exp. ב'.

**ב' m.** (b. h. ב', 1)—*b. ב', first-born*. Targ. Ma. XII, 29; a. fr.—*Hull. 44'; a. fr.—B. Bath. 190' ב' (b. h. ב') bakh (first-born) by his mother but not by his father (having no privileges)*.—*11) ב' Targ. Ps. XXXIV, 2, a. 4.—Pam. ב' Ber. 61' ב' a first-born cat whose mother is a first-born*.—*11) ב' Targ. Y. I Deut. XXXIII, 14. (Targ. Y. II ב').*

**ב' f.** (v. proceed.) *the first, i. e. lowest layer in the clay dam*; v. ב'. B. Meta. 103'.

**ב' (Ar. ב') m.** (b. h. ב', 1) *baccar, baccaris; βάρβαρος-ἀράρον; v. Sam. Ant. a. v. Amaron, Löw Pf. p. 370) baccar, an aromatic plant supposed to be hartswort or spike-wort*. Shab. VII, 3 (Ma. M. ב'). Tosaf. Kil. III, 12 ed. Zuck. (oth. ed. ב').

**ב' I to mix, v. ב'.** [Y. Shab. I, 27' ב' read ב']

**ב' II (v. proceed. a. ב') 1) something kneaded together, a handful, ball, lump. Sabb. 67'; 129' ב' a lump of salt. B. Meta. 90' ב' a handful (fodder) of the same species; v. infra.—*11) ב' clods, v. next w.—Gen. R. a. 13 ב' clods of moist ground*. Num. R. a. 2 and is thrown into the fire and he brings it out as lumps (of glass); v. ב'—*2) fodder*. Lev. R. a. 22 (expl. ב' Job XL, 20); Tanh. Pinh. 12.**

**ב' III prob. fr. ב' Bul.** *the festival name for the eighth month (Marheshvan); v. ב' R. Hash. I, 56' bot. (etym. of ב') the leaves decay and the ground is cloddy; v. proceed.—Tanh. Noah 11, the month is named bul, the*

month when cattle is given mixed fodder from what is in the house; Pesik. R. s. 7.

**בולאות**, v. בולאי.

**בולבומיס**, **בולבומיס** m. (corrupt. of βουλευτής) *senator*. Y. Taan. IV, 69<sup>a</sup> ארכיננס וב' (corr. acc.) archont or senator; v. בולבומיס. —Pl. בולבומי. Gitt. 36<sup>b</sup> sq. (explain. פרוס בולי ובוטי (prob. a Babyl. corruption of πρὸς βουλῇ βουλευτῶν) before the council of senators. Ib. 37<sup>a</sup> (as if two words) בולי וב' bulé are the rich, but (as if fr. בטש, play on עבש) the poor (broken ones).

**בולבוס** m. (βολβός, bulbos) in gen. *bulbous root*, esp. *bulbus*, a delicious kind of onion, or musk-hyacinth. —Pl. בולבוסין. Y. Dem. II, 22<sup>c</sup> bot. (ed. בולבוסין, corr. acc.). Ukt. III, 2 בולבוסין Var. in Ar. s. v. בולבוסין (ed. בלוסין, בלוסין; Maim. = ענב אדריב = *Solanum nigrum*, v. Löw Pf. p. 296 a. 393). [Gen. R. s. 41 בולבוס some ed., read: בולמוס.]

**בולבומיס**, **בולבומיס**, corr. **בולבומיס** (incorr. בולבומיס m. (βουλευτής, v. בולבומיס) *senator, councilman*. Gen. R. s. 76 this one is rich ב' נעברניה בל' (Yalk. Dan. 1064 בולטוס, corr. acc.) let us make him a senator (to ruin him, v. בולבומיס). Koh. R. beg. בולבומיס (corr. acc.); Cant. R. beg. בולבומיס. —Sifre Deut. 309 בולבומיס, בולבומיס; Yalk. ib. 942 בולבומיס, corr. acc. —Pl. בולבומין. Y. Hag. II, 77<sup>d</sup> bot. Lam. R. to II, 2. Ibid. בולבומין (לע' לאיבדא, read בולבומיס בולבומיס; v. בולבומיס. Y. Peah I, 16<sup>a</sup> בולבומין דציפורין the council of Sepphoris. Lev. R. s. 11 אלו הבולבומיס (read טין...). Y. Sabb. XII, 13<sup>c</sup> bot.; Y. Hor. III, end, 48<sup>c</sup> בולבומייתא family heads entitled to seats in the Bulé of Sepphoris.

**בולבוסין**, v. בולבוס.

**בולבדר**, **בולבדר**, v. בולבדר.

**בולבומיס**, v. בולבומיס.

**בולוס**, v. בולוס.

**בולמיתא** f. (בלט, v. בלל; P. Sm. 533) *crumbling, corrosion, being worm-eaten*. Targ. Job XLI, 19 ב' קרסא (read רב') worm-eaten wood. Targ. Prov. XXV, 20; XII, 4 Ms. (ed. בולמיתא, Pesh. בל').

**בולר** I pr. n. pl. *Buli* (prob. the assembly building of the Senate in Sepphoris, cmp. בולבומיס end). Y. Shek. VII, 50<sup>c</sup> bot. (Bab. ed. בולי, oth. בולית, ed. Just. VII, 50<sup>c</sup>; v. Rabb. D. S. a. l. p. 62, note 30); Y. Taan. I, 64<sup>a</sup> bot. ב' כנישתא דב' assembly (or synagogue) of B.—Y. Ab. Zar. III, 43<sup>b</sup> bot. צלמא דב' (ed. Krot. רב') a statue (idol) in front of the Bulé(?).

**בולר** II f. (βουλή) *council, assembly*, esp. *senate, city council*. Y. Peah I, 15<sup>c</sup> top שלו כל ב' בפני in the presence of the whole council over which he presided; Y. Kidd. I, 61<sup>b</sup> top. Ib. ב' פטר ב' פטרבולוס. Y. Yoma I, 39<sup>a</sup> top אם הזכירוך לב' וב' (corr. acc.). Y. M. Kat. II, 81<sup>b</sup> אם הזכירוך לב' וב' if they have mentioned (nominated) thee for the bulé,

let the Jordan be thy neighbor, i. e. hide thyself in the bushes near the Jordan. Ib. ב' להפטר מב' to be exempt from serving in the bulé; Y. Snh. VIII, 26<sup>b</sup> top. Gen. R. s. 6 דירמוס ב' senate and people (senatus populusque). Ex. R. s. 15 וכן דירמוס וכן כולם (read בולי) and so did the people and so the senate. Gitt. 37<sup>a</sup>, v. בולבומיס. —Pl. בולאות, בולאות. Y. Ned. III, 38<sup>a</sup> top; Y. Shebu. III, 34<sup>d</sup> bot. ב' twenty four city councils, i. e. cities or districts having their own councilmen; [Tanh. Vayikra 7; Matt. 1 ב' אלפים עיריות]; Pesik. R. s. 22 אלות (read בולאות). Gitt. 37<sup>a</sup>.

**בולבומיס**, **בולבומיס**, v. בולבומיס.

**בולבומין**, v. בולבומין.

**בולוס**, **בולוס**, v. בולוס.

**בולמוס** m. (βούλιμος, bulimus) *ravenous hunger, bulimy*, esp. *faintness from fasting*. Yoma VIII, 6 (83<sup>a</sup>). Koh. R. to VII, 11 (some ed. incorr. ור...); a. fr. —Transf. morbid carnal appetite, sexual passion. Gen. R. s. 51; s. 41; a. e.

**בולס** (בולוס) m. (בלס; cmp. ὄαλος, ὕαλος) *a shapeless mass, a glass-ball*. Num. R. s. 2 בולס ומוציאו בולס II, some ed. בולס). Y. Ber. I, 2<sup>d</sup> top נוסך כלים (corr. acc.); Gen. R. s. 12 מוצק כלים (read: ב' נוסך, v. Ar.) casts a lense; v. אַנְנֵק. —Pesik. Par. p. 39<sup>b</sup> גלויים לבס צפים כהדרין ב' כהדרין perspicuous (clear) as crystal; cmp. Num. R. s. 19 כהדרין סמיה a. Mat. Keh. a. l.

**בולסא** ch. same, esp. *glass-lump*, unshaped and prepared for casting into vessels. Sabb. 154<sup>b</sup> אר' בולסא (ed. בולסא, read as Rashi a. Ms. בבולסא, v. Rabb. D. S. a. l. note 1) what is meant here are glass lumps (which may be broken without loss). —Pl. בולסין, בולסין *crystals or glass vessels*. Y. Kidd. I, 60<sup>c</sup> top ב' those glass vessels (what is the law concerning their division among heirs)? Ib. בולסין סגין (corr. acc.) thou art known to have plenty of glass vessels.

**בולסין**, v. בולסין.

**בולפסין**, Tosef. Kil. III, 12, v. בולפסין.

**בולקס**, Y. Taan. II, 66<sup>a</sup>, v. בולקס.

**בולרא** m. (follis, follera; v. next w. a. Sm. Ant. s. v. Senatus) *follera*, name of a Roman land-tax, adopted by the Persians. B. Kam. 113<sup>b</sup> ב' וכרנא וב' Ar. (ed. דברנא, Ms. בולראא וב', Ms. M. ארנאא וב', read ארנאא וב', Ms. R. בכלודא וארנאא ואכרנא, corr. acc.) with reference to follera, annona and charga of the ensuing year.

**בולרין** m. (φολλέρων, S.) *obol*, a small coin. Cant. R. to I, 1 if one drops ב' סלע אי (Ar. ed. Koh. בולרין, ed. בולרין) a Sela or (even) a folleron. V. בולרין.

**בולרין**, Gen. R. s. 8, v. בולרין.

**בולשפמי**, v. בולשפמי.

**בולשת**, v. בולשת.





**בוֹר** I m. (v. בּוֹר I) *uncultivated, an uncultured person, mannerless, ruffian*. Aboth, II, 5; a. fr.—Mikv. IX, 6 שֶׁל בּוֹר, v. בְּנָאִים.—*Pl.* בּוֹרִים. Num. R. s. 3, beg.





II pr. pl. *Bursi*, prob. identical with בורסי  
q. v. Kidd. 72<sup>a</sup>.



**בִּישָׁן** m. (שַׁפְּסֵלֶת) tannery. Y. Nabb. V, 3<sup>a</sup> but, **שִׁיר בִּישָׁן** (corr. acc.) hide from the tannery.

**בִּישָׁן, בִּישָׁן, בִּישָׁן**

**בִּישָׁן (בִּישָׁן)** pt. s. pl. (Bisshon) tannery, a city near the site of Babylon, frequently identified with Babel. Bab. 150<sup>a</sup> (phonetic spelling) **בִּישָׁן** Ar. **בִּישָׁן**, Var. **בִּישָׁן**, Yalk. Gen. 62 **בִּישָׁן**, Var. **בִּישָׁן**, v. Nabb. D. S. a. l. note A, a. Behr. KAT. p. 134, p. 278 sq.) an empty pit. Nabb. 36<sup>a</sup>, Gen. R. s. 28 (calling it Babel, by play on **בִּישָׁן**, Gen. XI, 9). Ab. Naz. 11<sup>b</sup> **בִּישָׁן** ed. (Ms. M. **בִּישָׁן**, corr. acc.) the temple of Nebu in Bors. (v. Nabb. D. S. a. l. note). Kidd. 72<sup>a</sup> **בִּישָׁן** the Ephraïm land near B.—Yoma 10<sup>a</sup> **בִּישָׁן** = **בִּישָׁן**.

**בִּישָׁן** f. (שַׁפְּסֵלֶת, m. **בִּישָׁן**) 1) the tanning process, tannery. (Targ. **בִּישָׁן**) the tanner, v. **בִּישָׁן**. Nabb. I, 2 **בִּישָׁן** nor must one enter the tannery (to look after the process, shortly before Sabbath). Ib. **בִּישָׁן** the beginning of the tanner's work. Ib. **בִּישָׁן** a tannery on a large scale; v. **בִּישָׁן**. B. Bath. 21<sup>b</sup> **בִּישָׁן** nor to put up a tanner's workshop; a. fr.—2) *Bursikh*, a suburb of Tiberias. Cant. R. to I, 4.

**בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן** I morning star, v. **בִּישָׁן**. Y. Yoma III, 1 Mish.; 60<sup>b</sup>, Y. R. Hosh. II, beg. 37<sup>a</sup>, Y. **בִּישָׁן**.

**בִּישָׁן** II, **בִּישָׁן** pt. s. m. *Bisshon*, an Amorae. Y. Kidd. III, 65<sup>a</sup> but; a. e. Koh. R. to IX, 9; Yalk. Ib. 479 **בִּישָׁן**.

**בִּישָׁן**, Yalk. Job 924, v. **בִּישָׁן**.

**בִּישָׁן**, read **בִּישָׁן**.

**בִּישָׁן**, Targ. Job XV, 33 some ed., read **בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן** (b. h.; **בִּישָׁן**, v. **בִּישָׁן**); (as adj.) m. *confounded, abashed, ashamed*. Zeb. 101<sup>a</sup> **בִּישָׁן** **בִּישָׁן** he confessed and was not ashamed so as to say, 'I have not learned it', but he said &c.; ib.<sup>b</sup> (v. Rabb. D. S. a. l.).—Hag. 22<sup>b</sup> **בִּישָׁן**; Tosaf. Ohal. V, 11 **בִּישָׁן** Kadd. 81<sup>a</sup> **בִּישָׁן** she is too bashful to &c. Keth. VIII, 1 **בִּישָׁן** **בִּישָׁן** we are confounded (to find a reason); a. fr.—**בִּישָׁן** (not **בִּישָׁן**) *bashful, chaste*. Aboth V, 20.

**בִּישָׁן** to put to shame, insult, disgrace. B. Kam. VIII, 1 **בִּישָׁן** **בִּישָׁן** he who exposed a sleeping person to shame. Ib. **בִּישָׁן** **בִּישָׁן** he injured and exposed (a person at the same time). Ib. **בִּישָׁן** **בִּישָׁן** all (the fine) according to the social position of the insulter and of the insulted. Succ. 37<sup>a</sup> happy our youth **בִּישָׁן** **בִּישָׁן** which casts no reflection on our old age; a. fr.

**בִּישָׁן** (comp. **בִּישָׁן** fr. **בִּישָׁן**) to trouble, spoil. Tosaf. B. Kam. V, 12 ed. Zuck. (Var. **בִּישָׁן**, v. **בִּישָׁן**, as Mish. V, 3).

**בִּישָׁן**. a. *Nithpa*. **בִּישָׁן**, **בִּישָׁן** to be put to shame, be exposed, insulted; to be bashful. B. Kam. I. c. Ned. 20<sup>a</sup>.

Kam. R. s. 16 **בִּישָׁן** **בִּישָׁן** he felt ashamed (in order that he might command accommodations) and hid &c. Ib. **בִּישָׁן**, a. fr.

**בִּישָׁן** f. (b. h.; **בִּישָׁן**) shame. B. Nabb. 75<sup>a</sup> **בִּישָׁן** **בִּישָׁן** Oh, for that shame! Zeb. 112<sup>a</sup> Y. Shab. VII, 20<sup>a</sup> **בִּישָׁן** **בִּישָׁן** in order that they should be ashamed of each other (to swear falsely). Y. Ned. V, 20<sup>a</sup> **בִּישָׁן** **בִּישָׁן** in order to make reparation for putting his neighbor to shame, a. fr.

**בִּישָׁן** a word in a charm formula, supposed to mean *night*, v. **בִּישָׁן**. Nabb. 67<sup>b</sup> (Ms. M. **בִּישָׁן**).

**בִּישָׁן** (שַׁפְּסֵלֶת) *unripened fruit* (a fruit stripped hide). Nabb. 70<sup>a</sup> **בִּישָׁן** **בִּישָׁן** Ar. (ed. **בִּישָׁן**, early ed. **בִּישָׁן**, v. Nabb. D. S. a. l. note) there a fresh hide to mount (not dry enough for the first process of tanning).—2) *ripened fruit*. Ber. 60<sup>a</sup> **בִּישָׁן** **בִּישָׁן** Ar. (ed. **בִּישָׁן**) figs ripened by obtaining (placed in the ground). Ar. **בִּישָׁן** through exposure to the sun; Nabb.

**בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן** f. (b. h.; **בִּישָׁן**) (freq. with **בִּישָׁן**) shame, insult, backbite, chastity. Ber. 27<sup>a</sup>, a. fr.—Keth. 61<sup>b</sup> **בִּישָׁן** the shame of a woman (in tanning) **בִּישָׁן**.—Targ. **בִּישָׁן** **בִּישָׁן** for exposure. B. Kam. VIII, 1 sq. Ib. 85<sup>b</sup> **בִּישָׁן** **בִּישָׁן** an indecent insult (without physical injury) is (e. g.) spitting in one's face. Y. Yeb. VI, 7<sup>b</sup>, a. fr. **בִּישָׁן** **בִּישָׁן** pudenda. Lev. R. s. 16 **בִּישָׁן** **בִּישָׁן** near her pudenda.

**בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן**, **בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן** (f) pt. s. m. a. pl. *founder of Babel*. Targ. I Gen. 11 (Var. **בִּישָׁן** Targ. Y. Gen. X, 19 (**בִּישָׁן**, h. text **בִּישָׁן**)).

**בִּישָׁן**, **בִּישָׁן**, **בִּישָׁן**, **בִּישָׁן** pt. s. h. **בִּישָׁן** *founder, country* East of the Jordan) comp. **בִּישָׁן** Targ. Y. II Gen. XXXII, 14. B. B. II, XXXII, 24 Targ. Ps. LXXVIII, 23 (some ed. **בִּישָׁן**).—Y. Maas. IV, 21<sup>a</sup> **בִּישָׁן**. Y. Maas. IV, beg. 15<sup>a</sup> **בִּישָׁן** (corr. **בִּישָׁן**). Y. Pesah I, 16<sup>a</sup> (read:) **בִּישָׁן**, v. **בִּישָׁן**.—V. **בִּישָׁן**.

**בִּישָׁן**, Targ. Job XV, 33 **בִּישָׁן** Ms. a. *Bagin*, read **בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן** I, II, v. **בִּישָׁן** I, II ch.

**בִּישָׁן**, v. **בִּישָׁן**.

**בִּישָׁן** m. pt. s. **בִּישָׁן**, **בִּישָׁן** *breach, breach*. Nabb. 90<sup>a</sup> **בִּישָׁן** **בִּישָׁן** (Var. **בִּישָׁן**, v. Rabb. D. S. a. l. note) he went out to fill up breaches, v. **בִּישָׁן**. [Oth. opin. **בִּישָׁן** name of a place; Yalk. Sam. 155 **בִּישָׁן**, ed. Salon **בִּישָׁן**, v. Rabb. I. c.]

**בְּזִיזָה** m. (בזז) *plunder, spoil, ill-gotten goods*.—Pl. **בְּזִיזָה**. Cant. R. to VII, 7 (expl. נבזיחך Dan. V, 17) **בְּזִיזָה** thy ill-gotten goods; you are plunderers, sons of &c.

**בְּזִיזָה** (Pilp. of בז, v. בָּזָה II, a. b. h. בָּזָה in H. Dict.) 1) *to divide, distribute*. Tosef. Meg. IV (III), 21 ארס אין **בְּזִיזָה** בירדו לעצמו (v. ed. Zuck. Var.) one who distributes (honors) must take none to himself. B. Bath. 142<sup>a</sup> a convert died **בְּזִיזָה** and Israelites divided his property among themselves (he having left no legitimate heirs).—2) *to give away liberally, to give charity on a large scale*. Keth. 50<sup>a</sup> **בְּזִיזָה** אל **בְּזִיזָה** ו' he who wants to be liberal, must not give away more than &c. Ib. **בְּזִיזָה** ו' קטנים כתבו **בְּזִיזָה** (ref. to the order of three traditions concerning minors, transfer of property and charity, related ib. 49<sup>b</sup> sq.). B. Bath. 11<sup>a</sup> **בְּזִיזָה** ו' שבוזו ו' who gave away to charities his own and his father's treasures; a. fr.—3) *to spend unnecessarily, squander*. Gen. R. s. 80. [4] *to divide spoils, to plunder*, v. **בְּזִיזָה** &c.]

**בְּזִיזָה** ch. same; 1) *to shatter*. Esth. R. to I, 10; v. **בְּזִיזָה** ch.—2) *to give away, to squander*. Targ. Koh. III, 22 למה **בְּזִיזָה** אנה מ' ו' why should I waste money in doing charity?—Keth. 67<sup>b</sup> **בְּזִיזָה** ו' he gave away (on charity) half of &c. Y. Sot. III, 19<sup>a</sup>, a. e. **בְּזִיזָה** ו' was squandering the estate.—3) (v. **בְּזִיזָה**) *to treat lightly*. Y. Ter. XI, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top (read: [בְּזִיזָה]) **בְּזִיזָה** ו' and all this discussion arose from that servant [in R. Ammi's house] dealing lightly with sacred property.

**בְּזִיזָה**, Y. Sabb. II, 4<sup>d</sup> top, v. preced.

**בְּזִיזָה**, v. **בְּזִיזָה**.

**בְּזִיזָה** m. pl. [breakers], name of messengers from Sodom [or Edom]; a word in a charm formula. Sabb. 67<sup>a</sup> (ed. בריה, v. Rabb. D. S. a. 1.).

**בְּזִיזָה** Sabb. 67<sup>a</sup>, a word in a formula of incantation; v. preced.

**בְּזִיזָה**, v. next w.

**בְּזִיזָה** m. (Pers. bāzwān, bāzbān, Perl. Et. St. p. 117) *collector of bridge toll*. B. Bath. 187<sup>a</sup> Ar. (ed. בזי; Ms. M. בזי; for oth. var. v. Rabb. D. S. a. 1. note).

**בְּזִיזָה** m. (בזג, comp. פָּתָה) *that which is divided off, whence sheaf, bundle*. Hull. 52<sup>a</sup> straw **בְּזִיזָה** (Ar. ed. Koh. **בְּזִיזָה**) made into bunches.

**בְּזִיזָה** Y. Kidd. I, 60<sup>b</sup> top (ed. Krot. כְּזִיזָה, v. זְזִיזָה).

**בְּזִיזָה**, v. בז.

**בְּזִיזָה** m. (בזז) *robber, plunderer*. Pl. **בְּזִיזָה**. Gen. R. s. 1 **בְּזִיזָה** אומה של ב' a nation of robbers.

**בְּזִיזָה** ch. same. Targ. Prov. XXVII, 19.—Pl. **בְּזִיזָה**, **בְּזִיזָה**. Targ. Ps. XXV, 3. Ib. CXIX, 158; a. e.—Snh. 94<sup>a</sup> (ref. to **בְּזִיזָה** Is. XXIV, 16) **בְּזִיזָה** ו' until the robbers (of the Holy Land) shall have come and those that shall rob it from its robbers. Keth. 112<sup>b</sup>.—Lam. R. introd. (R. Yits. 1) איך חרה לנא מ' (some ed. **בְּזִיזָה**, corr. acc.) what an affliction has come to us from the plunderers; v. **בְּזִיזָה**.

**בְּזִיזָה**, **בְּזִיזָה** m. (בזז) *robbery, plunder*. Targ. Is. XXIV, 16.

\***בְּזִיזָה** (בְּזִיזָה) f. (v. **בְּזִיזָה**) *plunderer*. Targ. Ps. CXXXVII, 8 (Ms. **בְּזִיזָה**; h. text **בְּזִיזָה**). [Targ. Job XV, 21 **בְּזִיזָה**, **בְּזִיזָה**, **בְּזִיזָה**, read **בְּזִיזָה**.]

**בְּזִיזָה**, v. preced.

**בְּזִיזָה**, v. **בְּזִיזָה**.

**בְּזִיזָה**, v. **בְּזִיזָה**.

**בְּזִיזָה** (b. h.;  $\sqrt{\text{to divide}}$ , comp. **בְּזִיזָה** II, **בְּזִיזָה**, **בְּזִיזָה**) *to distribute, to make spoil*. Y. Macc. II, 31<sup>d</sup> bot. חרה **בְּזִיזָה** made booty.—Part. pass. **בְּזִיזָה** f. **בְּזִיזָה** *robbed, illegitimately conquered*. Gen. R. s. 1 **בְּזִיזָה** ו' it is robbery what ye possess (ye have no title).

**בְּזִיזָה** I ch. (בז) same. Targ. Hos. VII, 9; X, 2; a. fr.—Esth. R. to I, 10, v. בז. Cant. R. to VII, 7 (prov.) take presents from an heir ליה **בְּזִיזָה** ו' but not from one for whom they make spoil (king).

**בְּזִיזָה** same. \*Num. R. s. 12 **בְּזִיזָה** ו' he robs (the youths of) the noon-day lessons (transl. ישיור Ps. XCI, 6); v. **בְּזִיזָה**.

**בְּזִיזָה** *to cause to be plundered*. Targ. Is. XXIV, 1 **בְּזִיזָה** (Var. **בְּזִיזָה**).

**בְּזִיזָה** *to be robbed*. Ib. 3; a. e.—Ib. 16 **בְּזִיזָה** *robbed*.

\***בְּזִיזָה** II *to be shy*, v. **בְּזִיזָה**.

**בְּזִיזָה**, Targ. Job XV, 21, v. **בְּזִיזָה**.

**בְּזִיזָה**, Targ. Ps. CXXXVII, 3, v. **בְּזִיזָה** (2).

**בְּזִיזָה** (b. h.;  $\sqrt{\text{to tread}}$ , v. **בְּזִיזָה**) *to tread upon, whence to despise, spurn, degrade*. Ab. d'R. Nath. ch. XXIX **בְּזִיזָה** ו' **בְּזִיזָה** את חברו ו' he who spurns his neighbor (rebuking him) for a sacred cause. Ib. **בְּזִיזָה** ו' they make themselves contemptible (neglecting their appearance). Part. pass. **בְּזִיזָה** f. **בְּזִיזָה**. Y. Sot. V, end, 20<sup>d</sup> **בְּזִיזָה** ו' his prophetic gift was degraded (by him). Ruth. R. to I, 1 **בְּזִיזָה** ו' **בְּזִיזָה** ו' he who becomes contemptible through his own words (in not practicing what he teaches). Cant. R. to VI, 5 **בְּזִיזָה** ו' as the goat is despised כ' **בְּזִיזָה** ו' so were the Israelites made despicable at Shittim (through debauchery); a. fr.

**בְּזִיזָה** same. Ab. d'R. Nath. l. c. Y. Sot. l. c. he (Isaac) is called **בְּזִיזָה** ו' because he made all idolatrous temples appear contemptible (by his willingness to be sacrificed to the Lord). Gen. R. s. 30 (play on **בְּזִיזָה** Job XII, 5) **בְּזִיזָה** ו' they sneered at him. Snh. 65<sup>b</sup>





**בְּחִירָה** m. (b. h. בָּחַר 1) *chosen*. Sabb. 105<sup>a</sup> (ref. to אֵל, Gen. XVII, 5) I have made thee אֵל a father of the nations, וְנִבְחַרְתָּךְ אֵל I have made thee a chosen one among the nations. Gen. R. s. 76, beg.; a. fr.—2) *young*



man, youth, unmarried. Keth. 7<sup>a</sup>, opp. נערה—Gen. II. 2, 20 נערה בן יצחק a young man and a virgin on the one side (of the earth). Hag. 14<sup>a</sup>, a fr.—Pam. נערה, Gen. II. 2, 21; a. e.—Pl. נערה, f. נערה. Num. II. 2, 16, נערה לך קול to the young (the strong) 'the voice of the Lord (at revelation) sounded with might', opp. נערה; a. e.

נערה, בחור, v. נערה.

נערה Targ. Y. I, Num. XXI, 27 (28), some ed., read נערה, v. נערה.

נערה (emp. נערה) to look out, be cautious. Lam. II. to I, 18 נערה ארץ נערה (expl. in a gloss נערה) the cautious did not go out.

נערה m. נערה f. (נערה) 1) h. נערה, נערה, chosen, select. Targ. II Sam. XXI, 6, a. e.—Pl. נערה. Targ. Ps. CV, 6; a. e.—Y. Shh. VI, 25<sup>a</sup> bot. נערה eighty select (young) men; Y. Hag. II, 78<sup>a</sup> top נערה (corr. acc.).—Fem. נערה. Targ. O. Ez. XIV, 7.—2) emp. נערה tried, purified. Targ. Ps. XVIII, 31, II Sam. XXIII, 31.

נערה f. (נערה) selection, being chosen. Y. Meg. I, 7<sup>a</sup> top נערה בן נערה as the selection (expression נערה) used there &c.—נערה נערה (also with omission of נערה) the Temple of Jerusalem. Shh. 20<sup>a</sup>; a. fr.—Y. Yoma I, 38<sup>a</sup> bot. נערה נערה your witness, the Temple, shall prove it (Bab. ib. 9<sup>a</sup> נערה).

נערה f. ch. (v. preced.) *Bhairta* (selection), surname of the Talmudic treatise named *Eduyoth* or *Ediyoth* (נערה). Kidd. 54<sup>b</sup> bot.; Bekh. 26<sup>a</sup>.

נערה I (b. h.; נערה, emp. נערה a. v. נערה) 1) to be disordered, sick; whence נערה q. v.;—2) (denomin. of נערה) to be in that stage of ripening when the fig is called *bohal*; emp. נערה. Nidd. 47<sup>a</sup> (quot. fr. Maasr. I, 2) נערה נערה figs are subject to tithes from the time they are called *bohal*, which R. . . defines, from the time their heads grow white.

נערה II (נערה), *Hif.* נערה same. Shebi. IV, 7 נערה נערה (Y. ed. נערה). Y. ib. 35<sup>a</sup> bot.; Y. Maasr. I, 48<sup>a</sup> (נערה) נערה נערה what is *bohal*? It (the fig) creates aversion (v. נערה), as we read (Zech. XI, 8) &c. Maasr. I, 2 נערה נערה (Y. ed. נערה), v. supra. [Emp. נערה as to spelling in Talm. Y.]

נערה II (נערה, v. Prov. XX, 21, emp. preced.) to hasten. Pi. נערה to come early. Mekh. Bo, Pisha, 2 נערה נערה ed. Livorno (oth. ed. נערה corr. acc.) when the ripening of grains came very early.

*Hif.* נערה to advance growth. Y. Sabb. VII, 10<sup>a</sup> top נערה נערה (נערה נערה) whatever is done for advancing the fruits. Ib. נערה נערה (ed. Krot. נערה, corr. acc.).

נערה (b. h.; נערה, v. Ges. H. Diet. s. v.; emp. נערה a. v. נערה) prop. to distinguish, examine (emp. נערה, נערה), hence to try, probe (of metals); to find out. Shh. 107<sup>a</sup> נערה נערה

try me.—Part. pass. נערה. Pes. 87<sup>a</sup> נערה נערה Ms. M. (ed. נערה, v. Habb. D. S. a. l.) they tried servants. Ib. נערה נערה my tried servants. Yalk. Hos. 51<sup>a</sup>; a. e.

Pi. נערה to inquire. Yoma 78<sup>b</sup>; Shebu. 25<sup>b</sup> נערה נערה they did not ask distinctly. Y. B. Kam. IV, 4<sup>b</sup> bot. נערה נערה for the court (appointing him guardian) inquires after his character.

*Hif.* נערה to distinguish. Shh. 6<sup>a</sup> a. e. נערה נערה in order to be able to distinguish between the ignorant and the willful transgressor. Yeb. 42<sup>a</sup>; a. fr.

נערה ch. same. Targ. Koh. II, 6; a. fr.—Y. Maas. Sh. V, bag 55<sup>a</sup> (read:) נערה נערה by whom every Shabbath has been critically examined.

*Hif.* נערה to be tried, tested. Targ. O. Gen. XLII, 18 sq. (Var. נערה, v. Berl. Targ. O. II, p. 15).

נערה (b. h.; נערה, v. preced.) 1) to try, examine; v. infra.—2) (with נ) to choose, select, prefer. Tanh. Mishp. 11 נערה נערה then didst prefer sufferings to poverty. Maas. Sofrim XIII, 9; a. e.—Part. *Hif.* נערה chosen. נערה נערה of the best, the best way. Bica. I, 3; a. fr.—נערה נערה the most preferable way of performing a religious act. B. Kam. 78<sup>b</sup>; a. fr.—נערה נערה the very best. Y. Pes. VI, 35<sup>b</sup> top נערה נערה for doing a thing (in the Temple) in the preferable way, you may not make (the Sabbath law); for doing it in the best way, you dare not &c.; a. fr.

Pi. נערה to examine. Pesh. R. a. 23 (ref. to נערה Job XXIX, 25) נערה נערה I was in the habit of investigating and examining it; [ed. Fr. emends נערה, v. נערה].

נערה ch. same; 1) to try, test. Targ. Jer. XVII, 10 (h. text נערה); a. fr.—2) to choose, select. Targ. Ps. XXXIII, 12.—Part. נערה. Targ. Job XV, 5 (not נערה).—V. נערה.

*Af.* נערה to pick out. Y. Sabb. VII, 10<sup>a</sup> bot. נערה נערה when one picks out (the pieces of garlic) in the husks. Ib. נערה נערה (corr. acc.).

נערה f. (v. נערה) youth. Tana d'be Eli. ch. XVIII.

נערה (נערה, v. נערה) 1) to search, examine; v. next w.—2) to stir, to go to the bottom of a thing v. P. Sm. Laki Ber. 36<sup>a</sup>; Sabb. 156<sup>a</sup>, v. נערה.

נערה ch. same; 1) to search, examine. Targ. Y. Gen. XXXIX, 11 נערה נערה to examine.... the accounts.—Sabb. 137<sup>a</sup> נערה נערה I am searching for what I have not lost (of the aged man's unsteady walk and bent figure). B. Meta. 5<sup>b</sup> נערה נערה until I may search and find it. Ib. 86<sup>a</sup> נערה נערה (not נערה, v. Rabb. D. S. a. l. note 90) search for him and find him. B. Kam. 97<sup>b</sup>.—2) to stir. Targ. Esth. I, 14.—Sabb. 30<sup>a</sup> נערה נערה Ms. M. (v. Rabb. D. S. a. l. note) he shook the trees. Ib. 140<sup>a</sup>. Gitt. 45<sup>a</sup> נערה נערה stirred a (hot) pot with their hands. Ib. 69<sup>b</sup> top.

נערה m. [preced.] 1) stirring ladle, pot-ladle. Pes. 111<sup>b</sup> [read:] נערה נערה נערה נערה (v. comment.)

and he (the shadow-demon) looks like a ladle turning in a vessel &c.—\*2) *rakings, hot ashes*. Snh. 39<sup>a</sup> [read:] אוֹרֵיבִּיחָהּ she placed it (the roast) under the grate (in the ashes); (Ar. אוֹרֵיבִּיחָהּ קִמְרָה בְּבִיחָהּ she placed it before him with the raked ashes clinging to it; Yalk. Gen. 23 ב' אוֹרֵיבִּיחָהּ תִּרְגֵּלָהּ, v. Rabb. D. S. a. l. note).—[בִּיחָהּ, quot. in Ar. fr. Ab. Zar. (80<sup>b</sup>), תִּרְגֵּלָהּ, read שְׁתִּיחָהּ, arm-pit; v. Y. ib. II, 41<sup>a</sup> bot.]

בִּטָּא, v. בטיח.

בִּטְאִיקָי, Ex. R. s. 11, read קִטְאִיקָי.

בִּטְבוֹץ, m. (v. next w.; cmp. b. h. בִּטְץ) *hemp*. Y. Ab. Zar. V, end, 45<sup>b</sup> בִּטְ; Bab. ib. 75<sup>a</sup> בִּטְ; Nidd. 65<sup>b</sup>.—Tosef. Tohar. XI, 16 בצִבֵּץ.

בִּטְבֵּט (Pilp. of בִּט or בִּטֵּט, v. בטיח) *to swell*.—Hithpa. הִתְבִּטְטָה; Nithpa. נִתְבִּטְטָה *to swell, grow*. Tanh. Mishp. 9 as the bite of a snake is not felt עַד שֶׁעָלָיו until a swelling sets in, so is usury not felt עַד שֶׁמִּתְבִּטְטָה עָלָיו until it has grown upon him (the debtor). Ex. R. s. 8: שִׁמְחָתָהּ, corr. acc.).

בִּטְרָא, v. בטיח.

בִּטְרָא, v. בטיח.

\*בִּטְרָא m. pl. (בטיח) = h. בִּטְרָא II, *column-like receptacles* (of water). Lev. R. s. 25 (ref. to בטוחות, Job XXXVIII, 36, taking ב as a radical letter, 'receptacles of wisdom') ב' כִּדּוּ בִּטְרָא what is battupoth? Answ. Bitvaya. [Ar. reads בטוּרָא, taking ב as propos., v. Koh. Ar. Compl. s. v. בִּטְרָא, IV, p. 27. Mat. K. guesses at טוּרָא as a name of a bird, as parallel to שְׁכָרִי.]

בִּטְרָא m. (בטן, cmp. Cant. VII, 3) *rounded sheaf, bunch*.—Pl. בִּטְרָא. Hull. 51<sup>b</sup>.

בִּטְרָא, v. בטיח.

בִּטְחָה (b. h.; v. בטח, v. בטיח; cmp. רָחַח) *to be at ease, without trouble, whence to trust*. Ber. 6<sup>b</sup> הוֹלֵל לְבִטְחָה וְכ' he ought to have trusted in the name of the Lord, but did not trust.—Part. pass. בִּטְחָה *assured*. Y. Naz. IV, end, 53<sup>c</sup>.—Lev. R. s. 31 שְׂגוּרָה ב' he may rest assured that &c.; a. fr.

Hif. הִבְטִיחָה *to assure, promise*. Ber. 17<sup>a</sup> הַבְטָחָה שֶׁהוּא the assurance which the Lord has given. Pesik. R. s. 1, beg. שְׁמִירוֹת הַבְטָחָתוֹ וְכ' though those who gave the assurances, the prophets, are dead, but the Lord who promised (through them) is ever-living; a. fr.—Part. Hof. הוֹבְטָחָה (= בִּטְחָה) *confident, sure*. Ber. 4<sup>a</sup> וְכ' אֲנִי בִּי אֲנִי I am sure that thou rewardest &c. Ib. ב' לֵי may rest assured. Gitt. 58<sup>a</sup> אֲנִי-מִבְטָחִי a. fr.

בִּטְחָה I ch. same. Taan. 22<sup>b</sup> וְכ' אֲנִי-מִבְטָחִי since he trusts in idols.

Af. אֲבִטָּח=preced. Hif. Targ. Ruth II, 13.

Ithpe. אֲחִבְטָה *to feel safe*. Targ. Jer. XII, 5.

בִּטְחָה II, אֲבִטָּח m. (בטיח, v. Ges.

H. Dict. s. v. בטח; cmp. מִקְוֵה a hollow column-like receptacle of rain water near the house. [Maim., a projection in front of the window to stand upon in climbing.] Ohol. XII, 3 הַבְטָחָה (Ar. Var. אֲבִטָּחָה). Tosef. ib. XIII, 3 אֲבִטָּחָה (ed. Zuca. אֲבִטָּח, corr. acc.). [Cmp. פִּרְיָהּ for פִּרְיָהּ, IV טָפָה for טָפָה V. בִּטְרָא.

בִּטְחוֹן, בִּרְיָא m. (b. h.; בִּטְחָה) *trust, faith, hope*. Y. Ber. IX, 13<sup>b</sup> bot. ב' יֵשׁ לָהֶם there is hope for them (that they will not be punished, if they repent before dying). Sabb. 139<sup>a</sup> ב' לֵילֵי בִטְחוֹנָם they put their trust in &c. Men. 29<sup>b</sup>; a. e.

בִּטְחָה 1) (בטח) (v. בטיח) *to swell, burst forth; to shine*. Denom. בִּטְחָה, בִּטְחָה.—2) (= בִּטְחָה, cmp. בדר) *to tread, to dash to pieces*. Denom. בִּטְחָה.—Cmp. בִּטְחָה.

בִּטְחָה, v. בטיח.

בִּטְחָה, בִּטְחָה (b. h.; v. בטח) *to be hollow, to swell; v. בטח, בטל &c.; v. Ges. H. Dict. s. v.) to talk inconsiderately, make hasty vows*. Erub. 64<sup>b</sup> (ref. to Prov. XII, 18) הַבְטָחָה כָּל who ever vows or swears inconsiderately.—Denom. בִּטְחָה.

בִּטְחָה f. (v. preced. 1) *bottom, bathing basin; v. אֲבִטָּח*.—2) *bottom, depth*. Gen. R. s. 68 Ar. (ed. אֲבִטָּח); s. 50; s. 86 (ed. בִּטְחָה); v. בִּטְחָה.

בִּטְחָה, בִּטְחָה pr. n. m. Ben Battiah, nephew of R. Johanan b. Zaccai, one of the leaders of the terrorists during the siege of Jerusalem by the Romans. Koh. R. to VII, 11; Lam. R. to I, 5; (Gitt. 56<sup>a</sup> אֲבִי סָקָרָא). Kel. XVII, 12.

בִּטְחָה (בִּטְחָה) f. (בִּטְחָה) *cleft, grotto; ruins*. Gen. R. s. 31 בִּטְחָה ב' דִּבְרִיחָה Ar. (ed. ב' in the grotto (or ruins) of Tiberias; cmp. אֲבִטָּח.—Pl. בִּטְחָה. Y. Pes. I, beg. 27<sup>a</sup> בִּטְחָה דִּבְרִיחָה רַבָּא (corr. acc.) the ruins of the large colonnade (of Tiberias); cmp. Midr. Till. to Ps. XCIII, s. v. דִּבְרִיחָה.

בִּטְחָה pr. n. m. B'titay. Y. Ber. V, 9<sup>c</sup> bot.

בִּטְחָה, v. בטח, בטל, בטל.

בִּטְחָה m. (בטל) 1) *loose, demoralized* (= חֲמוּצָה). Targ. O. Ex. XXXII, 25 (h. text פִּרְיָהּ, v. Rashb. a. l.).—2) *idle, vain*. Pl. בִּטְחָה, בִּטְחָה. Ib. V, 9. Targ. Koh. V, 2.—3) *idle, resting*. Targ. II Esth. III, 3.—4) *invalid, void*. v. בטל.

בִּטְחָה f. (בטל; h. בִּטְחָה) *idleness, loss of time*. Keth. 105<sup>a</sup> קָרָא ב' דִּבְרִיחָה אֲנִי ב' indemnity for loss of time. Ib. אֲנִי ב' (in the case of) Karna, the loss of time was ostensible (i. e. all knew that the fee he took for judging was needed to indemnify him for his loss of time). Y. Ned. IV, 38<sup>c</sup> bot. שְׂכָר בִּטְחָה (in h. phraseol.) indemnity for their loss of time.

בִּטְחָה, v. בטח.



*lilpe* *לִלְפֵה*, contr. *לִלְפֵה* 1) to be abolished, removed, undone. Targ. Job XVII, 11; a fr.—*Gitt*. 32<sup>b</sup> *לִלְפֵה* has two meanings *לִלְפֵה* *לִלְפֵה* *לִלְפֵה* it may mean 'it is void', and may mean 'be it declared void'. Hull. 100<sup>a</sup> *לִלְפֵה* *לִלְפֵה* (or *לִלְפֵה*) let it be neutralized.

in the larger mixture; (why is it not &c.?)—2) to be disturbed, to be forced to be idle. Targ. Koh. XII, 3; a. e.

**בטיל II, בטל** m. (preced. ws.) 1) null, void; vain. Gitt. IV, 1 הוא בטל is void (revoked); v. בטל Ithpe.; a. fr.—Pl. בטלים, בטליו, בטליו, vanities, absurdities. Ab. Zar. 16<sup>b</sup>; a. fr.—2) idle, unemployed, not needed. Shn. 21<sup>a</sup> one horse הוא when not needed (for war). Koh. R. to VI, 8.—Pl. as supra. Y. Meg. I, 70<sup>b</sup> bot. עשרה בטילין (where there are) ten men at leisure for attending Synagogue, v. בטלן. Ber. 16<sup>a</sup> והוא ממלאכתן provided they stop working. Ib. 17<sup>b</sup> ת"ח בטל scholars have to abstain from work; a. fr.—Fem. בטלה. Ab. V, 16, v. בטל I. Gitt. 32<sup>a</sup>, v. בטל I, Pi.; a. fr.

**בטלה** f. (preced.) vanity, idleness. Keth. V, 5 הוא בטלה idleness leads to immorality. Ab. III, 4 המפנה לבו who turns his mind to vanities. Y. Ber. VI, 10<sup>a</sup> bot. לזהויר ש"ש to pronounce the name of the Lord for no purpose.—Y. Keth. VII, 31<sup>b</sup> bot. בטל useless labors (as carrying water and pouring it out again). Gen. R. s. 91 רבר של בטל irrelevant argument. Y. Naz. IV, 53<sup>b</sup> על האב for no use. Kidd. 16<sup>b</sup> שכר בטל compensation for interrupted labor; a. fr.

**בטלון**, v. בטלית.

**בטלן** m. (בטל) unemployed.—Pl. בטלנים. Shn. 21<sup>b</sup> סוסים האב horses not needed for the army. Y. ib. II, 20<sup>c</sup>. Meg. I, 3 עשרה ten persons having leisure; v. Y. ib. 70<sup>b</sup> bot.

**בטלנא** ch. same; idler, lazy; unemployed. Pl. בטלנין. Targ. Ex. V, 8; 17.—בטלנא. Pes. 51<sup>b</sup>; 55<sup>a</sup>; Ber. 17<sup>b</sup>.

**בטלנות** f., **בטלון** m. (בטל) idleness, loss of time. Treat. Abad. ch. II בטלנותו; Sifre Deut. 118 his idleness (during sickness),

**בטין, בטין** (v. בטי) to be pregnant. Targ. Prov. XXV, 23.—Gen. R. s. 98 (play on triyah, Jud. XV, 15, as if תרי, three) בטין תרין she was going with two (making together three). Lam. R. to I, 1 רבתי (7) רבתי מאה. [Targ. Jud. XV, 15 בטיתא, v. ביטתא.]

**בטן** m. (b. h.; v. בטי) belly. Nidd. 31<sup>b</sup>. Sot. 28<sup>a</sup> בטן the belly of the adulterer; a. fr.

**בטנא** ch. f. same. Targ. Jud. XIII, 5; a. e.

**בטנאי** Botnai, name of a bird. Hull. 63<sup>a</sup>.

**בטנה**, v. בטנא I.—Pl. בטנים, v. also next w.

**בטנון** m. (בטן) a musical instrument, a sort of bagpipe; (oth. opin.) cittern fastened around the body; (oth. opin.) workingman's pinafore. Kel. XV, 6 (Ar. בטנים, oth. vers. בטנין, בטנין; v. Ar. Compl. ed. Koh. s. v.).

**בטני** Botni, name of a bird. Hull. 63<sup>a</sup> (diff. fr. בטנאי).

**בטנית** pr. n. Botnith. Pes. 57<sup>a</sup> Abba Saul ben B.

**ב' ב' בטנית\*** (prob. a geogr. term) (a hen) of Be Botni. B. Mets. 86<sup>b</sup> בי ב' a black hen &c. [Rashi פטירתא fattened; Ar. s. v. זוגתא, Var. ברפנטיתא, בר פנטיתא, בר פנטיתא; Ms. R. 2 ברפנטיתא; v. Rabb. D. S. a. l., Koh. in Ar. Compl. l. c.]

**במנן**, v. בוננא.

**במנא (במנא)** m. (=במנא, v. עמנא) space for spanning one's hand around an object=h. הפיסה or הפיסה. Hull. 50<sup>b</sup>.—Pl. במנא. Ib. 76<sup>a</sup> (ed. ד for ר, as B. Mets. 39<sup>b</sup> עיסא for עיסא). [Differ. of opin. as to measure: one finger or four fingers.]

**במש** (v. במש 2) to tread; to kick, knock down (with one's foot), crush. Targ. Y. I, Ex. XXIV, 10.—Sabb. 116<sup>b</sup> האם המרא וב' לשונא the ass (offered to the judge as a bribe) came and knocked the (gold) lamp over. B. Kam. 62<sup>a</sup> רב' בכספתא וב' who kicked the money box aside so that he threw it into the river.

**במש** to stamp. Targ. II, Esth. III, 8.—B. Kam. 99<sup>a</sup> he hired him לבטש (Rashi a. Ms. R.) for stamping; v. ברישטא.—Transf. to treat with contempt, sneer at. Targ. Y. Num. XIV, 9.—Erub. 54<sup>a</sup> top. \*Sheba. 30<sup>b</sup> ביה ואוקמיה (Ms. F. only . . ואוקמיה) he insulted the ignorant man and made him stand up; v., however, ביה.

**במש** to be stamped in, mixed up. Targ. Y. I, Ex. XXIV, 10.

**במשא**, v. בישא.

**ב' I** (=ב' I) in, with, at. Targ. Y. Num. XXII, 28 at that time. Targ. Cant. I, 9; 13, 14 (ed. Vien. בהחית).—2) (=בין) between, among. Sot. 10<sup>a</sup>; Meg. 12<sup>a</sup>; v. בוצינא.—Sabb. 109<sup>b</sup> בי מיללי (Ms. במ') between the embers; a. fr.—בי שמשו (h. השמשות) during sunset. Ber. 43<sup>b</sup> קדושא דבי ש' the Kiddush said on Friday night. Keth. 103<sup>a</sup> כל בי ש' every Friday night.—3) (=ב' II) son of; v. ברבי. Y. Ber. IV, 7<sup>c</sup> bot.; a. fr.—4) (=בית) house of, school of; home, place of &c. Targ. Job VII, 9; a. e.—... רבי (sub. הנא רבי) a student of the school of R. . . . taught. Hull. 42<sup>a</sup>; a. fr.—Ab. Zar. 6<sup>b</sup> ר' א' (Ms. M. ב' in (the Boraitha) of the school of R. O.—Yeb. 21<sup>b</sup> רבי אבא רבתי one of the family of the grandmother (whether mother's or father's mother). Ib. רבי אבא רבתי one of the grandfather's family; רבי ר' one of the uncle's relation.—Boraitha of Be Rab (Sifra). Hull. 66<sup>a</sup> (v. Rashi a. l.); a. fr.—בי רבנן college. Ber. 17<sup>a</sup>; a. fr. [For other compounds with בי, v. respective determinants.]

**ביא (ביאה)** f. (via, late Gr. βία) highway, road. [As regards the import, in the Roman government, of the office of commissioner on highways, v. Sm. Ant. s. v. Via.] Y. Hag. II, 77<sup>c</sup> bot.; Midr. Till. to Ps. CXIV, beg.; Yalk. ib. 794; Gen. R. s. 12 (corr. vers. by comparison) מדינה ומדינה אין לך (מקום ומקום) there is not a district (place) which has not an officer appointed over its highways; v. אנגוס a. אנגוס. Ib. do not read ביה



but ביתו (Y. I. c. פ"א corr. acc.) (the overseer of) *elo* (the maintenance of the world's roads) in His name; comp. ביתו. [For *his* *lover*, v. ביתו II.]

**ביתו** f. (b. h. בית, בית) 1) coming in, entrance. Men. 4<sup>b</sup>; Misra Meisor. Nag. ch. IV, Par. 7 (ref. to בית, Lev. XIV, 39 a. בית II. 14) ביתו ביתו ביתו the same rule applies to his coming the second time and to his entering (after a week's) (ant. R. to II, 4 ref. to בית . . . , Deut. VI, 10) (on the door post to the right) of thy coming from the street to thy house. Yoma 86<sup>b</sup> 22 . . . ביתו oh, that the going out (of office) be (as pure) as the coming into! Ib. sq. ביתו . . . oh, that the coming home (from court) be (as unclean) as the going out (for holding court)! B. Meta. 107<sup>a</sup> ביתו birth. Y. Naa. VII, 24<sup>d</sup> top, a. fr. ביתו entering the Temple. Yoma 23<sup>b</sup> ביתו entering (the Holy of Holies) without incense, i. e. needlessly.—*ruined*. Ber. 2<sup>a</sup> ביתו the sunset of his last day of levitical uncleanness prevents him from *do*, i. e. is indispensable for his permission to eat Trumah, v. ביתו: a. fr.—*Heaven*. Kidd. 37<sup>b</sup> ביתו bibl. passages mentioning entrance into the promised land; a. fr.—(2) (v. ביתו) *collusion*, connection. Kidd. I, 1; a. fr.—*incestuous connection*. Y. Yeb. II, 8<sup>a</sup> bot.; a. fr.—*in*, v. ביתו.—*as supra*. Kerith. II, 3; a. fr.—Cant. R. to IV, 12 ביתו 2 two ways of *do*.

**ביתו**, v. ביתו.

**ביתו**, v. ביתו.

**ביתו** m. (b. h. ביתו) *pipe, gutter, canal*. Erub. VIII, 10 (ss<sup>a</sup>). Ab. Zar. III, 4. Gen. R. a. 12 ביתו its water-spout over its entrance. Ib. ביתו man's spout (nose). Ex. R. a. 36 ביתו he strikes against a gutter, a. fr.—*Heaven*. Y. Hag. II, 77<sup>d</sup> bot. ביתו on a place where there were sewers; Gen. R. a. 1.—Ex. R. a. 6 ביתו cleaning sewers. Koh. R. to I, 2 ביתו (corr. acc.)—*quies*. B. Kam. 6<sup>a</sup>; 30<sup>a</sup>.

**ביתו** ch. same; *duct, underground walk*. Y. Taan. IV, 68<sup>a</sup> ביתו (Lam. R. to II, 2 ביתו corr. acc.) he came up to him from the duct of the besieged fortress.—[Lam. R. to I, 5 ביתו, v. ביתו.]

**ביתו**, v. ביתו.

**ביתו** pr. n. m. Y. Git. VII, 48<sup>d</sup> ביתו, read as Y. B. Bath. VIII, 16<sup>a</sup> top, ביתו.

**ביתו** (vive) *long live!* Lam. R. to I, 5 ביתו Ar. (read ביתו, vive domine imperatori) long live my lord the Emperor. [Ed. ביתו ביתו, Syriac, corr. ביתו.]

**ביתו**, ביתו, ביתו pr. n. m. (b. h., v. Ezra II, 11; Neh. VII, 16) *Bebai*. Shek. V, 1 ביתו; Yoma 23<sup>a</sup> ביתו R. B., an Amora. B. Bath. 26<sup>a</sup>; a. fr.—[Y. Maasr. V, 52<sup>a</sup> ביתו, read ביתו q. v.]

**ביתו** m. (b. h., v. ביתו) *bath-house*. Y. Ter. VIII, end, 46<sup>b</sup>; (Gen. R. a. 6<sup>a</sup> ביתו). Y. Sabb. VIII, end, 11<sup>a</sup> ביתו in (the water of) the bath house.

**ביתו** m. (b. h., v. ביתו) *vivarium, enclosure* in which live game, fish &c. (also wild beasts) are kept. Suk. 39<sup>a</sup> ביתו must be thrown into the vivarium. Ib. ביתו they throw him *do*, but they (the beasts) did not eat him. Meta 34<sup>a</sup>; a. fr.—*Heaven*. Suk. III, 1; a. fr. V. ביתו.

**ביתו**, Hall. 137<sup>a</sup>, read ביתו, v. ביתו.

**ביתו** m. pl. (pl. of vivarium, v. ביתו) *animals kept in the vivarium, game*. Pesik. R. a. 16, Pesik. Rib Korb. p. 56<sup>b</sup>; Yalk. Num. 777; Kings 174. Suk. R. to II, 7 (compared ביתו ביתו) ביתו I Kings V, 2 (shown, followed) ביתו (shown, taken of game (deer &c.) from the vivarium. Y. ביתו, end.

**ביתו**, v. ביתו.

**ביתו**, Pl. of ביתו.

**ביתו** m., ביתו f. (ביתו I; comp. ביתו) *action, false report, information*. Y. Hot. IX, 27<sup>a</sup> bot.; Y. Yeb. XVI, 12<sup>a</sup> ביתו and they were all taken prisoners owing to the information against them. [Rabbi Seder hak-Kabb. a. other chroniclers have erroneously ביתו ביתו, read . . . ביתו or ביתו.]

**ביתו**, ביתו, v. ביתו.

**ביתו**, v. ביתו.

**ביתו** f. ch. l. ביתו Targ. O. Lev. XXVI, 14; a. e. ed. also ביתו.

**ביתו** f. (b. h.) *skinner*. Targ. II Chr. XXXII, 21, constr. ביתו; v. ביתו.

**ביתו**, v. ביתו.

**ביתו**, ביתו, ביתו, ביתו f. ביתו *understanding* Targ. Prov. II, 5; a. fr.

**ביתו** I. ביתו m., ביתו f. (b. h. II) 1) *rent, cleft*. Lev. R. a. 19 Ar. ביתו (ed., v. ביתו) a. ביתו—*Heaven*. B. Bath. 74<sup>a</sup>; Suk. 118<sup>a</sup> ביתו Ar. he showed him two clefts in the ground (ed. ביתו ביתו); Ar. ed. pr. Var. ביתו ביתו . . . ביתו (Ms. R. ביתו, v. Rabb. D. S. a. l. note) I saw a cleft out of which smoke rose.—2) *ruin, destruction*. Targ. Is. LX, 16 (h. text ביתו); v. next w.

**ביתו** II m., ביתו, ביתו f. (b. h.) *dividing, plunder, spoil*. Nah. III, 1. Targ. O. Ex. XV, 4, a. fr.—Lam. R. to II, 13 ביתו in Aramae *they* eat spoil (ביתו) Editha (with ref. to ביתו ib.). Comp. ביתו. [Targ. Is. LX, 16 (h. text ביתו); v. preced. w.]—*Tranf.* ביתו robbed woman. Midr. Till. to Ps. I, 2 ביתו this poor robbed woman; Yalk. Num. 750 (incorr. vers.).

**ביתו** III m. (ביתו f.) (b. h., comp. ביתו; comp. ביתו) *feeder, whence pap. breast*. Targ. Y. Num. XI, 2 ביתו, v. ביתו; h. text ביתו, comp. ביתו.—Y. Kil. I, 27<sup>a</sup> top ביתו

curse be the breast which nursed such a man.—*Pl.* בִּיזָא. Targ. Job XXI, 24 בִּיזָא (Var. תִּיזָא).—Gen. R. s. 5 לִיזָא v. supra; Pesik. Zakh. p. 23<sup>b</sup> (Ar. sing.). Y. Hag. II, 77<sup>d</sup> bot.

בִּיזָא, v. בִּזָּא.

בִּיזָא f. (b. h. בִּזָּא; בזו) *spoil*. Num. R. s. 13, end בִּיזָא spoil made at the Red Sea, בִּיזָא made in Egypt; a. e.—*Pl.* בִּיזָא. Lam. R. to II, 13 (ref. to אֶדְרָךְ ib.; emp. בִּיזָא s. v. בִּיזָא II) כִּמָּה בִּיזָא how often did I give you the spoils of your enemies.

בִּיזָא, v. בִּיזָא m. (בזע) *rending, rent*. Targ. Joel II, 13. —[בִּיזָא, v. בִּיזָא.]

\*בִּיזָא, v. בִּיזָא m. (בזי II) *rag, wreck*. Gen. R. s. 30 old rag (contemptuous designation of an old man).

\*בִּיזָא f. (v. בִּיזָא III) *brisket*. Gen. R. s. 34 Ar. וכבדו בִּיזָא (ed. דורון נאה, which is the interpret. of our w. in Ar.).—[The orig. vers. prob. read נאה בבִּיזָא with a fine brisket on a fine plate; v. Yalk. Gen. 60; Ps. 697.]

בִּיזָא, v. בִּזָּא.

בִּיזָא, v. בִּזָּא.

בִּיזָא m. pl. (בזי II, ל format.) *cuts, rents*, whence *disconnected outskirts* of a community. B. Bath. 68<sup>b</sup> (expl. שִׁיזָא. What is bizlé? v. פִּסְקִי בִּיזָא, v. פִּסְקִי; Y. ib. IV, 14<sup>c</sup> bot. שִׁיזָא (read שִׁיזָא).

בִּיזָא (בִּיזָא) m. (בזע) *rent, split, cleft*. Ab. Zar. 70<sup>a</sup> בִּיזָא there was a crack in the door. Cant. R. to IV, 14 (Koh. R. to X, 18 בקִּיעָה, v. אֲלִים; Lev. R. s. 19, v. בִּיזָא I.—*Pl.* בִּיזָא. Taan. 21<sup>b</sup> דֹּאִתָּה בִּיזָא Ar. s. v. כִּסִּילָא (ed. קרנא דהיה בִּיזָא, Ms. M. v. Rabb. D. S. a. l.), v. כִּסִּילָא. Num. R. s. 18 אֲזַל וְחֹזֵא חֲרִי בִּיזָא; Snh. 110<sup>a</sup>, v. בִּיזָא I.

בִּיזָא, v. בִּזָּא.

בִּיזָא, v. בִּזָּא.

\*בִּיזָא pr. n. pl. *Bez'tha* (contr. of בִּיזָא Olive-town), near Pumbeditha. Erub. 52<sup>a</sup> [ב] בִּיזָא (ed. בִּיזָא; Ms. M. v. Rabb. D. S. a. l.) my central point for Sabbath distances be in B.

\*בִּיזָא, v. בִּזָּא.

בִּיזָא, v. בִּזָּא.

בִּיזָא, Y. Shebu. III, 34<sup>d</sup> bot., read בִּיזָא.

בִּיזָא I (βῆτα) *Beta*, second letter of the Greek Alphabet. Shek. III, 2. Y. ed. (Bab. בִּיזָא corr. acc.).

בִּיזָא m. (בזי) *vain, useless talk*, ref. to vows and oaths which neither benefit nor injure any-

body; בִּיזָא a useless oath, contrad. to שֶׁ שֶׁ a false oath or one asserting something impossible. Shebu. III, 9sq. Ib. 49<sup>b</sup>; B. Mets. 36<sup>a</sup> an oath imposed in court אין בִּיזָא does not come under the law of vain oaths (as to sacrifices). Ib. שֶׁ שֶׁ erroneous statement without legal consequences, oppos. to כִּפְרִית מָוֶן whereby somebody lost money. [Y. Naz. I, beg. 51<sup>a</sup> שֶׁ שֶׁ, read שֶׁ שֶׁ.]

בִּיזָא m. (בזל) *interruption, loss of time; abrogation; relinquishment, renunciation*. Kidd. 33<sup>a</sup> קִרְמָה בִּיזָא rising (in honor of an elder &c.) which causes no interruption of labor.—neglect of the study of the Law. Sabb. 32<sup>b</sup>; a. fr.—Men. 99<sup>a</sup> sq. פְּעֻמָּה שֶׁ בִּיזָא sometimes the neglect of the Law is its establishing. Sabb. XVI, 1 בִּיזָא neglect of lectures (through reading at home). Y. Peah IV, 18<sup>b</sup>, a. e. עֲנִיִּים בִּיזָא loss of time to the poor (when compelled to wait for their share in the crop).—Erub. 66<sup>b</sup> בִּיזָא, v. בִּיזָא Pi.—Y. Gitt. IV, 46<sup>a</sup> top, a. fr. בִּיזָא neglect of marital life.—Y. Ab. Zar. III, 43<sup>d</sup> bot. בִּיזָא can be cancelled, v. ib. IV, 4 s. v. בִּיזָא Pi.—Pes. 4<sup>b</sup> בִּיזָא a mere relinquishment of possession would be sufficient; a. v. fr.

בִּיזָא ch. same. Targ. Prov. XV, 22.—Ab. Zar. 53<sup>b</sup>.

בִּיזָא, v. בִּזָּא.

בִּיזָא, v. בִּזָּא.

בִּיזָא, v. בִּזָּא.

בִּיזָא f. (בזן) *pregnancy, growth of the embryo*. Lam. R. to I, 1 רִבְרִי (6 חֲדָר מֵאֵר) רִבְרִי (strike out one of the two terms).

בִּיזָא m. (בזש) *stamping, fulling*. B. Kam. 99<sup>a</sup> (בִּיזָא) בִּיזָא for every stamping manipulation one M'ah.—*Pl.* בִּיזָא Ib. (Var. לִבְשָׁא, v. בִּיזָא).

בִּיזָא, v. בִּזָּא.

בִּיזָא I (via), v. בִּזָּא.

בִּיזָא II, בִּיזָא f. (βία) 1) *force, act of violence, extortion, wrong*. Gen. R. s. 93 (play on בִּי, Gen. XLIV, 18) thou passest violence over us (thou treatest us unjustly). Ex. R. s. 20 בִּיזָא ... do I ever wrong any creature? Deut. R. s. 2 (play on בִּיזָא Ez. VIII, 5) Oh, this great wrong in this world, v. infra. \*Y. Ned. III, 38<sup>a</sup> בִּיזָא ... כִּי that is the way one says to his neighbor (read כִּיזָא χαρίζεσθαι βίᾱ) to do a favor perforce (ref. to an invitation accompanied with a vow in case of refusal).—2) interj. (=h. יי. woe! help! Yoma 69<sup>b</sup> בִּיזָא woe, woe, it is this (the tempter) that destroyed the Temple &c. Yeb. 97<sup>b</sup> בִּיזָא woe, woe over the brother who is &c. Lev. R. s. 17, end (play on בִּיזָא, v. supra) בִּיזָא woe, woe, that the stranger dislodges the owner (idolatry in the Temple).



ביבא, v. ביבא.

ביבין, read ביבין, v. ביבין.

ביבין, v. ביבין.

ביבין 1) read, v. ביבין; 2) wrong, v. ביבין.

ביבין, v. ביבין.

ביבין m. (denom. of ביבין, comp. ביבין) *net, head-dress*.

B. Bath. 146<sup>a</sup> 'small presents', ביבין וביבין, Bi. Bath. Ma. M. ביבין, Ma. H. ביבין, comp. comment. ביבין; v. Koh. Ar. Compl. a. v.) said R. This means e. g. a net or a cap.

ביבין, v. ביבין.

ביבין, Tosef. B. Mets. IX, 14, v. ביבין.

ביבין, v. ביבין.

ביבין, v. ביבין, v. ביבין, v. ביבין.

ביבין m. (denom. of ביבין or ביבין, comp. ביבין Pl. 2)

*superintendent of the well* in rural communities. Shebi. VIII, 5 ביבין לא לבד (out of the money realized from the fruits of the Sabbath year) you must not pay the well-master &c.; אבל אתן ואתן לא לבד but you may pay the well-master a fee for giving you water to drink. Tosef. B. Mets. IX, 14 תב ותבן (Y. ib. beg. 18<sup>a</sup> ed. Krot. corr. acc.) the well-master, the bather &c. when collecting their fees from the owner (individually), may attach only the owner's share in the produce. Ib. VIII, 11<sup>d</sup> תב ותבן; [Bab. ib. 97<sup>b</sup> תב ותבין, read תב ותבין ch.].

ביבין m. (ביבין) *untilled, waste ground*. Targ. Deut.

XXI, 4 (virgin land, h. text ביבין).—Targ. Is. XXVIII, 25. Targ. Jer. XII, 13 ביבין (v.).—Lev. R. a. 1, beg., v. ביבין ch.

ביבין, v. ביבין.

ביבין, Y. Beta. I, 60<sup>a</sup> bot., read ביבין.

ביבין m. 1) (ביבין) *bashful, chaste; chaste person,*

*bashful man*. Ned. 20<sup>a</sup> ביבין הוא שראוי לו שיתבשר it is a favorable indication in a man that he is bashful. Ab. II, 5, ה' ביבין who is ashamed (to ask questions at school); a. e.—Pl. ביבין, Yeb. 79<sup>a</sup>. Y. Sab. VI, 23<sup>d</sup> ביבין (v.), Num. R. a. 8; Midr. Sam. ch. XXVIII; Midr. Till. to Ps. I.—2) v. ביבין.

ביבין, v. ביבין.

ביבין, v. ביבין.

ביבין, v. ביבין.

ביבין f. pl. (denom. of ביבין) *animals lodged (at*

*certain seasons) in sheds within town-limits*. Beta. V, 7 (40<sup>a</sup>, Ma. M. ביבין; Sabb. 45<sup>b</sup>; a. e.

ביבין m. (v. ביבין) *name of a spider*. Tosef. Par. IX

(VIII), 6 ed. Zuck. (Var. ביבין corrupt, R. S. to Toh. IX, 2 ביבין).

ביבין, v. ביבין.

ביבין h. Hif. to mix, v. next w.

ביבין ch. (comp. h. h. לל) *to mix, knead, knead,*

*(comp. לל) to study thoroughly*. Men. 47<sup>a</sup> (play on לל, Sch. VII, 7, comp. לל) לל לל he studied languages and explained them.

\*Ps. לל לל same; *transf. to discuss*. Y. Ab. Zar. III, 47<sup>a</sup> לל לל (read לל) לל לל he who reads in the Mark. (III, 5; v. לל Hif.) *edit, means, Let us discuss the subject*.

ביבין, ביבין (h. h.) pr. n. m. *Bilgah, chief of a*

*priests' division, whence, fam. (sub. שש) name of a priests' division, v. שש. Num. V, 6 לל לל the Bilgah division at all times distributes its share of the show-bread in the Southern part of the Temple courts*. Ib. 26<sup>b</sup>; Tosef. Ib. IV, 20 לל לל ed. Zuck.

ביבין, Targ. Y. II Num. XII, 7, v. לל.

ביבין (לל-לל, fr. לל, comp. לל Lam. I, 2, לל)

a. לל *thorough mixture, even distribution of mixed objects*. Zeb. 90<sup>a</sup> לל לל a mixture is considered evenly distributed in all its parts. R. Hash. 13<sup>b</sup> לל לל none of the mixtures named is a real mixture (of even distribution), except wine and oil (being liquid). Hull. 63<sup>b</sup>, a. fr. לל לל wherever from the proportions and properties of the mixture a perfect fusion is possible, the real act of mixing thoroughly is not indispensable.

ביבין, Targ. Job XXXVIII, 27, v. לל.

ביבין, Bekh. VII, 1, v. לל.

ביבין, v. ביבין.

ביבין or ביבין, Y. Sabb. VII, 16<sup>a</sup> bot. לל

(Var. לל), read לל לל. [Read the passage as follows: ואת רחוק ורחוק לל לל לל לל לל לל לל לל לל לל—all of which belongs to line 28 fr. bottom.]

ביבין, Penk. R. a. 21, read לל לל, v. לל. [Read לל

behold, I created for thee thy company; thou and thy neighbor (were made) in my image &c.]

ביבין, Bekh. 43<sup>b</sup> Ar., v. לל; Kel. XX, 6 Ar., v. לל;

Targ. Y. Gen. XXV, 25 Ma., Lev. a. oth., v. לל.

ביבין, v. ביבין.

ביבין, v. ביבין.

ביבין (Ar. Bilak) pr. n. m. *Billak, in conjunction with*

*לל, fictitious names for any men (similar to our 'Tom, Dick & Harry')*. Hull. 19<sup>a</sup> לל לל I know no Billak and no Billak (I know of no authorities or individual opinions), I only know a tradition. Sab. 98<sup>b</sup> לל לל (margin in Ma. M. לל לל) shall H. a. B. (any persons indiscriminately) enjoy it?

ביבין, Sifre Deut. 36, read לל לל, v. לל.

בילרין, v. בילרין.

בילרין, v. בילרין.

בומא, Ab. Zar. 16<sup>b</sup>, =next w.

**בומא** f. (emp. במקד) *elevated stand for public meetings* (for speakers, readers, holding court &c.). Sot. VII, 8. Succ. 51<sup>b</sup>. Ab. Zar. I, 7 (ib. 16<sup>b</sup> בומא). Gen. R. s. 76 as if seated על ב' ורן upon the platform and holding court. Lev. R. s. 13 ב' ונראה כאילו מצעה ב' and gives itself the appearance as if holding court (giving the form of legality to robberies). Gen. R. s. 37 של רשע ב' the court-of injustice (Rome).—Koh. R. to I, 8 (Ab. Zar. 16<sup>b</sup> בומא); Tosef. Hull. II, 24 במה); a. fr.—Pl. (of בומא) Tanh. ed. Bub. B'shall. 5 Pesik. B'shall. p. 84<sup>a</sup> (Ms. O. כסא; Tanh. ed. Bub. B'shall. 5 הלוחות והב' Meg. 32<sup>a</sup> בומות. Meg. 32<sup>a</sup> בומות (wooden) platforms.—בומות. Meg. 32<sup>a</sup> בומות (Ms. M. והבומות; Y. ib. III, 73<sup>d</sup> bot. בומות) the tablets (in Synagogues, prob. used for announcements) and the raised seats (for readers or distinguished persons to speak from). [Ar. s. v. במור, ref. to Meg. l. c., explains, I might suppose, the board-covers of books, wooden stands (עמוד) for exhibiting the Torah scrolls during the services; another opinion quot. in Ar.: לוחות the blank margins between the columns of the scroll, במור the upper and lower as well as the front and back margins; emp. אריה a. לבנה.] [A derivation of our w. fr. βῆμα is excluded, because the sing., in that case, would be בומא or בומא a. the pl. בומאות or בומות.]

**בומא** m. (an adaptation of βωμός, treated in inflection as a cacophemism=ב' מיאם, v. Tosef. Ab. Zar. V, 6, quot. bel., emp. איצטרא; Syr. בומא, Oh. בומא, בומא) *pedestal of idolatrous statuary*. Ab. Zar. III, 7 a stone originally hewn לב' for an idol's pedestal. Tosef. ib. V (VI), 8 שנבגם ב' a broken bomos, (contrad. to מזבח); Bab. ib. 53<sup>b</sup> bot. ב' אבן וב' a bomos is made of one stone, an altar of several. Tosef. ib. VI, 10; a. fr.—[Y. B. Mets. X, end, 12<sup>c</sup> ב' ונעלה על גבי ב', read בומא].—Pl. בומא, בומא, בומא, בומא. Ab. Zar. IV, 6 (בומא) (v. Rabb. D. S. a. l., Mish. N. בומא) pedestals temporarily put up for the reception of princes (governors). Ib. 54<sup>a</sup> בומא בשעת השמד Ms. M. (v. Rabb. D. S. a. l. note) idolatrous pedestals (or altars) erected during (the Hadrianic) persecution, בומא although the persecution has been repealed, they (the Romans) have not cancelled these altars; v. בומא Pi.—Gen. R. s. 53, a. e. (some ed. בומא) altars. Tosef. Ab. Zar. V (VI), 6 בומא ed. Zuck. (בומא). [Ab. Zar. I, 7 (16<sup>a</sup>) (בומא), read with Ms. M. a. Ar. בומא.]

**בומא** pr. n. m. Bimi=ב'מי. Y. Ber. IX, 14<sup>a</sup> top בר איבומ' read: ב' ארא בר ב'; Y. Taan. I, 64<sup>b</sup> top (אבומ); v. Frank. M'bo p. 62<sup>a</sup>.

בומא, Yalk. Ps. 670, v. באין.

**בומא**, **בומא**, **בומא**, v. בומא.

**בומא** ch.=h. בומא. Ab. Zar. 53<sup>b</sup>.

**בין** (b. h.; v. בה, v. ברא) *to pierce, split, penetrate*; whence, *to discern, understand*; v. Hif.

\***Polel** בון (emp. בין) *to cause to penetrate, to saturate*. Sifra Vayikra, N'dab., Par. 12, ch. XIV (ref. to Lev. II, 13) רבול from *bammelah* I might judge, 'thou must thoroughly saturate it, חל' therefore it says, 'timlah' (thou shalt strew). Men. 21<sup>a</sup> (quoting Sifra l. c.) בא' רבול what does the word *t'bonnehu* mean? Said R. b. U. taking it as radical, as if imperat. of a verb, denom. (תבן) it means, I might suppose, he must mix it up like straw in clay (v. infra). Said A. to him א"ה רבולנו מבעי ליה if so, then it ought to read (in the Sifra) *yithbonennu* (third person). But said A. (taking it fr. בנה) רבול יעשנו בבנין I might suppose, he shall heap the salt upon it like a building (a pile). Said R. to him, א"ה רבולנו מבעי ליה then it ought to read *yibnennu*. But said R. (you must correct the Sifra so as to read) רבול תבנינה (corr. תבנינה) thou shalt make it savory . . . . . he shall put a taste into it as does understanding into a man, v. טעם. [Yalk. Lev. 454: רבול ותבולנו כתבן וטעם . . . חבלנו . . . מא' ותבולנו . . . רבול יעשנו בבנין . . . א"ה רבולנו מ"ל . . . רבול תבנינה . . . רבול תבנינה . . .—Ar. ed. Koh.: . . . רבול יעשנו בבנין . . . רבול ותבולנו (הרבה במלח) כתבן בטיט . . . רבול תבנינה וכן וכן; correct, רבול יתן בו טעם]

**Hif.** \*1) הוּבין (emp. הוּבין, s. v. הוּבין) (denomin. of בין) *to mediate, to be interpreter*. Ab. Zar. III, 5 (45<sup>a</sup>) אני כל מקום וכן (v. Rabb. D. S. a. l. note 8) let me be thy interpreter (let me explain what you mean) וכן (the words על ההרים וכן, Deut. XII, 2, are explanatory) wherever thou findest a high mountain &c., know there must be an idol. [In the version וכן אחרת אוּבין וכן, בין, is used as a part. of a verb הוּבין, denomin. of בין, to act as a mediator or interpreter.] 2) הוּבין (b. h.) *to perceive, make intelligible, esp. to find analogies* (between two cases). ה' רבר מהוך דבר prop. to bring out one thing from between another, i. e. *to form a conclusion by analogy*. Sabb. 31<sup>a</sup> הַבְנִיתָ וכן hast thou cultivated thy mind to conclude &c. (ref. to Is. XXXIII, 6). Snh. 93<sup>b</sup>; a. fr. Hag. II, 1 (11<sup>b</sup>) חכם מְבִין מִדַּעַת (not וְמִבִּין, v. Rabb. D. S. a. l. note) a student able to speculate by himself, a thinker.—Ib. 13<sup>a</sup> bot. בהשכל מְבִין הִיהָ speculated over the hashmal (Ezek. I, 27); a. fr.

**Hithpo.** a. **Nithpo.** תְּבִין, תְּבִין *to understand one's self, to be careful, to reflect*. B. Kam. 27<sup>b</sup> לְהַבְנִין בְּדַרְכֵּיהֶם (to be prepared for something in their way against which they might strike). Gen. R. s. 34 וְיָבִין כְּחָר' תְּבִין the word וְיָבִין (he built, Gen. VIII, 20) may be read *vayaben*, i. e. he reflected, argued.

**בין** ch. same; v. infra.—**Pa.** בִּין, בִּין *to teach, make wise*. Targ. Ps. CXIX, 27. Targ. Job XXXII, 8. Ib. v. 9 רְבִינוֹן דִּינָא explain the law (ed. Vienn. רְבִינוֹן, Pe., understand).

**Ithpe.** תְּבִין *to reflect upon, to understand*. Targ. Job XXXII, 12. Ib. XXVIII, 23; a. fr.



*lthged* תבט to be considerate, cautious. Lam. R. to I, 16, beg. v. תבט

תבט m. only in constr. תבט תבט (b. h.) pressed, cramped; something split, or placed between; prop. between, among — תבט תבט there is no difference betw.

and — Meg. I, 5, a fr. — תבט תבט (abbr. תבט) at twilight, dusk, v. תבט Ab. V, 6, a fr. — תבט תבט both — as well as — B. Kam. IV, 5, a fr. — Yeb. 20<sup>a</sup> תבט whether the law says to thy father . . . or no. Koh. II. to VII, 11 תבט coming to the difference between *say* (was) and *ask* (ah), R. J. escaped. — תבט תבט private affairs concerning him (the husband) and her (the wife). Ned. 70<sup>b</sup>; a fr. — *Da. תבט תבט* (for תבט) between two, among, amid. Gen. II. s. 4 תבט תבט in the very centre. Y. Ber. II, 8<sup>b</sup> top. Y. Maasr. I, beg. 40<sup>a</sup> תבט take from what is between the two, i. e. qualifications common to both; a fr. — Constr. תבט. Nidd. 67<sup>b</sup> תבט intervening between; a fr.

תבט ch. usu. pl. תבט ch. same. Targ. Gen. I, 6; a fr. — Hull. 114<sup>b</sup>; Sabb. 132<sup>b</sup> תבט from between the two (from both cases combined); it may be concluded — תבט (abbr. תבט) wherein do they differ? תבט תבט (abbr. תבט) they differ as to . . . B. Meta. 18<sup>b</sup>; a. v. fr. — תבט a) in the meantime. Yeb. 71<sup>b</sup>; a fr. — b) the difference between (these and other goods). Beta. 7<sup>a</sup>; a fr. — Hull. 47<sup>a</sup> תבט a case (of an abnormal lobe) between the normal lungs. [Targ. Am. IX, 9 תבט, Var. תבט, read תבט from between its meshes.]

תבט I. תבט f. ch. — h. תבט. Targ. Ps. XLIX, 4. Targ. Job XII, 12; 13; v. תבט.

תבט II m. (v. P. Sm. 519) *tamarisk*, (comment.: *willow*). Gitt. 69<sup>b</sup> תבט (perh. a tautography of תבט).

תבט III m. (ב. h.) comp. (ב. h.) a thin thing, hair; תבט (comp. תבט) *leech*. Fl. תבט. Gitt. 69<sup>b</sup>. [Sabb. 67<sup>a</sup>, v. תבט a. II.] Comp. תבט.

תבט f. (b. h.; ב. h.) intelligence, wisdom. Nidd. 45<sup>b</sup> (play on רב, v. רב Hithpa.) the Lord has given to woman תבט greater (earlier maturity of) judgment. Ber. 10<sup>a</sup> תבט at the place of understanding (near the heart); a fr.

תבט m. (ב. h.) central, mean (between extremes), average. Y. Sabb. I, 2<sup>d</sup> bot. תבט neither wet, nor dry, but between the two (moist). תבט a man of average strength. Y. Ber. I, 2 bot.; a fr. — Set 42<sup>a</sup> תבט the middle betw. his brothers (the third of five). — Pl. תבט, תבט. Lev. R. a. 30 תבט people of the middle class, opp. תבט; Koh. R. to IX, 7 תבט; Tanl. Emor 22 תבט (corr. acc.). R. Hash. 16<sup>b</sup> תבט those between the very good and the very bad; a fr. — Peta. תבט. Gitt. V, 1, a fr. (sub. תבט) a field of average fertility; betw. תבט a. תבט. — Y. Taan. I, 64<sup>a</sup> bot. תבט the intermediate rainy season. — Y. Ber. V, 9<sup>a</sup> bot.

there are three things of which too much or too little is dangerous תבט but a reasonable quantity good. Koh. XVII, 7; a fr. — תבט. Ib. 18<sup>a</sup> תבט were mean habits; Y. Shab. VI, 49<sup>a</sup> תבט; Y. Ber. VIII, 37<sup>a</sup> bot. תבט (corr. acc.).

תבט I. Targ. II Beth. I, 3, beg. תבט.

תבט pr. n. m. *Diana*. Beta. 20<sup>b</sup> (Ma. M. תבט; v. Tabb. D. S. a. I. note).

תבט v. תבט ch.

תבט pl. of תבט III, a. of תבט.

תבט, תבט, תבט m. pl. (b. h.) intervals, empty spaces between the rows of rows. Y. Kil. IV, 39<sup>a</sup> top (B. S. to Kil. IV, 5 תבט). Ib. beg. 39<sup>a</sup>, v. תבט. Comp. תבט.

תבט, תבט, v. תבט.

תבט I. comp. תבט III, P. Sm. 120; *lanthos* 1) a small fish (collect.). B. Kam. 19<sup>a</sup> תבט an ass that swallowed fish (something unusual). B. Meta. 79<sup>b</sup> bot. תבט according to the size of its belly is the weight of fish (if you buy by weight, have the belly first removed; diff. in Ar.). Ib. 59<sup>a</sup> bot. (prov.) if one has a hanged one in his family, say not in his presence תבט hang the fish up; Yalk. Ex. 349 תבט (corr. acc.); ib. Lev. 617 תבט. Gitt. 69<sup>b</sup> (mass.?) תבט let him take fish and roast it in the smithy. — Beta 20<sup>b</sup> תבט (Var. תבט pl., תבט, v. Tabb. D. S. a. I. note 9). — 2) name of a worm. Maasr. 16<sup>a</sup> תבט (Ma. M. תבט) a worm found between cabbages. [Sabb. 130<sup>a</sup> תבט some ed., v. תבט.] — 3) hair; v. תבט II.

תבט transp. of תבט — תבט, v. תבט a. תבט. Comp. Syr. תבט — תבט P. Sm. 465; 471.

תבט, Y. Taan. III, 60<sup>a</sup> bot., read תבט (v.).

תבט, תבט, v. תבט.

תבט understanding, v. תבט I.

תבט I f. collect. noun, or תבט pl. (v. תבט) the inside part, whence the kernel of seeds. B. Beth. 18<sup>a</sup> bot. תבט as to the grains (of mustard). Gitt. 69<sup>b</sup> תבט let him guard against swallowing the seeds. Sabb. 67<sup>a</sup> תבט Ma. M. (ed. ב. h.) cumin seeds.

תבט II (תבט Ar. a. v. תבט 2) f. (v. תבט III) thread, a single hair, (collect.) hair. Targ. Jud. XX, 16 תבט — Sabb. 14<sup>a</sup> תבט from the hair of my head. Naz. 39<sup>a</sup> תבט the root of the hair, תבט the top of head. — Yoma 69<sup>b</sup> תבט (Ma. M. תבט) a hair of his beard fell out. Ber. 8<sup>a</sup> תבט (ed. תבט) as easy as taking a hair out of the milk. — Fl. תבט. Sabb. 67<sup>a</sup> seven cumin seeds (v. preced.) and תבט seven hairs from the beard. — Targ. Job IX, 17 תבט (h. text תבט).

תבט, v. תבט.





מַרְבָּעִים, pl. מַרְבָּעִים *mornels*, v. מַרְבָּעִים.

מַרְבָּעִים, מַרְבָּעִים *ditches*, v. מַרְבָּעִים.

מַרְבָּעִים, v. מַרְבָּעִים.

מַרְבָּעִים m. (מַרְבָּעִים) *incisions in muddy ground*. Sabb. 147<sup>a</sup> bot. Ar. a. v. מַרְבָּעִים (Ms. O. מַרְבָּעִים, ed. מַרְבָּעִים), v. מַרְבָּעִים.

מַרְבָּעִים, מַרְבָּעִים m. (מַרְבָּעִים) *splitting, chopping*. Ket. XIII, 8 בִּימָה that part of the spade (or shovel) which is used for chopping. Ib. XXIX, 7; Y. Meg. I, 71<sup>b</sup> top. בִּימָה an axe for chopping, opp. מַרְבָּעִים של (a hoe) for weeding; Y. Ned. IV, beg. 38<sup>a</sup> בִּימָה של בִּימָה (corr. acc.).—2) (v. מַרְבָּעִים) *trimming the (olive) tree*. Misra U'har. beg.

מַרְבָּעִים m. (מַרְבָּעִים) *1) examination, investigation*. Pes. 94<sup>a</sup>; Arakh. 13<sup>b</sup>; Men. 49<sup>b</sup> בִּימָה requires examination (as to physical defects). Hull. II, 8 (32<sup>a</sup>) בִּימָה as much time as the examination (of the slaughtering knife) requires; Ib. 8<sup>a</sup>; [Ib. 32<sup>a</sup> מַרְבָּעִים של חַמֶּה, read מַרְבָּעִים של חַמֶּה or מַרְבָּעִים של חַמֶּה]. Kerith. 11<sup>a</sup> (ref. to Lev. XIX, 20) מַרְבָּעִים she must first be examined (whether she can endure the punishment required by law).—2) *visiting (the sick), visit*. Ned. 39<sup>b</sup> בִּימָה מַרְבָּעִים אֵין וְכִי the duty of visiting the sick knows no limits (of time or rank). B. Mets. 30<sup>b</sup>; a. fr.

מַרְבָּעִים, מַרְבָּעִים f. (b. h. מַרְבָּעִים, v. proceed.) *1) examination, assessment*. מַרְבָּעִים אַגְוִיָּה a public announcement inviting buyers to examine the property assessed, i. e. an announcement of public sale—מַרְבָּעִים. Keth. XI, 5 (99<sup>b</sup>); a. fr.—V. מַרְבָּעִים.—2) (b. h. *punishment*). Kerith. 11<sup>a</sup> (ref. to Lev. XIX, 20) מַרְבָּעִים לֹאמָה בִּימָה חַמֶּה כִּלְכֵּל שִׁדְּוֹא לֹאמָה there shall be *bikkoreth*, this teaches that she shall be lashed. מַרְבָּעִים חַמֶּה בִּימָה לֹאמָה how do we know that this *bikkoreth* has the sense of chastisement? Answ. מַרְבָּעִים חַמֶּה... Bashi (ed. מַרְבָּעִים) she shall have the Bible verses read to her (as customary when chastising in court, v. Macc. III, 14); oth. homilet. interpret. מַרְבָּעִים חַמֶּה, v. preced. [Tosef. M. Kat. II, 11 מַרְבָּעִים ed. Zuck., v. מַרְבָּעִים.]

מַרְבָּעִים f. (vicin. מַרְבָּעִים) *etch*. Y. Maasr. V, end, 52<sup>a</sup>, Tosef. Ib. III, end מַרְבָּעִים. Y. Hall. IV, 60<sup>b</sup> מַרְבָּעִים.

מַרְבָּעִים, Y. Ned. IV, beg. 38<sup>a</sup>, v. מַרְבָּעִים.

מַרְבָּעִים, Ab. Zar. 28<sup>b</sup>, v. מַרְבָּעִים II.

מַרְבָּעִים, v. מַרְבָּעִים.

מַרְבָּעִים m. (=מַרְבָּעִים) *son*. Targ. Y. Ex. I, 15; a. e.—Ber. 5<sup>b</sup>; B. Bath. 116<sup>a</sup> this is the bone (tooth) בִּימָה of the tenth son (that died).—Pl. constr. מַרְבָּעִים. Targ. Y. Num. XXXIII, 31 sq. מַרְבָּעִים בִּימָה (h. text. מַרְבָּעִים).

מַרְבָּעִים, מַרְבָּעִים a. ch. 1)—h. מַרְבָּעִים. Targ. Gen. XVI, 14; a. e. Ber. 56<sup>a</sup>. מַרְבָּעִים מַרְבָּעִים מַרְבָּעִים מַרְבָּעִים Ma. M., thy goods will be sought for like something fallen into a well (i. e. thy business will thrive; diff. vers. in ed. a. Ma., v. Rabb.

D. H. a. l. note). Sabb. 66<sup>b</sup> מַרְבָּעִים מַרְבָּעִים Dym's Madder, as a remedy, has fallen into the pit (is not practised). B. Kam. 92<sup>b</sup> (prov.) מַרְבָּעִים מַרְבָּעִים cast so stone into a well out of which thou once didst drink (never despise what once benefitted you).—Hull. 106<sup>a</sup> מַרְבָּעִים מַרְבָּעִים a little gutter (ed by a well)—Pl. constr. מַרְבָּעִים. Targ. Gen. XXVI, 15; a. e.—2) (=h. מַרְבָּעִים) *pit, hole*. B. Mets. 41<sup>a</sup> מַרְבָּעִים מַרְבָּעִים the cavity (created by the taking out of a radish) stood full of water; (Ma. M. מַרְבָּעִים מַרְבָּעִים like a well; v. Rabb. D. H. a. l. note).—Pl. as above. Targ. Gen. XIV, 10 (h. text מַרְבָּעִים); Gen. R. a. 42.—Sabb. 7<sup>a</sup> (prov.) מַרְבָּעִים מַרְבָּעִים seven pits are open for the righteous man (and he escapes), and one for the evil-doer (into which he falls). Sabb. 110<sup>a</sup>.—3) מַרְבָּעִים pr. a. pl. *Bera* (prob. ident. with מַרְבָּעִים 2, cf. native place of R. Hama). Y. Tana. II, 60<sup>b</sup> bot. מַרְבָּעִים מַרְבָּעִים; Y. Meg. I, 72<sup>a</sup> bot. מַרְבָּעִים; Koh. R. to III, 14 מַרְבָּעִים (corr. acc.).

מַרְבָּעִים, מַרְבָּעִים m. (v. next w.) of *Bera*, surname of Ulla. M. Kat. 26<sup>a</sup>; a. fr.—Y. Meg. II, 73<sup>b</sup>; Y. M. Kat. III, 85<sup>b</sup> bot. מַרְבָּעִים.

מַרְבָּעִים, מַרְבָּעִים f. (denom. of מַרְבָּעִים, מַרְבָּעִים) *1) watering station, esp. in Palestine for Temple pilgrims*.—Pl. מַרְבָּעִים, מַרְבָּעִים, מַרְבָּעִים. Erub. II, 1; a. fr. Y. Ib. 26<sup>a</sup> top מַרְבָּעִים מַרְבָּעִים (read מַרְבָּעִים מַרְבָּעִים) for watering stations but not for cisterns; v. Bab. Ib. 18<sup>a</sup>.—2) pr. a. pl. *Bera* or *Beri*; a) in Galilee. Yeb. 83<sup>b</sup>. B. Mets. 84<sup>b</sup> מַרְבָּעִים מַרְבָּעִים the inhabitants of B. (Ma. M. מַרְבָּעִים מַרְבָּעִים). Y. Pes. IV, 30<sup>a</sup> top. Y. Shebi. VI, 36<sup>a</sup> top מַרְבָּעִים (a border-town); (v., however, Hildesh. Beitr. z. Geogr. p. 21).—b) B. or Be-B. in Babylon, native place of Ulla, R. Dostai, a. oth. Ab. Zar. 40<sup>a</sup>. Erub. 36<sup>a</sup> מַרְבָּעִים מַרְבָּעִים the ascents between Bera and a. Karish. Sot. 10<sup>a</sup> מַרְבָּעִים מַרְבָּעִים. Erub. 45<sup>a</sup> מַרְבָּעִים [Hull. 127<sup>a</sup> מַרְבָּעִים מַרְבָּעִים, read מַרְבָּעִים מַרְבָּעִים.]

מַרְבָּעִים, מַרְבָּעִים, read מַרְבָּעִים.

מַרְבָּעִים f. (b. h.; מַרְבָּעִים, as מַרְבָּעִים fr. מַרְבָּעִים; comp. מַרְבָּעִים) *cut off, surrounded, whence 1) castle fort*. Gen. R. a. 20<sup>a</sup>. a. fr.—2) *a group of buildings forming one residence*. B. Bath. 61<sup>b</sup> מַרְבָּעִים מַרְבָּעִים a house in a large residence (court). Betz. 25<sup>a</sup> מַרְבָּעִים מַרְבָּעִים; (Ib. 24<sup>a</sup> מַרְבָּעִים מַרְבָּעִים); v. מַרְבָּעִים 1, 2.—3) (=מַרְבָּעִים) (בִּימָה מַרְבָּעִים, I Chr. XXIX, 1; 19) *the chosen Divine residence, Temple*. Zeb. 119<sup>a</sup> מַרְבָּעִים מַרְבָּעִים does it not require a chosen residence (Deut. XII, 19)? Y. Pes. II, 35<sup>a</sup> top מַרְבָּעִים מַרְבָּעִים the whole Temple mount is named Birah; Pesik. R. a. 14. Zeb. XII, 5 (104<sup>b</sup>) מַרְבָּעִים מַרְבָּעִים; v. Gem. a. l.—Yoma 9<sup>b</sup> מַרְבָּעִים מַרְבָּעִים your witness is the Second Temple (which has not been rebuilt; Y. Ib. I, 38<sup>a</sup> bot. מַרְבָּעִים). Ed. VII, 3 מַרְבָּעִים מַרְבָּעִים (Ma. M. מַרְבָּעִים מַרְבָּעִים) Fort Hafaya (?)—Pl. constr. מַרְבָּעִים. Betz. 24<sup>a</sup>, v. supra. Zeb. 119<sup>a</sup> מַרְבָּעִים מַרְבָּעִים there are three Divine residences, Shiloh &c. Ch. מַרְבָּעִים—Denom. מַרְבָּעִים.

מַרְבָּעִים, Y. Pes. IV, 30<sup>a</sup> top, read מַרְבָּעִים, v. מַרְבָּעִים.

מַרְבָּעִים, מַרְבָּעִים f. pl. *cypress trees*; sing. מַרְבָּעִים, v. מַרְבָּעִים.

**בירולין** m. (βήρυλλον) *beryll*, a precious stone. Targ. Job XXVIII, 16. Ib. 18 (some ed. בירוצין q. v., Ms. Var. (פירוצין). Targ. Y. II Ex. XXVIII, 19 בירולין (corr. acc.). V. בירלא.

**בירוס** m. (birrus, βίρρος) *birrus*, a travelling cloak, v. בירסין. Tosef. Meg. IV (III), 30 כירוס, כירוס (corr. acc.).

**בירוע** m. (ברין) *heaping, crowding*. Pl. בירועים בירועי המדות ב' Men. 88<sup>a</sup> or ב' the quantities which remain, when filling from a brimful measure into smaller ones. Y. Shek. IV, 48<sup>a</sup> bot. ב' goes to the collection of &c. Ib. בירועי לה the remnants of the overflow of liquids, ב'יבש those of dry things emptied over.

**בירוצין**\* m. ch. (Æthiop. ברד אבן, v. Ges. H. Diet. s. v. ברש) *chrysal*. Targ. Job XXVIII, 18; v. בירולין.

**בירור** m. (ברר) 1) *clearness, correct sense*. Yalk. Ps. 658 של הלכה ב' (cmp. בורי) the true sense of the law.—2) *Pl. בירורין, ב' arbitration*. B. Mets. I, 8, a. e. ב' documents referring to the choice of arbiters, v. קומפוזיטין; [anoth. opin. ib. 20<sup>a</sup> bot. records of evidences, minutes of court proceedings].—3) *exact account of wine measures, whence, the surplus in the shopkeeper's wine account arising from measuring quickly and not allowing the wine to settle in the measures*. Bets. III, 8 (29<sup>a</sup>) ed. (properly omitted in Ms. M., v. Rashi a. l.; Var. in Rashi Ms. בירוצי). Ib. 29<sup>a</sup> three hundred *gereb* (v. גרב) of wine מב' הגב' from the surplus found in his account.

**בירולין**, v. בירולין.

**בירי**, v. בירא—[בירי, Hull. 139<sup>b</sup>, v. בירי I.]

**בירא** I, v. בורחא a. ביריה.

**בירא** II m. pl. (βήρυα, pl. of βήρυα) *birrus*, a kind of cloak, v. בירסין. Y. Kil. IX, 32<sup>d</sup> top quoted in R. S. to Kil. IX, 7 (ed. ביריה, corr. acc.).

**ביראתא**, v. בירוחא.

**בירא**, f. *creature*, v. ביריה.

**בירונא** m. *palace-guard*, v. ב'.

**בירי**, v. בירא.

**בירי** pr. n. m. *Biryi*, an Amora. Y. Ter. X, 47<sup>b</sup> bot. (Hull. 98<sup>a</sup> ביריים). Y. Pes. II, end, 29<sup>c</sup> (Asheri to Pes. II, s. 13, quotes בירא).

**ביריה**, v. בירחא.

**ביריים**, v. בירי.

**ביריתכון**, Y. Snh. II, 20<sup>a</sup> top, read ביריתכון, v. ביריא.

**בירישא** pr. n. pl. *Beresha* (prob. Baris), in the territory of Ruben. Targ. Y. Num. XXXII, 37 (h. text ביריתים).

**בירית** or **בירית** f. (בריה, cmp. ביריה) *something cut out; ring, hoop*. Tosef. Kel. B. Mets. V, 7 כל הבורית טהורה כל בריה מחרישה טמאה ed. Zuck. (Var. בורית, בורית) every thing cut in circular form is clean (not susceptible of levitical uncleanness), except the hoop of the plough (cmp. חריכה ibid.).—Esp. *knee-band, garter*. Sabb. VI, 4. Ib. 63<sup>b</sup> ב' of the Mishnah is the Biblical אצטרדה. Y. ib. VI, 8<sup>b</sup> כל שריא וכ' it is called *birith* when single, *k'balim*, when the two bands are coupled with a chain. [Ar. ed. Koh. ב', oth. ed. ביריה. Cmp. Assy. *birith* chain, Schr. KAT 542.]

**בירחא**, v. בירחא, בירחא.

**בירחא** *knee, shoot*, v. ב'.

**בירלא** m. (βήρυλλον) *beryll*, a precious stone, prob. the *Chrysoberyll* or *yellow emerald* (h. שחם). Targ. O. Ex. XXVIII, 9; 20; a. e.—Targ. Cant. V, 14 (some ed. בירלא).—Pl. בירולין. Targ. Esth. I, 4.—V. בירולין. —Targ. Y. Ex. XXXIX, 13 בירולין חלא sand-colored beryll. Ib. (I) XXVIII, 20 בירוליות חלא, prob. to be read בירולין, רחלא; Ib. (II) בדולחא (corr. acc.). [Ex. R. s. 38, end בירולין, prob. a corrupt. of our w., cmp. LXX].

**בירם** pr. n. pl. *Biram*, also called *Beth Baitin*. R. Hash. 23<sup>a</sup>, a signal station for announcing the New Moon (betw. Syria and Mesopotamia, Neub. Géogr. p. 354). Kidd. 72<sup>a</sup>.—Snh. 108<sup>a</sup> ויניא רבתי דב' Ms. M. (ed. וינייה, corr. acc.) the Great (hot) Spring of B.; v. Hildesh. Beitr. z. Geogr. p. 29, note 206.

**בירמן**, v. בירנחא.

**בירנית** f. (b. h.; denom. of ביריה) 1) *castle, palace*. Pes. 118<sup>b</sup> (Ms. M. 2 ביריה).—Pl. בירניות Ibid. (description of Rome; v. Rabb. D. S. a. l. for Var. Lect.).—2) (cmp. בירין) *a palace-woman, court-lady*.—Pl. as supra. Lev. R. s. 19 וישיב ב' וכ' (Yalk. Kings 249 ב' (נשיב ב' he placed court ladies in Jerusalem (forced them to leave home and serve at the palace); ב' מהו what is meant by (why are they named) biraniyoth? ב' בירין צידן וכ' (not צידן), he laid a trap for them, he caught them (ensnared them).

**בירנחא** ch.=preced. 1). Targ. Esth. I, 2 (h. text בירניה; a. fr.—Pl. בירנחא, ב' constr. בירניה. Targ. Ps. XLVIII, 4 (h. text באשור ב' (ארמון). Targ. Am. III, 9 בירניה באשור (I). —Targ. Y. Lev. XXV, 29 בירניה masc. (some ed. בירניה) *fortified places*.

**בירצא** m. (ברין) *brim*. Pl. בירצא. Ab. Zar. 74<sup>b</sup> וחתים להו אבירצאיהו (some ed. אביר) and sealed the kegs on their brims. [Gitt. 69<sup>b</sup> בירצא, some ed., v. בירצא.]

**בירקא** pr. n. pl. *Birka*, in Babylonia. Kidd. 72<sup>a</sup>, v. בירחא.

**בירקא**, Ab. Zar. 28<sup>b</sup> פחילתא ב' v. בירקא II, 2.

**בירחא** f. *well*, v. ב'.



**BETHLE**, Bethleh בֵּית לַחְמָה Gen. VI., 2; Targ. II Esdr. IX c.  
v. בִּלְתֶּינֹא [a n = Frequentative pl.] Jer. Y. Ber. II, עוֹפֹת בֵּית  
**LACHMAH** the royal fort of Bethlehem; (*Iam.* R. to I, 10,  
end וְכֻבַּר), Peah. Shm. p. 117<sup>r</sup>; Yalk. Jer. 962 כִּד שֵׁטָה  
עַל הַקְּצֵזִים בֵּית לַחְמָה (read בִּילְתֶּינֹא) when a capital declines,  
it is still called the Capital.—Bot. בֵּית רִשְׂמוֹן (ריסון)  
the Port of Bhihorl. Y. Ab. Zar. V, 44<sup>d</sup> בֵּית מִסְמֵךְ (Bab.  
ib. 81) בֵּית סִירְכָה (Gen. Arab. 16.) בֵּית סִירְכָה Fort  
Sirakah in Samarra. Kidd. 72<sup>a</sup> בֵּית רִשְׁמָן ib. פֶּתַח מֶגֶץ  
Oxf. (ed. only בִּילְתֶּינֹא) opprobrious by-names of Babylonian  
places (v. Graetz *Mencas*, in Progr. of Hebraic Jew.  
Semin. 1879); a. fr. {Y. Peah VII, 20<sup>e</sup> bot. בֵּית דִּירְבָּא  
בֵּית יִירוּשָׁם }—[P] בִּילְתֶּינֹא (V). Targ. Prov. I, 31, prob. to be  
read בִּילְתֶּינֹא struts v. Nold. Mand. Gr. p. 17.]

בִּיחָן m. pl., v. בִּיחָן.

יִרְדָּה l. (v. preced. art.) of Births.—Fl. יִרְדָּה.  
Y. Pes. 111, 30<sup>a</sup>, v. יִרְדָּה.

**רַע** I, רָעָה m. (v. רָעָה) bad, wrong (of persons and deeds); also ill, sick. Targ. Gen. VI, 8; a v. fr.—Lev. R.s. 29 (prov.) כָּבֵד לְבָב רָע when thou hast done good to a bad man, thou hast done evil (to thyself). B. Kam. 115<sup>a</sup> חָנָן הָיָה חָנָן Hanan, the bad man.—B. Mets. 78<sup>b</sup> bot. רָע לְרוֹחַ he who fares badly in one place; a fr.—Pfl. בִּישָׁתָא, בִּישָׁתָא, בִּישָׁתָא. Targ. Gen. XIII, 13; a v. fr.—בִּישָׁתָא freq. the sick. Koh. R. to IV, 6 רָע מְפָלֵט and distributes (the apples) among the sick.—Y. Betz. I, 60<sup>a</sup> bot. טַבְּרָא בִישָׁתָא (not בִּישָׁתָא) to visit the sick.—Fem. בִּישָׁתָא, בִּישָׁתָא 1) (adj.) bad, 2) (noun) evil, wickedness, illness. Targ. Gen. XXXVII, 20; a fr.—ib. VI, 5, a fr. בִּישָׁתָא constr. —Sabb. 129<sup>a</sup> יָכִיז בִּישָׁתָא can bad be good? Y. ib. XIV, 14<sup>a</sup> bot. כָּבֵד לְבִישָׁתָא וְכֵן (vinegar is) good for a sore, but bad for a sound tooth. Lev. R.s. 33, beg., from it (the tongue) comes the good וְיִשָּׂר וְכֵן and from it the evil; a fr.—Pfl. בִּישָׁתָא, בִּישָׁתָא, בִּישָׁתָא.—Targ. Gen. XXVIII, 8 (ed. Vien. O. בִּישָׁתָא, corr. acc.); a fr.—Snh. 7<sup>a</sup> happy is he who hears (himself insulted) and keeps silence חֲסִידָא דְמִיתְקָא (corr. חֲסִידָא בִישָׁתָא, v. Rabb. D. S. a. l. note 7) a hundred evils pass by him (he escapes &c.); a fr.

כפר ב' II, pr. n. pl. *Kfar Bish*, prob. *Capharbis* in upper Idumaea. Lam. R. to II, 2; Glitt. 57<sup>a</sup>.

**בַּיִט**, **בְּרָא**, **בְּרָא**, **בְּרָא**. f. (<sup>1</sup>1) bad quality. Targ. Jer. XXIV, 2; a. o.—<sup>2</sup>) wickedness, evil. Targ. O. Gen. XXXI, 52; a. fr.—Sabb. 156<sup>a</sup> לַבּ אֶחָד one quality on the bad side; לַבּ כֻּלָּה all bad. Lam. B. to I, 1 (רַחוּמֵינוּ) בִּישׁוֹ עָשִׂיתָ וְכו' (not בִּישָׁה) have I done wrong that I &c.? Pesik. Zakh. p. 24<sup>b</sup> [read twice]: לְכִסֵּף לְכִסֵּף (Tanh. Ki Thotse 6 בִּישָׁה, ed. Bab. ib. בִּישָׁה) to repay the bad man his badness. B. Kam. 118<sup>a</sup> נִפְתָּרוֹם notorious for vice.—Men. 52<sup>a</sup> וְכו' מְשִׁיעֵיהֶן of our shortcomings they speak to them. Ab. Zar. 65<sup>a</sup> רָצָה...עַיִן the eye which desires to see your misfortune. Keth. 25<sup>b</sup>; Macc. 5<sup>a</sup> חָזַק לוֹ אֵין בִּישָׁה he turned around and looked at R. E. with displeasure; Pes. 58<sup>b</sup> וְכו'...בִּישָׁה Ms. M. 2 a. Oxf. בִּישָׁה v. q. ybb. D. S. a. l. note 400)

—Y. Taan. III, 48<sup>o</sup> bot. ~~from~~ about 1870 and the city perishes in wickedness (by pestilence).

ה'תש"ב, ה'תש"ג, ו. תש"ד.

ב-שנת ה'תשנ"א, ב-שנת ה'תשנ"ב

1897, v. 507, — Post. E. a. 21, read 507, r.  
503.

הֵיזָן (הֵיזָן) pr n pl. (house of הֵיזָן, v. 105)  
Heizan (Neythopolis), in Galilee, Y. B. Met. X, 15<sup>th</sup> top  
הֵיזָן the dwelling house of B.—Pes. 50<sup>b</sup> הֵיזָן הֵיזָן  
(Ma. Orl. הֵיזָן, Ma. M. 105).

בִּישָׁן (בִּישָׁן) in (v. passed; 1) *inhabitant* or native of Beshan. Meg. 24<sup>b</sup> (ed. 1) בִּישָׁן, Ma. M. 2<sup>a</sup>, *cor.* acc.).—*Fl.* פִּישָׁן. Y. Ber. II, 4<sup>b</sup> bot.; (Meg. I. c. 2<sup>a</sup> 2<sup>b</sup> 3<sup>a</sup> 3<sup>b</sup>).—*Ch.* פִּישָׁן. Y. Meg. III, beg. 73<sup>a</sup>, 1) *behani*, name of a species of olives. Peah VII, 1 an olive called ב . . . . (Ma. M. 2<sup>a</sup>) *behani*. Y. ib. 30<sup>a</sup> top פִּישָׁן יֵשֶׁה some would say, it means really a *behani* (named after Beshan), others would derive its name from the fact (v. שָׁם) that it shames its neighbor (trees by its richness). [Oth. opin. a dry olive, not used for manufacturing oil.]

בשנת ה'תרס"א

בִּישׁוֹרָא m. (v. preced.) fleshy, stout. — H. 772.  
Keth. 81<sup>b</sup>.

॥ १ ॥, १. ॥ १ ॥, १. ॥ १ ॥

**בֵּת** *Beth*, the second letter of the Alphabet. *Y. Sabb. XVI*, 15<sup>a</sup> top; *a. fr.*; *v. שֵׁנִי*.—*Y. Ned. III*, 35<sup>a</sup> bot. **בֵּת בֵּת** the *Beth* (in **בְּרִית** *Gen. XXI*, 12) intimates two, a son that is destined to inherit two worlds. *Lev. B. a. 19* **כִּי תִשְׁתַּחֲוֶה עַל הַבֵּת** if thou changed the *Beth* into a *Kaf*, *a. fr.*—*II. שֵׁנִי Sabb. 105* one must not write .. **בֵּת** (*Ms. M. בֵּת*) the *Beths* so as to be taken for *Kafs*.—*Chald. Sabb. Cant. B. beg.*; *a. fr.* [*Shék. III*, 2 *Mish. ed.* **בֵּת**, read **בֵּת**.]

לַיָּלָה, לַיָּלָה, inf. לַיָּלָה (sec. r. of לַיָּלָה) to go in, lodge, pass the night. Dan. VI, 19. Targ. Gen. XXXII, 22; a. fr.—Psa. 107<sup>a</sup> לַיָּלָה לַיָּלָה (Dan. l. c.) he went to bed without tasting food. Shh. 95<sup>a</sup> (prov.) לַיָּלָה לַיָּלָה if punishment is procrastinated, punishment is gone. Tann. 24<sup>a</sup> לַיָּלָה לַיָּלָה go ye all to bed fasting. Psa. 42<sup>a</sup> לַיָּלָה לַיָּלָה (Chald. transl. of the ambiguous לַיָּלָה) water kept in vessels over night. Ber. 60<sup>a</sup> לַיָּלָה לַיָּלָה he slept in the open field. Shh. 63<sup>a</sup>—Ib. 109<sup>a</sup> לַיָּלָה לַיָּלָה he wanted to stay over night; a. e.—Part. לַיָּלָה. Targ. Is. LVIII, 5.

1) house, household, home. Yoma 11<sup>b</sup> ביתו של אדם ביתו של אדם ביתו של אדם



*bayith* means a building intended for a dwelling. Ib. מו  
לו שמייהו ביתו (Var. v. Rabb. D. S. a. l. note) he who  
devotes his house (its contents) to himself exclusively  
(unaccommodating); Arakh. 16<sup>a</sup> בעל הב'—מי שמייהו וב' (abbrev. בע"ה) owner, landlord; host; private man, opp.  
to trader, artisan &c. Ber. 46<sup>a</sup> בע"ה בוצע וב' the host  
breaks the bread, and the guest says the blessing. Tosef.  
ib. IV, 14 בית של בע"ה home-made (bread), opp. גליסקין; Y.  
ib. VI, 10<sup>b</sup> bot.—Sabb. I, 1 בע"ה the donor, opp. עני  
the recipient. Gen. R. s. 22; a. v. fr.—בן בב' inmate, attendant.  
Ab. I, 5; a. fr.—פסול הב' the degraded (slave) of the  
house. Gen. R. s. 70.—2) Esp. (ה)ב' the Temple. בפני  
ב' in days when the Temple exists, הב' when it does not  
exist. Hull. V, 1; a. fr.—ב' שני—ב' אחרון ב' אחר  
the Second Temple. Cant. R. to VIII, 9; a. fr.—הר הב'  
Temple Mount, v. הר.—3) school, college, (collect.) dis-  
ciples; אבית הלל Hillelites &c. Bets. I, 1; a. fr. Treat.  
Sofrim IV, 1 וב' של ב' those of the house of &c. [Y.  
Shebi. II, 33<sup>d</sup> bot., a. e. רבית, usu. רבי, v. [ב]י.—4) body.  
Ber. 44<sup>b</sup> ב' ארץ that human body (Rashi: stomach).  
Is' to be pitied where vegetables are a constant guest  
(being the only food).—5) wife. Yoma I, 1 ביתו זו וב'  
his house—that means his wife. Ib. 13<sup>a</sup> לאו ביתו  
יהא but this one (designated for him in case of his  
wife's death) cannot be called 'his house'. Sabb. 118<sup>b</sup>;  
a. fr.—6) Euphem. pudenda; marital intercourse. Y. Sabb.  
IX, 12<sup>a</sup> top; Mikv. VIII, 4 שמשו את ב' she had inter-  
course. Ib. כבדה את הב' she washed &c. Y. Sot. I, 16<sup>c</sup>  
bot. אסורה לביתה is forbidden to her husband. Nidd. 5<sup>a</sup>  
מהימה לביתה she hastens to perform her marital duty.  
Y. ib. I, beg. 48<sup>d</sup>. Cmp. חדר.—7) store-house, store-room.  
ב' החב' wood-room; ב' החב' straw-magazine; ב' חב' stable;  
&c. Yoma 11<sup>a</sup>; a. fr.—8) (geogr.) place, town, in  
compounds (for which see the respective determinants),  
e. g. ב' בוקיא Beth-Bukya &c.—9) (anat.) limb, organ,  
in compounds (v. supra 8)), e. g. ב' הבליעה oesophagus, &c.  
—10) shed for plants, covering. Shebi. II, 4 (pl.). Y. ib. 33<sup>d</sup>.  
—Y. Sabb. VII, 10<sup>a</sup>.—11) in compounds, denoting recept-  
acle, cover &c., e. g. ב' הדיו inkstand. Tosef. Kel. B. Mets.  
IV, 11; &c. ב' ב' sleeve, v. אֶתְּנָקָי II, &c.—Men. 34<sup>b</sup>, a. e. cases  
of the T'fillin.

**Chief compounds:** בֵּית אֶבֶר, pl. בְּתֵי אֶבֶר. 1) *paternal home, family*. Snh. 38<sup>a</sup> בֵּית שֵׁנִי בֵּית אֶבֶר two families (dynasties); a. fr.—Tosef. Ter. II, 11 בְּתֵי אֶבֶר=בֵּית אֶבֶר *hereditary land-tenants*; B. Bath. 46<sup>b</sup>.—2) *priest's division*. Taan. II, 6; a. fr.; v. אֶבֶר pl.—3) *origin of a law, rule &c.*; cmp. בֵּית II. Cant. R. to II, 4 הַלֵּכָה בֵּית אֶבֶר the origin (principle) of a legal rule. Midr. Till. to Ps. CIV, 29 wherever the root שָׁנַע is used, it means cessation of government, וְאֶבְרֵהוּ וְאֶבְרֵהוּ and where is the origin (determining the meaning) of all of them? (Answ. Jer. LI, 29). Lev. R. s. 1, beg. בֵּית שֵׁנִי מִבֵּית אֶבֶר from the chief passage (Hagg. I, 13 'Haggai, the messenger' &c.) we learn that prophets are called messengers (or angels).—בֵּית דִּין (abbr. בֵּית דִּין) *court*.—בֵּית הַגְּדוֹל or בֵּית הַשָּׁנִי the Great Sanedrin of seventy one members. Snh. I, 5. Y. ib. 19<sup>a</sup> bot.; a. fr.—בֵּית דִּין court of an odd number of judges. בֵּית דִּין שְׁקוּל of an even number of judges. Snh. 3<sup>b</sup>.—בֵּית שֵׁנִי a permitting court, opprobrious name of a court too lax

in religious affairs. Y. Gitt. VII, 48<sup>d</sup> top; Y. Nidd. III, 50<sup>d</sup> bot.—[For all other compounds not self-evident, v. respective determinants.] [בֵּית חַר, v. בְּיָחַר.—Gen. R. s. 12 בֵּית שֵׁלֹו, v. בֵּיאָא.]

**בִּיְרֵאָה**, **בֵּית**, **יְרֵאָה**, **יְרֵאָה**, **יְרֵאָה** ch. 1) same. Targ. Ex. XII. 3;  
 a. v. fr.—Meg. 16<sup>a</sup> וְיָמֵינוּ מִבְּחוּץ woe inside, woe outside!  
 Gen. R. s. 32 הַבַּיִת הַזֶּה הוּא כְּקִלְקֻלָּהּ that house which is a ruin (a  
 Samaritan's designation of the Jerusalem Temple). Y. Snh.  
 I, 18<sup>c</sup> הַבַּיִת הַזֶּה הוּא כְּקִלְקֻלָּהּ that house down there (Rabbi's college);  
 Y. R. Hash. II, 58<sup>a</sup> bot. בֵּיתָא.—Yeb. 109<sup>b</sup> בֵּיתָא דְּרֵיבִי  
 דְּרֵיבִי הוּא כְּבֵיתָא דְּרֵיבִי for his (the trustee's) house is like his (the  
 neighbor's) own house (he is familiar with the interior);  
 a. fr.—Pi. בִּתְרָא, בִּתְרָא, בִּתְרָא. Targ. Ex. I, 21; a. v. fr.—  
 B. Bath. 61<sup>b</sup> sq. Ib. 67<sup>a</sup>, v. בִּתְרָא.—Ber. 6<sup>a</sup> הַבַּיִת הַזֶּה הוּא כְּקִלְקֻלָּהּ  
 T'fillin, v. preced. [Playful etymol. בַּיִת אֶרֶב הַבַּיִת. Sabb.  
 77<sup>b</sup>.]—2) *night-lodging*. Gitt. 57<sup>a</sup> לֹא יִתְּבוּ בִּי לַלַּיְלָה לְאֹשְׁפֵיזָא  
 they would not designate a house as a lodging for strangers  
 (Lam. R. to II, 2 מקבלא אכסניא וְלֹא יִתְּבוּ בִּי לַלַּיְלָה).

**בַּת** II f. (=h. **בַּת**) *bath*, a measure. Targ. Is. V, 10. Targ. Ezek. XLV, 11; a. e.—*Pl.* **בַּתֵּיךְ**, **בַּתֵּיךְ**. Ib. 14. Targ. I Kings VII, 26.

**בֵּיתָא** *night-bird*, v. **בְּתָאָה**.

בִּרְתָּה, v. בִּרְתָּא.

ביתוס, ביתוס pr. n. m. (Βοηθός) *Boëthus*;

1) the founder of a sect similar to that of the Sadducees, named **בִּרְתוּסִיָּאן** *Boëthusians*. Ab. d'R. Nath. ch. V.—2) father of one Martha or Miriam, a rich woman in the days of the siege of Jerusalem by Titus. Gitt. 56<sup>a</sup>. Lam. R. to I, 16 **מִרְיָם**; Y. Keth. V, 30<sup>b</sup> bot. **בִּרְתָּא**.—3) **B. ben Zonin**. Y. B. Mets. V, 10<sup>b</sup> top; a. fr.—4) **R. B.**—Y. Erub. VI. 23<sup>c</sup> bot.

**בִּיתְהוּסִין**, **בֵּיתִי** m. *Boëthusian*, v. *preced.* Sabb. 108<sup>a</sup>  
 אחד (Mass. Sof. I, 2 שאל אחד ב' אחד) a Boëthusian  
 asked. Tosef. Yoma I, 8 (Yoma 19<sup>b</sup> צדוקי ב' אחד).—**בִּיתְהוּסִין**.  
**בֵּיתִי**. Men. X, 3. Y. Yoma I, 39<sup>a</sup> bot. מִבֵּית ה' (for which ib. a. Bab. Yoma l. c. הַצְדֻקִּים); Tosef. l. c.  
 [Ar. ed. pr. בית סין, בית סין, read as one w., like Tosef.  
 l. c. Var.]

ביתור, v. ביתור.

8) היני v. בית-יוני.




**בִּיתוּתָא** f. (בית) *dwelling*. Targ. Job XXX, 23 Ms.  
(Var. a. ed. בית קבורתא).

בִּיתֵּי, Tosef. Yoma I, 18, Var. for בִּיתֵּי.

**בֵּיתֶר** pr. n. pl. (prob. a contr. of **בֵּית חֶרֶס**) *Bithter* (*Βιθθηρά*), known as *Bettar*, a town in Southern Palestine, renowned as the centre of the Bar-Kokhba revolution against Hadrian. [As to its situation, v. Neub. Géogr. p. 130; Graetz Gesch. der Jud. IV, 168]. Gitt. 57<sup>a</sup> **בֵּיתֶר** the Fortress of B.—Y. Taan. IV, 69<sup>a</sup> top. Lam. R. to II, 2; IV, 18; a. fr.—Y. Ber. I, 3<sup>d</sup>, a. fr. **בְּנֵי חֶרֶס** those killed in the Bar-Kokhba revolution (**בְּנֵי** from Hadrian would not allow



to be buried). Hall. IV, 10 (11) (Y. ed. 777; ed. Nap. 777, Ven. 777) mentioned as a place not belonging to Palestine proper. Cant. R. to II, 17 777.

<sup>10</sup>  pr. n. pl. *Bekehr.* Bab. 93\*   (Ma. M. ) when they came to B.

<sup>a</sup> **בִּיחְדָּתָא**, Y. Succ. I, 17<sup>a</sup> last, read, with Y. Erub. I, 19<sup>a</sup> top; Y. Kil. IV, 29<sup>b</sup>, **בִּיחְדָּתָא** **רִבּוּ** or **רַב** . . . , name of a field or an estate.

ב.י. v. זקח, זקח, זקח.

בבית, Yuma 20, v. 5-6.

**בְּכֹרֶת** m. (b. h.; **בכר**) *first-born* (opp. **שני**, a plain, unprivileged son); also of animals. **B. Bath. 156<sup>a</sup> בְּכֹרֶת**, a fr.—**Y. Pes. X. beg. 37<sup>a</sup> בְּכֹרֶת בְּיָמֵינוּ** was a first-born and yet did not fast (on the eve of Passover).—**Yeb. 16<sup>a</sup>; Y. lb. i, 3<sup>a</sup> בִּשְׁנֵי בְּכֹרֶת** (play on **שני**) the first is obstinate dispute.—**Gen. R. s. 91 (ref. to Gen. XLiii, 37) בְּכֹרֶת הָאֵלֹהִים** is this a foolish first-born son! are thy children not my children? **בְּכֹרֶת** a first-born son by his mother, v. **אֶבְרָהָם** I.]—**Bekh. VIII, 1, a fr. לְבִרְתָּא** a first-born with the privileges of a double share of inheritance (**Deut. XXI, 15 sq.**). **בְּכֹרֶת** one who must be redeemed from the priest (**Ex. XIII, 2**). **lb. IV, 4 אֶחָד** examined the first-born animal (and declared it defective), a fr.—**IV מִבְּכֹרֵת, מִבְּכֹרֵת, Ex. R. s. 18 מִבְּכֹרֵת** the first-born of Egyptian cattle; **lb. סִמָּן בְּכֹרֶת** the plague of the first-born in Egypt; **Num. R. s. 4; a fr.—Bekh. IV, 3** he who receives payment **בְּכֹרֶת** for examining first-born animals (as to bodily defects, v. *supra*). a fr.—(**Y. Shek. III, beg. 47<sup>b</sup> רַבְּבִי**, read **רַבְּבִי**.) **חֵבֶרָא**.

**STADE** f. ch. (=next w.) early fig. Targ. Hos. IX, 10.  
Targ. Is. XXVIII, 4.—**PL.** **STADE** m. first fruits.  
Targ. Lev. II, 14; a. c.

תְּבִיאָה, תְּבִיאָה f. (b. h.; תָּבַע) *early fruit, esp. fig.*—1) *H. תְּבִיאָה*. Gen. R. s. 22 וְהָיָה אֵת הַתְּבִיאָה אֲתָה אֵת הַתְּבִיאָה אֲתָה ate the early fruits himself and offered the late to the king. Sbn. 91<sup>b</sup>; Lev. R. s. 4 תְּבִיאָה ב' fine early figs. Ter. IV, 6 תְּבִיאָה at the time of early ripening.—2) *H. תְּבִיאָה*; m. (b. h.) *first fruits* (to be offered), (sub. תְּבִיאָה) *offering of first fruits*. Bicc. I, 1; a. fr.—*Biccurim*, name of a treatise of the Mishnah, belonging to the order of Seeds (זֵרֵיךְ).

**בְּרִיָּה** f. (b. h.; בְּרִיָּה) 1) *first-born*. Pl. בְּרִיָּוֹת. Ex. R. s. 18 **בְּרִיָּה** the first-born females (in Egypt).—2) *first birth, birth-right*. B. Bath. 123<sup>a</sup> **בְּרִיָּה** took the birth-right from Reuben and gave it to Joseph. Ib. **בְּרִיָּה** the first birth (of Jacob's children) was destined to issue from Rachel. Ib. 124<sup>b</sup> **בְּרִיָּה** the share of the first-born; a. fr.—3) *the law appertaining to first-born animals*, v. **בְּרִיָּה**.—Bekh. I. 1 **בְּרִיָּה** is subject to the law &c., **בְּרִיָּה** is exempt from &c.; a. v. fr.—Pl. **בְּרִיָּוֹת**, v. supra a. **בְּרִיָּה**.—*E'kheroth* (Bekh.), name of a Talmudic treatise, belonging to the order of Kodashim (קדשים).

X-7000 ch. comm. birthright Tag 4 Dec. 1981

<sup>6</sup>X<sub>2</sub>ZZ in (X<sub>1</sub>Y<sub>1</sub>)<sub>n</sub>, a complex, for that purpose  
and comp. group, however for getting suitable for metal.  
I Mag III, 114 has Var. X<sub>2</sub>ZZ)

六、

**הַר הָעֵלְוִי** h. h. פ' ע"ב to break through, split, & pierce. H. Har. a. v. v. ע"ב to wrap. Har. פ' a. d. Chab. XVIII, 6 הָאֵשׁ הָעֵלְוִי weepers' field, a place where the funeral cortage disports; v. M. Kat. 6<sup>a</sup> מִן הָעֵלְוִי הָאֵשׁ הָעֵלְוִי (Ms. M. פ' ע"ב); where the funeral addresses are held.

14. *reg. 1*) to cause to cry, make cry. Lam. R. to 1, 3 (ref. to *reg. 2*) *reg. 2* *reg. 2* *reg. 2* she cries and makes the angels cry with her. Is. R. 1:1 *reg. 2* *reg. 2* they made it (the Egyptian should cry) *reg. 2* to mourn, lament (Ezek. VIII, 14). Tosef. Kel. B. Bath. II, 6 *reg. 2* *reg. 2* lament their dead.

XXIII, 2; a. fr.—Part. **וַיִּבְכּוּ** **וְהָיָה** **וְהָיָה** I cry over that beauty that it should rot in the ground. Ib. **וַיִּבְכּוּ** **וְהָיָה** why criest thou? Ib. **וַיִּבְכּוּ** (v. Rabb. D. S. a. l.) that he was crying. Lam. R. to l. 17 **וַיִּבְכּוּ** **וְהָיָה** **וְהָיָה** weeping she (Israel) goes up the the ruins of Jerusalem), weeping she goes down. Y. Yoma II, 38<sup>d</sup> **וַיִּבְכּוּ** ..... **וְהָיָה** all the people began to cry.—Y. Hag. I, 16<sup>d</sup> **וַיִּבְכּוּ** **וְהָיָה** **וְהָיָה** blind-eyed—Tan. S<sup>d</sup> **וַיִּבְכּוּ** **וְהָיָה** **וְהָיָה** Mo. M. (ed. **וְהָיָה**) is it for naught the weepers wept? Gen. R. a. 66, v. next w.; a. fr.

וְיִמְנֶה (h. h.; preced.) weeping Gen. x. 4. Lev.  
R. a. a. c. (playing on שָׂמַח, Ps. LXXVIII. 7) שָׂמַח  
weeping and song; וְיִמְנֶה שָׂמַח he who loves (his  
wife) sings, he who does not, weeps; Sah. 37.

cf. ch. same. Targ. II, Sam. XIII, 36; v. 37.

בֵּית הַבַּזָּר (בֵּית הַבַּזָּר) pr. 6 pt. Baalbek (Em-  
Bekke, later Heliopolis), an ancient city of Syria, renowned  
for its temples and bazaars (בָּזָר). Ab. Zar. 51<sup>b</sup> —  
בֵּית הַבַּזָּר the bazaar at En B. (with its idolatrous rites).  
Maasr. V, 8 בֵּית הַבַּזָּר Baalbek garlic.

72 m. (b. h. 837) a species of pear, prob. the  
pyrum Syriacum of the Romans (comp. LXX a. Vulg. I Chr.  
XIV, 15). *Pl. Arab.* Y. Kil. I, 27.

~~N<sup>o</sup> 22~~ ~~6-77~~ Targ. Is. XXXVIII, 3; a. e.

~~N<sup>o</sup> 22~~ m. (22) weeper, wailer. Pl. ~~xxxx~~ Tann S<sup>h</sup>.  
v. ~~22~~ ch.

וַיִּבְכּוּ, וַיִּבְכּוּ לֵאמֹר I. Y. Tann. IV, 68<sup>d</sup> top וַיִּבְכּוּ  
וַיִּבְכּוּ; Bab. ib. 29<sup>a</sup> and so the meaning for no cause.  
Gitt. 58<sup>a</sup>, a. fr. וַיִּבְכּוּ they sobbed loudly.

**שְׁמִי** ch. same. Targ. Y. I Gen. XXXV, 8; (II ib. XXXV), v. **שְׁמִי**.

בְּרִיָּה, v. בְּרִיָּה.

\*בְּכִיָּן, בְּכִיָּן m. (preced. ws.) *weeper*. Targ. Esth. II, 21 (Esth. R. ib. בְּרִיָּי).

בְּכִיָּן then, v. בְּכִיָּן.

בְּכִיָּן m. h. a ch. (b. h. בְּכִיָּה; בכר) *early, first-ripening*, opp. לקיש or אפיל. Snh. 18<sup>b</sup> אם ב' ולקיש וב' when the early and the late seeds blossom simultaneously &c.; Y. ib. I, 18<sup>c</sup> bot.; Y. R. Hash. I, 58<sup>b</sup> bot. (corr. acc.). Gen. R. s. 61; Koh. R. to XI, 6 (ref. to Koh. ib.) אם זרעה בב' if thou hast sown in the early season. Ib. חב' the early seed. Ib. to VII, 26 לקיש לסטים ב' וב' (read ללס') the latest of the robbers is the first to be hanged.—Fem. h. בְּכִיָּה. Y. Taan. I, 64<sup>a</sup> bot. חב' וב' the early rain sets in on the third (of Marheshvan), v. בְּיִנְיָר. [Y. Sot. III, 19<sup>a</sup> top ב' תאינה, v. בְּשִׁנְיָר. —Pl. בְּכִיָּה. Y. Dem. I, beg. 21<sup>c</sup> (Tosef. ib. I, 3 בְּשִׁנְיָר). Y. R. Hash. I, 56<sup>d</sup> top חב' אלו those are the early-bearing sheep; (Y. Shek. III, beg. 47<sup>b</sup> חב' חב' corr. acc.).

בְּכִיָּה, בְּכִיָּה f. ch. (=h. בְּכִיָּה; בכר) 2). Targ. Gen. XXV, 31 (ed. Berl. בְּכִיָּה; a. fr.—Ber. 7<sup>b</sup> לבְּכִיָּה he (Esau) sold his birthright; ib. בכירוהו. Ms. M. (read ויהיה ליוסף; ed. incorr.) his (Reuben's) birthright was taken from him and given to Joseph (v. Rabb. D. S. a. l. note). Sot. 13<sup>a</sup> נהי דוביני וב' though I sold my birthright, have I ever sold my plain heir's right?

בְּכִיָּה (בְּכִיָּה) f. ch. (=h. בְּכִיָּה; בכר) *weeping, mourning*. Targ. Gen. L, 4. Targ. Deut. XXXIV, 8 (Y. בכור); a. e.—Gen. R. s. 15, end, Ar. (missing in ed.); Pesik. Ronni p. 142<sup>b</sup>; v. אֶלְתָּא.

בְּכִיָּה, בְּכִיָּה v. בְּכִיָּה.

בְּכִיָּה, v. בְּכִיָּה.

בְּכִיָּה (b. h.; v. בְּכִיָּה, emp. בְּכִיָּה) [to break forth,] to be early. [Kal prob. not used.]

Pi. בְּכִיָּה 1) to be early, produce first fruits. Tanh. Vayhi 14; Gen. R. s. 99 מְבַכְּרָה (פירותיה) has early crops, opp. מְלַקְשָׁה. מאפלה. [Ib. end מְבַכְּרָה read מכבדין, v. בְּכִיָּה. —2) to bear for the first time (of animals). Bekh. I, 3 sq. בְּכִיָּה שלא בְּכִיָּה that never before had given birth; a. fr.—3) (neut. v.) to be first in ripening. Bicc. III, 1 and sees תאנה שבְּכִיָּה a fig which is first ripe, מְבַכְּרָה a cluster of grapes which &c. Y. Maasr. I, 49<sup>a</sup> top מְבַכְּרָה צמירה, v. צמירה. Ib. מְבַכְּרָה צמירה, v. בְּכִיָּה. Ib. מְבַכְּרָה (v. בְּכִיָּה as to spelling). —4) (b. h.) to recognize as first-born (בכור). B. Bath. 130<sup>a</sup> sq.

Hif. הִבְכִּיר same. Bekh. III, 2 הַמְבַכְּרִים those animals which have given birth for the first time.

Hithpa. הִתְבַכְּרָה to hasten. Yalk. Gen. 161 הִתְבַכְּרָה, v. supra.

בְּכִיָּה ch. same.—Pa. בְּכִיָּה 1) to produce, mature. Targ. Y. Deut. XXXIII, 14 דְּמְבַכְּרָה which his land pro-

duces.—2) to recognize as first-born. Targ. O. Deut. XXI, 16.

Hithpa. הִתְבַכְּרָה to be dedicated as the first-born. Targ. O. Lev. XXVII, 26.

בְּכִיָּה, v. בְּכִיָּה I, 2.

בְּכִיָּה, v. בְּכִיָּה.

בְּכִיָּה, v. בְּכִיָּה.

בְּכִיָּה, v. בְּכִיָּה.

בֵּל (b. h.; emp. בְּלִי, v. Ges. H. Dict. s. v.) *not, frequ.* used, in connection with a verb, in the sense of a *prohibitive law*. Erub. 100<sup>a</sup> חגרת על בל חגרת he transgresses the law which says 'thou shalt not diminish therefrom' (Deut. XIII, 1). Pes. III, 3 שמונה עשר עליו בבל יראה וב' concerning which we are cautioned by the law prohibiting leavened things to be seen or to be found (Ex. XIII, 7; XII, 19); a. v. fr. [Our w. is also applied to Bible texts in which לא appears.]

בֵּל pr. n. Bel, the Babylonian deity. Ab. Zar. 11<sup>b</sup> בבבל בית ב' בבל the temple of Bel in Babylon.

\*בֵּל m. (contr. of בחל, emp. בְּאִי) *care, anxiety*. Dan. VI, 15.

בֵּל, v. בְּאִי.

בֵּל m. *destroyer*, v. בְּלִי.

בֵּל to be worn out, v. בְּלִי.

בֵּל, בֵּל without, v. לא.

בֵּל, בֵּל f. pl. (of בְּלִי; בלי) *outworn garments*. Keth. V, 8 מְבַכְּרָה בְּבִלְיָהּ וב' she wears her winter clothes in their outworn condition in the summer. Ib. 65<sup>b</sup> ב' the entirely outworn clothes (=שחוקים Mish. l. c.); a. fr.—2) the woman's right to claim compensation for the wear or ruin of the things which she brought along as her property (v. מְלִיג, a. מְלִיג, a. מְלִיג). Yeb. X, 1 ולא ב' nor can she claim compensation for used or spent property (but may take the things in what condition they are, v. comment.). Keth. XI, 6.—[Y. ib. V, 30<sup>b</sup> bot.; XI, 34<sup>a</sup> bot., as in Mish. ib. 7 בְּלִיָּה.]

בֵּל, Ned. 91<sup>b</sup> Ar., read with ed. בְּאִי.

בֵּל m. pl. *those of* (the family or town of) Bela, in Babylon, (prob. a nickname). Kidd. 70<sup>b</sup>; v. בְּאִי.

בֵּל, בֵּל m. pl. (b. h. בְּלִי, v. בְּלִי) *fragments, rags*. Succ. 15<sup>b</sup> sq. בְּלִי כלים torn pieces of garments. Ib. V, 3; a. e.—Hull. 107<sup>b</sup> בְּלִי חמור וב' fragments of wine bags.—Kel. XXVII, 5 בְּלִי נפה וב' (leather) pieces from a winnow or sieve.

בֵּל ch. same. Targ. Jer. XXXVIII, 11; a. e.

בֵּל, v. בְּלִי.

בֵּל, read בְּלִי.



**בִּלְבֵּל** *bilbel* (Pulp of בלל or בל, comp. בלל, to mix up, to disarrange, upset, disturb. Bakh. 28<sup>a</sup> expl. בלבל, Lev. XXI, 20) וְדֵי הַבְּלָבֵל דֵּי something which disturbs the arrangement (of the white and the black) of the eye. Shh. 108<sup>a</sup> וְדֵי וְבִלְבֵּל אֶרֶץ (Var. וְדֵי) he upset the bridal canopy. Bsh. 48<sup>b</sup> בִּלְבֵּל אֶל did not disturb the town (by pillaging, removing the inhabitants &c.). Y. B. Kam. IV, end, 4<sup>a</sup> one struck him fatally and the other came and made him senseless (accelerating his death).—Part. pass. בִּלְבֵּל, f. מְבִלְבֵּל. Bsh. 27<sup>a</sup> בִּלְבֵּל אֶרֶץ a festive booth the covering of which is disarranged, v. קָשָׁל. [Pesik. R. a. 4 וְבִלְבֵּל, v. בִּלְבֵּל.]

**בִּלְבֵּל** *ch. same*. Targ. O. Gen. XI, 9. Targ. Ia. XXVIII, 28 וְבִלְבֵּל and mixes up (the grain with the chaff, h. text וְרָמַס); a. a.—Part. pass. מְבִלְבֵּל. Bakh. 44<sup>a</sup> בִּלְבֵּל דְּשֵׁיטָא because they (the white and the black of the eye) are mixed up, v. preced.—Denom. מְבִלְבֵּל mixture of white and black (h. בִּלְבֵּל, v. preced.). Ibid. (Ar. ed. pr. מְבִלְבֵּל).

*Blblp. contr.* אֶבְלָבֵל to be disturbed, mixed up. Hull. 28<sup>b</sup> אֶבְלָבֵל (they (water and wine) mix well. M. Kat. 9<sup>b</sup> אֶבְלָבֵל תִּבְלָבֵל thy table (meals) be disturbed (by the noise of children).

**בִּלְבֹּסִין**, *bilbōsin*, v. בִּלְבֹּסִין a. בִּלְבֹּסִין.

**בִּלְבָּקִיא**, *bilbāqia*, v. בִּלְבָּקִיא.

**בִּלְגָּ**, *bilgā*, Deut. R. a. 9 וְדֵי בִּלְבָּקִיא read וְדֵי בִּלְבָּקִיא, v. בִּלְבָּ, end.

**בִּלְבָּה**, *bilbā*, v. בִּלְבָּה.

**בִּלְגָּ**, *bilgā*, Yoma 83<sup>b</sup> וְדֵי בִּלְגָּ ed. (Ma. M. 1 וְדֵי בִּלְגָּ; 2 a. Ar. בִּלְגָּ; Ma. Oxf., Yalk. Deut. 950 Ma. בִּלְגָּ, v. Rabb. D. S. a. l. note), take ב as servile letter, v. בִּלְגָּ.

**בִּלְבָּר**, *bilbār* m. (veredarius, *βερεδάριος*, with change of liquids) courier. Y. Taan. IV, 68<sup>a</sup> bot. בִּלְבָּר בֵּינָם וּבֵינָם could the courier go in one day and night from Jerusalem to Tyre? Gen. R. s. 10. Ib. a. 78; a. a.—*IV.* בִּלְבָּרִין, *bilbārīn*. Esth. R. to I, 8 וְדֵי בִּלְבָּרִין (strike out either of the two, v. Pesik. Shek. p. 14<sup>a</sup>, Cant. R. to III, 4). Ib. וְדֵי בִּלְבָּרִין וְדֵי בִּלְבָּרִין and sent couriers (after them) and had the letters brought back.

**בִּלְבָּרִין**, *bilbārīn* pr. n. pl. (a corrupt. of Brundisium, *Βρονδίσιον*) Brundisium, a port in Calabria, Italy. Erub. IV, 1 (41<sup>a</sup>); 43<sup>a</sup> Ma. M. (ed. בִּלְבָּרִין, Var. בִּלְבָּרִין, v. בִּלְבָּרִין, v. Rabb. D. S. a. l. notes). Cmp. בִּלְבָּרִין.

**בִּלְבָּ**, *bilbā*, v. בִּלְבָּ.

**בִּלְבָּ**, *bilbā* f. a tax (comp. Assy. *billu*, v. Schr. KAT Gloss. II, s. v. בִּלְבָּ). Ezra IV, 13; a. a.—B. Bath. 6<sup>a</sup> expl. *capitation tax*; Ned. 62<sup>b</sup>. Gen. R. s. 64; Esth. R. introd., v. בִּלְבָּ.

**בִּלְבָּרִין** (?) pr. n. m. *Bilrati*. Arakh. 11<sup>a</sup>.

**בִּלְבָּרִין**, *bilbārīn* f. בִּלְבָּרִין (comp. בִּלְבָּרִין, *bilbārīn*) drinking of eyed wine, whence (comp. בִּלְבָּרִין, *bilbārīn*) *fruder, carousal*.—*IV.* בִּלְבָּרִין, *bilbārīn*. Lev. II, s. 13 וְדֵי בִּלְבָּרִין וְדֵי בִּלְבָּרִין (v. consecutive rejoicings took place at the same time. [Num. R. s. 10 a. Midr. Prov. to ch. XI have בִּלְבָּרִין.]

**בִּלְבָּרִין**, *bilbārīn* m. (בלב) 1) *acorn, oak*.—*PL.* בִּלְבָּרִין, *bilbārīn*. Men. 43<sup>a</sup> וְדֵי בִּלְבָּרִין *freemason's motto* (not seen; v. Bsh. Ant. s. v. *Balannus*).—2) *oak*. *PL.* as above. Y. Keth. VII, end, 31<sup>b</sup>; Gen. R. s. 18, expl. בִּלְבָּרִין (v. next w.).—3) (v. Bsh. Ant. s. v. *Porta*) *peg placed on the door-bare when going home in the sunset*. Pesik. II, s. 6 if the gate-bare were wanting וְדֵי בִּלְבָּרִין *peg*.—*PL.* as above. Ibid.—4) *by-bill*. Y. Nabb. VIII, 11<sup>b</sup> bot. בִּלְבָּרִין (*corr. acc.*); v. שֶׁר.

**בִּלְבָּרִין**, *bilbārīn* *ch. same*, *oak*. Targ. Y. II, Gen. XXXV, 8 (h. text בִּלְבָּרִין); a. a.—*PL.* בִּלְבָּרִין, *bilbārīn*. Targ. Esh. XXVII, 8.—R. Hash. 23<sup>a</sup> Ar. (ed. בִּלְבָּרִין a. בִּלְבָּרִין transposed; v. בִּלְבָּרִין); B. Bath. 80<sup>b</sup>.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּ**, *bilbā* m. (בלב) 1) *mixed up*, v. בִּלְבָּ.—2) *cloudy*. B. Bath. 147<sup>a</sup>, v. בִּלְבָּ.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn*, Cant. R. to I, 10; Yalk. Cant. 983 בִּלְבָּרִין, read בִּלְבָּרִין, v. בִּלְבָּרִין a. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn* m. (בלב, v. בִּלְבָּ) *poles for carrying burdens to market*, comp. בִּלְבָּרִין, *bilbārīn*.—Y. Dem. II, 27<sup>a</sup> bot. בִּלְבָּרִין when buying from the retailer's stand, opp. בִּלְבָּרִין directly from the garden.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn* f. (בלב, v. בִּלְבָּ) *cortex, gulf*. Shh. 108<sup>a</sup> בִּלְבָּרִין (Ma. O. בִּלְבָּרִין, v. Rabb. D. S. a. l. note 200) the gulf of G.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn*, v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn* pr. n. f. *Bluria* (Valeria). B. Hash. 17<sup>a</sup>, a proselyte. Cmp. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn* Gen. R. s. 28; Yalk. Zeph. 546. v. בִּלְבָּרִין.

**בִּלְבָּרִין**, *bilbārīn*, read בִּלְבָּרִין f. (*balscaria*) *bath-house*. Gen. R. s. 8; Yalk. Gen. 13 וְדֵי בִּלְבָּרִין וְדֵי בִּלְבָּרִין saw a bath-house cast down.—[Ab. Zar. 18<sup>b</sup>, v. בִּלְבָּרִין]

**בִּלְבָּרִין**, *bilbārīn* f. (בלב, v. בִּלְבָּ) *something twisted, whence* 1) *chain, rope or thread* (v. P. Sm. I, 532 בִּלְבָּרִין—h. בִּלְבָּרִין)

מקשה, a. בלוּרִיתָא vincula jugi).—*Pl.* בְּלוּרִיתָא. Gen. R. s. 28; Yalk. Zeph. 566 זָהָב בִּי שֶׁל (Gen. R. l. c. some ed. בְּלוּרִיתָא) thick gold chains (as translation of יָרָר, Job XXII, 20). —2) *plait* or *locks*, esp. the long hair worn by the Roman and Greek youths of the upper classes and offered to the gods on arriving at puberty (v. Sm. Ant. s. v. ὀμόμη). Ab. Zar. I, 3 יוֹם הַגִּלְתָּהּ זָקֵנוּ וּבְלוּרִיתָא the day of shaving his (the gentile's) beard and cutting his locks (v. Maim. a. l.). Ib. 29<sup>a</sup>. Tosef. Sabb. VI (VII), 1. Deut. R. s. 2 'וְכִי תִפְשֶׂה הַיִּשְׁרָשָׁה he who grows a wig does so for none but an idolatrous purpose. Lev. R. s. 23; a. fr.—Snh. 82<sup>a</sup> תִּפְשֶׂהּ בְּבְלוּרִיתָא he seized her by her plait.

**בְּלוּרִיתָא** ch. same, *woman's plait*. Targ. Y. I Num. XXV, 6 (ref. to Snh. 82<sup>a</sup>, v. preced.).

**בְּלוּשָׁא** m. (בלש) *search, examination*. Targ. Ps. LXIV, 7.

**בְּלוּשָׁת, בְּלוּשָׁת, בְּלוּשָׁא**, v. בְּלוּשָׁת, בְּלוּשָׁא.

**בְּלוּזְמוּת**, v. בְּלוּזְמוּת.

**בְּלַח** (emp. b. h. בְּלַח in בְּלַחָה, a. בְּלַח), *Hif.* הִבְלִיחַ to be *unsteady, dazzle*. Y. Pes. I, beg. 27<sup>a</sup>.

**בְּלַחֹד**, v. בְּלַחֹד.

**בְּלַמֵּ** (בל, v. בְּלַל; emp. בְּלַמֵּ, בְּלַמֵּ, וְלַד; emp. Assy. *to live*, Schr. KAT gloss. I, II) 1) (neut. v.) *to stand forth, project; to be cut in relief*, opp. שָׁקַע *to sink, be engraven*. R. Hash. 24<sup>b</sup> טַבֵּעַת שְׁחֻצְמָה בְּלַמֵּ Ms. M. (ed. incorr.) a ring whose seal is cut in relief; Y. Ab. Zar. III, 42<sup>c</sup> bot. Gitt. 20<sup>a</sup>sq. Sot. III, 4 עֵינֶיהָ בְּלַמֵּ her eyes protruded; Num. R. s. 9.—Yoma 54<sup>a</sup> דוחקין וּבולטין pressing forth and protruding (from behind the curtain); a. fr.—2) (act. v.) *to drive forth, beat*. Y. Sabb. XII, 13<sup>d</sup> בבולט 'מקום הכתב וכ' when he beats out the place of writing, opp. חֹקֵק.

**בְּלַמֵּ** ch. same. Part. pass. בְּלִיט. Targ. II Chr. V, 9. Hull. 45<sup>b</sup> בְּלִיטִין, ib. 76<sup>a</sup> בְּלִיטִי protruding sinews, opp. בְּלוּעִי sunk in the flesh, indistinguishable.

**בְּלַמְּוֹרָא**, read בְּלוּשְׁוֹרָא. Cant. R. to II, 15 קִינִיגִין מְכַלְלָה וְדִירָאֲרִיתָא עֲתִידִים מִן בִּי דִּא דִּירָחֹתָא וְדִירָחֹתָא וְדִירָחֹתָא, read, acc. to intimation in comment. Mat. K., as follows: קִינִיגִין וְדִירָחֹתָא חֲדָא מוֹצִיא אֲסִירִים מִבְּשָׂרוֹתָא (the passage through the Red Sea and the coming of the noble Egyptians afterwards was) like the order of the kynegion (the actors in the fights of the arena) and the theatron (the spectators), as it says (Ps. LXVIII, 7), 'He leadeth forth the captives with their outfits', and then come the spectators, as we read (Ex. XIV, 28), 'who came after them into the Sea.'

**בְּלִי**, Y. Ned. III, 38<sup>a</sup> top, v. בְּרִיכְסִין.—Pesik. Bahod. p. 107<sup>b</sup>, v. בְּלִי.

**בְּלִי** (b. h.; בְּלִי, v. בְּלִי; emp. בְּלִי) *to be crumbled; to be worn out, to fail, decay, perish*. Koh.

R. to I, 4 בְּלִיָּה it (the generation of man) decays (dies out), בְּלִיָּה it (the earth) does not grow old. Taan. 9<sup>a</sup> (play on בְּלִי Mal. III, 10) עַד בְּלִי שְׁפֹתֵינוּ כִּסְּנוּ until your lips grow tired from saying, It is enough; (Y. ib. III, 68<sup>d</sup> bot. שִׁירְבִלָּה, v. בְּלִי); a. fr.—Part. pass. *outworn*. *Pl.* בְּלוּרִיתָא. Midr. Till. to Ps. XXV, 1.

*Pi.* בְּלִיָּה *to wear out, outlive, survive*. Lev. R. s. 4 'וְכִי תִפְשֶׂה הַנֶּפֶשׁ מִבְּלִיָּה the soul survives the body. Ib. s. 19 (play on בְּלִיָּה, I Sam. II, 2) אֵין לְבְּלִיָּה there is none to outlive thee. Koh. R. l. c.; Cant. R. to V, 15 one erects a building וְאַחֵר מְבַלֵּה אוֹתוֹ (not מְכַלֵּה) and another man ruins it. Snh. 105<sup>a</sup>, v. בְּלִיָּה.

*Nif.* בְּלִיָּה, *Nithpa.* בְּלִיָּה *to become outworn, fade away*. Esth. R. introd. עֲתִידִין לְבְּלִיָּה (Gen. R. s. 42 לְבָלוֹת) are destined to decay. Deut. R. s. 7, end נִתְבַּלִּי (the garments) were worn out. B. Mets. 87<sup>a</sup> הַבֶּשֶׂת נִתְבַּלִּי her body was withered. B. Bath. 146<sup>a</sup> לְבָבוֹת עֲשׂוּיִין made to be used up.

**בְּלִי**, **בְּלִיָּה**, **בְּלִיָּה** ch. same. Targ. Deut. VIII, 4; ib. Y. XXIX, 4 בְּלִיָּה, Var. בְּלִיָּה, read בְּלִיָּה; a. fr.—Lev. R. s. 19 כֹּלֵה בְּלִיָּה all goes to ruin. Ber. 5<sup>b</sup>, v. בְּקָא. Ib. 6<sup>a</sup>. Bekh. 9<sup>a</sup> לָלוּ וְאָזְלוּ they failed and went to destruction. Ab. V, 22 וְבִלְחָה בָּהּ סִיב grow old and frail in it (the study of the Law).—[Targ. Ps. LXII, 11; XCI, 2 Ms., v. בְּלִי I.]

*Pa.* בְּלִי as preced. *Pi.*—Targ. Is. III, 15; a. e.—Ab. Zar. 20<sup>a</sup> that this beauty עָפָרָא בִּי דִּסְטִי will destroy.—Part. pass. f. בְּלִיָּה. Lev. R. s. 33 (interpret. בְּלִיָּה נִתְבַּלִּי Ezek. XXIII, 43) Aquila translates παλαιὰ πόρνη (old harlot), דְּרִיחָא מִבְּלִיָּה גִירָאֲרָא ed. (Ar. גִּירָאֲרָא, דְּרִיחָא מִבְּלִיָּה Yalk. Dan. 1061 only דְּרִיחָא מִבְּלִיָּה) which means, a wasted harlot (wasted through fornication).

**בְּלִי** II m. pl. constr. (preced., emp. בְּלִיָּה) *rotten pieces of (wood)*. Targ. Is. XLIV, 19 (h. text בְּלִי, v. Rashi a. l.; Var. בְּלִיָּה).

**בְּלִי** (b. h., v. preced. ws.) *prop. destruction, naught; not; v. בְּלִיָּה*. Ber. 44<sup>b</sup> בְּשׂוֹר מִבִּי if without meat.

**בְּלִיָּה**, v. בְּלִיָּה.

**בְּלִיָּה**, **בְּלִיָּה** m. (בְּלִי, formed like בְּלִיָּה) [*destruction*], a cacophem. for idolatrous *phylactery, amulet* (v. Sm. Ant. s. v. Amuletum). (Ar. בְּלִיָּה) *an amulet (stone) set in a ring*. Gitt. 57<sup>a</sup> בִּי דְּמִתְהוּי בִּי 'so that the stone of a ring could be distinguished (as to shape, legend &c.) at a distance of a mile (from the illuminated town). Ib. 58<sup>a</sup> וְכִי נִקְטִי בִּי (Yalk. Lam. 1242 בְּלִיָּה) they took an amulet (believed to effect the begetting of healthy and handsome children).

**בְּלִיָּה**, v. בְּלִיָּה.

**בְּלִיָּה**, v. בְּלִיָּה.

**בְּלִיָּה** f. (בְּלִי, v. בְּלִיָּה) *mixing, mixture*. Y. Maas. Sh. II, 53<sup>c</sup>; Y. Dem. V, 24<sup>d</sup> top 'וְכִי אֵלֶּה בִּי בִּלְחָה (an even distribution) applies only to wine or oil. Men. III, 2 'וְכִי בְּלִיָּה עֲבָה וְכִי the one forms a thick mixture (one Log of oil to one Issaron of flour), the other forms a loose mixture (three Log to one Issaron).—*Pl.* בְּלִיָּה. Tosef.





\***בלמא** m. (preced.; v. בלם) *halter*, *trnsf. guard*, *protection of the borders of a field*, as fences &c.; *emp.* אפסרא. B. Mets. 103<sup>b</sup> ו' כל עיקר ב' ו' whatever is essential for guarding the limits, the landlord must provide. [Ms. M. בלמי, Ar. בלמי, v. בלמא.]

**בלני** m. (βαλανεύς) *bathing master*, *bathing attendant* (who receives a small coin as fee, *emp.* אוֹלְנִי). Shebi. VIII, 5; v. בִּיר. Y. B. Bath. IV, 14<sup>c</sup> bot. מקום הב' the bathing master's station (the income therefrom); a. fr.—Pl. בְּלִיָּן. Sabb. IV, 2 קורות הב' the beams whereon the bathing masters are stationed.

**בלני**, **בלנא**, **בלן** ch. same. Lev. R. s. 28 אחעביר ב' וספר. Ib. אול בריל ב' he went after a bather. Ib. has become a bather and hair cutter; Esth. R. to VI, 10 (בלן); Pesik. R. s. 18.

**בלנמא**, Sifra B'har Par. 5, ch. VII (Yalk. Lev. 666 גלגדקא, v. לקדקא a. גלגטקא).

**בלני**, **בלני**, **בלני** v. בלן.

**בלני** m. pl. (balnea, balineæ) *bath*, *bathing*. Y. Ber. VI, 10<sup>c</sup> bot. כהדין דשרי חמרא בתי בלני (read בלני) as if one drinks wine after bathing (for medicinal purposes, when the wine which he drinks after meal cannot be considered as a continuation of the draught taken before meal; v. אֲלֻנְטִיָּא II). Y. Maas. Sh. IV, 54<sup>d</sup> bot. as much as one will ask (for the fruits left over) on a hot summer day ב' בתי after bathing time (when he is anxious to sell).—\*Denom. בְּלִיָּוִת f. pl. (=balnearia) *bathing apparel*. B. Bath. IV, 5 (67<sup>b</sup>, Bab. ed.) ואת הב' (Var. וילאית q. v.).

**בלנידא**, Y. Sabb. VI, 8<sup>b</sup> bot., transl. of רגלות Is. III, 19, read בְּלִיָּדִיא.

**בלנין** (בְּלִיָּן) 1) constr. בְּלִיָּרִי m. pl. (balnearia) *bathing apparel*, *bathing utensils*. Y. Kil. IX, 32<sup>a</sup> bot.; Y. M. Kat. III, 82<sup>a</sup> ב' נשים ב' women's bathing clothes; Sabb. 147<sup>b</sup> בלוי (some ed. בלוי, corr. בלוי); Tosef. Kil. V, 16 בלאר (corr. acc.).—2) *bath-house*, v. בלורין.—V. בְּלִיָּוִת.

**בלס** 1) (בלל, v. בלל) *to mix with all sorts of things*, *to mix indiscriminately*. Part. pass. בלוס, f. בלוסה. Sabb. 76<sup>b</sup> ב' a dough of unsifted flour (with bran &c.). B. Bath. 58<sup>a</sup> ב' אוצר a store room of mixed things (lumber room).—Gitt. 67<sup>a</sup> ב' אוצר a mind full of all kind of knowledge (oth. vers. בלוס, v. בלם).—Pl. בְּלוֹסִין. Mikv. IX, 5 ב' utensils soaked with a mixture of colors (stains from use), opp. נקיים shining, polished.—2) (*emp.* בלי) *to rot*. Gen. R. s. 28 בלוסות בלוסות store of spoiled fruits.

**בלסימא**, v. בלסימא.

**בלסמון**, **בלסם** m. (בלס, with inserted מ=ל; hence βάλσαμον which was readopted as בלסמון; *emp.* בלוֹסִין) *balsam*, *aromatic gum*. Gen. R. s. 91 (interpr. צרי) בלסם

the gum of the balsam tree.—Targ. Cant. VII, 14. Lev. R. s. 31; Cant. R. to I, 15; a. e. *Emp.* פְּלִסְמִין a. אפֶּסְמִין.

**בלספומא** f. (βλασφημία) *blasphemy*. Y'lamd. to Num. XXVIII, quot. (בליספ) in Ar.—Tanh. ed. Bub. Tol'doth 21 בלסימיה (corr. acc.).

**בלספומסון**, read בְּלִסְפִּימִסִּין (ἐβλασφημήσεν) *he blasphemed*. Y'lamd., ref. to I Kings XXI, 13 quot. in Ar. (interpret. בָּרַךְ).

**בלסתרא**, v. בליסטרָא.

**בלע** (b. h.; בלץ, v. בלל) *to absorb*, opp. בלט; *to swallow*, *consume*. Y. Shek. VI, 49<sup>c</sup> bot. ... בולקע בולקע the flame absorbs a portion of the oil, and so do the wood and the kettle. Hull. 110<sup>b</sup> the liver when boiled with other meat ב' פולטת ואינה ב' gives out (blood) but absorbs nothing from the other pieces. Y. Sabb. XIV, 14<sup>d</sup> top; Tosef. ib. XII (XIII), 9 but he may sip vinegar and swallow it (opp. פלט to spit it out). Y. Ter. VIII, 45<sup>b</sup> bot. הלעום כבלע what is chewed is to be considered as swallowed. Hull. 71<sup>a</sup> טומאה בלועה an unclean object (food) that has been swallowed.—Snh. 110<sup>a</sup> הבלועין those (of the band of Korah) that were swallowed up. Kel. IX, 6, v. בָּרַךְ; a. fr.

*Nif.* *to be swallowed*; with בין, *to be absorbed*, *disappear*. Sot. 38<sup>b</sup>; Tanh. Vayigg. 4; Yalk. Gen. 150 (interpret. the name Bela, Gen. XLVI, 21) שני בין האימות for he (Joseph) has disappeared among gentiles. Gen. R. s. 94; Yalk. l. c. שנבלע ממני he disappeared to me.

*Hif.* *to cause swallowing*, *to make absorb*. Ex. R. s. 33 לקרה הבלעת thou mad'st (the earth) swallow Korah. Ber. 24<sup>b</sup> מבליעו בטליתו he hides the spittle in his cloak; Y. Sabb. VII, 10<sup>b</sup> top. Hull. 118<sup>a</sup> רם באברים causes the blood to remain in the meat (prevents it from flowing out).—*Trnsf.* *to sell something in connection with other things, in a lump, in the bargain*. Bekh. 31<sup>b</sup> מבליע ב' he sells it (the meat) in the bargain with the hide &c. B. Mets. 64<sup>a</sup>; B. Kam. 118<sup>b</sup> one who robs his neighbor ויה' לי בחשבון and makes up for it implicitly on settling his accounts. V. הַבְּלָעָה.

*Hof.* *to be swallowed up*; *to mingle with*, v. supra Nif.—Part. מבלע. Ber. 31<sup>b</sup> בין אנשים ב' mixing with people, expl. לא ארוך ו' neither very tall &c. (of average qualities). Erub. IV, 6 בידיה ב' his property is enclosed between theirs (reaches into the limits of each). Y. ib. IV, 21<sup>d</sup> bot. עיירות המבולעות inland-towns, opp. border-towns. Y. B. Bath. VII, 15<sup>cd</sup> בה מבלעין fields which are enclosed by others belonging to the same estate.

*Hithpa.* *to be swallowed up*, *to disappear*. Midr. Till. to Ps. XIX, beg. מ' ב' מ' he disappears from the world (forfeits his life).

**בלע** ch. same. Targ. Ex. VII, 12; a. fr.—Hull. 111<sup>a</sup> ב' as it gives out, so does it again absorb; a. fr.—Part. pass. בלוע, בלוע. Ib. בלוע רמא filled with blood.—Snh. 110<sup>a</sup> בלועי דקרה v. בלועי.—



*Trust to receive blows* (comp. 185). Men. 7<sup>a</sup> חָסַדְךָ בְּיָדַי יְהוָה I received many blows at the hands of Ab. over Ac. Arakh. 22<sup>a</sup>. Ber. 34<sup>a</sup>.—Targ. II, Ruth. III, 7 גַּלְגַּל אֶמְצָא בְּיָדִי they are swallowed up (bound to be destroyed) by my hand.

*Al. גלגל*, as h. Hif. Hull. 67<sup>b</sup> לִי בְּגַלְגַּל let me swallow them (put them in my mouth). Men. 17<sup>a</sup>, v. infra. B. Meta. 64<sup>a</sup> לִי בְּגַלְגַּל v. preced. Hif.

*Ithpe. גלגל*, as h. Hif. 1) to be swallowed up, to disappear. Targ. Y. Gen. XLVI, 31 אֶמְצָא בְּיָדִי he was swallowed up (disappeared) from his side, v. preced. Targ. Josh. VI, 5 אֶמְצָא בְּיָדִי shall sink into the ground beneath it, a. e.—Y. R. Hash. II, 38<sup>a</sup> הָיָה כִּי הָיָה הַיָּרֵחַ (the moon) disappeared from his sight.—2) to be given to eat, trust to be taught. Ber. 24<sup>b</sup> אֶמְצָא בְּיָדִי אֶת שֵׁנִי I have been taught in the school of R. Ac. (Men. 17<sup>a</sup> אֶמְצָא בְּיָדִי אֶת שֵׁנִי has R. H. taught me).

*גלגל* m. (preced.) 1) absorption, natural loss, leakage. B. Meta. III, 8 (40<sup>a</sup>) לֵב יִרְחַצֵּנִי a Log and a half is a reasonable leakage (absorbed by new vessels), a. e.—2) pr. n. m. (b. h.) Bela; v. גלגל a בְּלִיָּה—3) גלגל or גלגל (comp. גלגל) a nothing, a mote. Tanh. Vayak. 7 (ref. to גלגל Num. IV, 20) כָּבֹד רַחֵם אֶת עַיִן בְּעֵינֵי (Num. R. a. 5 חֲזַק אֶת עַיִן) as much as a mote which enters one's eye.

*גלגל* m. *swallower, glutton*. Num. R. a. 14, v. בְּלִיָּה. Shh. 105<sup>a</sup>, v. גלגל.

*גלגל, בלגל, בלגל* ch. m. (comp. גלגל) the thing swallowed, choking fit. Y. Ab. Zar. II, 40<sup>a</sup> אֶמְצָא בְּיָדִי אֶת שֵׁנִי in a choking attack it is allowed (to apply remedies on the Sabbath) Ib. בלגל לִי אֶת שֵׁנִי had a choking fit; Koh. R. to X, 5 בלגל לִי אֶת שֵׁנִי. Ib. לֵב אֶמְצָא to get out what he had swallowed.

*בלגל* Y. Dem. III, 28<sup>b</sup> כֹּהֵן לֵב אֶמְצָא, read בְּלִיָּה—בלגל, v. גלגל.

*בלגל* (b. h.) pr. n. m. *Balaam*, the gentile prophet of the Pentateuch. Shh. 105<sup>a</sup> עַל בְּלִיָּה עַל אֶרֶץ (Var. in Ar., a. ed. בלגל devourer (destroyer) of the people; other homilet. etymology *ibid.* עַל בְּלִיָּה he ruined the people (through debauchery; Rashi:—בלגל). Gen. R. a. 65. Ab. V, 10 (as type of false teachers); a. fr.

*בלגל* (בלגל with ט intens.; comp. בלגל, בלגל; *Ithpe.* בלגל to be choked, to choke. Y. Ter. VIII, 40<sup>a</sup> יִרְחַצֵּנִי, יִרְחַצֵּנִי (corr. acc.).

*בלגל* pr. n. m. *Balsaa*. Ex. R. a. 29 אֶת אֶת בְּלִיָּה עֲקֵבָא [prob. to be read בְּלִיָּה אֶת אֶת בְּלִיָּה, comp. Y. Ber. IX, 15<sup>a</sup>; Midr. Till. to Ps. XVIII; CIV end].

*בלגל*, v. גלגל

*בלגל* (b. h.) pr. n. m. *Balak*, King of Moab. Ber. 7<sup>a</sup>. Num. R. a. 20; a. fr.

*בלגל, בלגל, בלגל* pr. n. m. *Balak*, King of Moab. Ber. 7<sup>a</sup>. Num. R. a. 20; a. fr.

*בלגל, בלגל*

*בלגל, בלגל*

*בלגל, בלגל*

*בלגל, בלגל*

*בלגל, בלגל*

*בלגל, בלגל*

*בלגל*, Ab. Zar. 10<sup>a</sup> בְּלִיָּה עֲקֵבָא added in Ma. M. L. c. as בְּלִיָּה עֲקֵבָא; Yalk. Ps. 613 בְּלִיָּה עֲקֵבָא corruption of בְּלִיָּה עֲקֵבָא (liberal, sub. huli, or liberal) *Therapeutic games* (v. Men. Ant. a. v. Dionysia). [The preceding בְּלִיָּה or בְּלִיָּה must prob. be read בְּלִיָּה huli.] V. בְּלִיָּה.

*בלגל* (בלגל, בלגל) 1) to hack and break the clods of earth (v. בלגל; v. Men. Ant. a. v. Raster). Lev. R. s. 26 on sowing a vine בְּלִיָּה עֲקֵבָא (read בְּלִיָּה) you first break them (the large stony clods) under it and then you plant it. Comp. בְּלִיָּה עֲקֵבָא—2) (law) to search (for concealed goods *he* to hold a citation. *Dem. B. B. 10<sup>a</sup>*—3) (milit.) to patrol. Midd. I, 7 לֵב אֶמְצָא to patrol the Temple.

*בלגל* ch. same; to search, examine. Targ. O. Gen. XXXI, 35; a. fr.

*Pa. בלגל* same. Targ. Is. XXII, 8 בְּלִיָּה עֲקֵבָא (ed. Vien. בְּלִיָּה Af.); a. e.

*Ithpe. בלגל*, *Ithpe. בלגל* to be searched, ransacked. Targ. Ob. v. 6, quot. B. Kam. 5<sup>a</sup>, a. e.

*בלגל, בלגל* m. ch. (v. tent w.) *searcher, constable*. Nidd. 52<sup>a</sup> בְּלִיָּה עֲקֵבָא he sent a constable and forced her to leave her (second) husband.—*Pl. בלגל, בלגל*. Targ. Zeph. I, 12; a. e.—Ber. 44<sup>a</sup> בְּלִיָּה Ar. a. Ma. F. (ed. בלגל).

*בלגל, בלגל* m. (בלגל) *detective, investigator, searching tax-commissioner, constable*. Y. Dem. VII, 28<sup>a</sup> בְּלִיָּה עֲקֵבָא (not בְּלִיָּה עֲקֵבָא) the commissioner's pointed staff (with which he searches). Y'lamd. to Gen. XXXVIII, 1 quot. in Ar. בְּלִיָּה עֲקֵבָא the constable delivers the prisoner over to the executioner.—*Pl. בלגל*. Kel. XV, 4 בְּלִיָּה עֲקֵבָא, v. supra.—*Y'lamd.* to Num. XXIII, 7. [Var. in Hai Gaon בְּלִיָּה]

*בלגל* pr. n. pl. *Bela'al* (contr. of בְּלִיָּה עֲקֵבָא), a staple town in Susiana (Khazistan). Syriac name *Bela-Lapetha-Ahwar* (Neub. Géogr. p. 380). Taan. 28<sup>a</sup> בְּלִיָּה עֲקֵבָא ed. (Var. בְּלִיָּה עֲקֵבָא, v. Rabb. D. S. a. l. note 8). B. Meta. 73<sup>a</sup> בְּלִיָּה עֲקֵבָא ed. (Ar. בְּלִיָּה עֲקֵבָא, Ma. H. בְּלִיָּה עֲקֵבָא); B. Bath. 96<sup>a</sup> בְּלִיָּה עֲקֵבָא ed. (Ar. בְּלִיָּה עֲקֵבָא, Ma. M. בְּלִיָּה עֲקֵבָא; Var. בְּלִיָּה עֲקֵבָא, v. Rabb. D. S. a. l. note). [Yohāsin a. v. בְּלִיָּה עֲקֵבָא]

*בלגל, בלגל* f. (בלגל) *reconnoitring troop, quartermaster's division, marauders*. Beta. 21<sup>a</sup>; Tosaf. ib. II, 6. Ab. Zar. V, 6 (Y. ed. בְּלִיָּה עֲקֵבָא). Y. ib. 45<sup>a</sup> תֹּפֶת בְּלִיָּה עֲקֵבָא the Mishnah means when the troop comes in peace,

or when it comes with hostility. Sabb. 145<sup>b</sup> ed. ב' Ar. ב'.

**בֵּית ב' בֵּיתָן, בֵּיתָן, בֵּיתָן** pr. n. pl. *Beth-Baltin* &c., v. בֵּיתָן. R. Hash. II, 4 (22<sup>b</sup>; Ms. M. בֵּיתָן, בֵּיתָן; v. Rabb. D. S. c. l. note). Ib. 23<sup>a</sup> bot. ב' מאי בית ב' (Ms. M. 1 בֵּיתָן, 2 בֵּיתָן, Ms. L. בֵּיתָן) what is B. B.? Answ. בֵּיתָן.

**בְּמִנּוּטִין**, Y. R. Hash. I, 57<sup>b</sup>, ב' כהנא, prob. to be read: *the minutes* (ὑπομνήματα) like the minutes of the court proceedings, opp. to preced. דִּרְשָׁן (δλξη, pl.).

**בְּמִדְבָּר**, **סֵפֶר ב'** m. the fourth book of Moses (*Numeri*). Gen. R. s. 3; a. e.—ב' רבא the fourth book of Midrash Rabbah (Num. R.).

**בְּמִחָה** f. (b. h.; prob. fr. בוא) *entrance, gathering place, ascent* (cmp. b. h. מְבִיא a. מְבִיחָה); esp. *Bamah*, name of the legitimate altars prior to, and of the illegitimate after, the establishment of a central sanctuary (at Shiloh) and of the Temple at Jerusalem; *temporary or improvised altar*; v. Zeb. XIV, 4—8.—Meg. I, 10 גְּדִילָה ב' national altar; v. Zeb. XIII, 17 sq.; a. fr.—Pl. בְּמִחָה Zeb. I. c. Ib. 114<sup>b</sup> בשעת היתה at the period when bamoth were permitted. v. supra; a. fr. [Meg. 32<sup>a</sup> וחב' הלותרות, בְּמִחָה.] Cmp. בְּמִחָה.

**בְּמוֹסָא**, v. בְּמִסָּא.

**בְּמוֹתָא**, v. בְּמִתָּא.

**בְּמִסְמָאוֹת**, Midr. Thron. Salom., Beth-Hammidr. ed. Jellinek V, 2, read בְּמִסְמָאוֹת, v. בְּמִסָּא.

**בְּמִסָּא** m. ch.=h. בְּמִסָּא *altar, high-place*. [Targ. Y. II, Deut. XXXII, 13 בְּמִסָּא, read בְּמִסָּא.—Pl. בְּמִסָּא, בְּמִסָּא *idolatrous places of worship*. Targ. II Chr. XIV, 4; a. e.

**בְּמִרְחָה**, Cant. R. to VII, 10 some ed., read בְּמִרְחָה.

**בְּמִתָּא** f. ch.=h. בְּמִתָּא. Targ. I Kings III, 4; a. e.—Pl. בְּמִתָּא (בְּמִתָּא). Targ. ib. 2; a. e.—[Targ. II Chr. XI, 15 בְּמִתָּא]

**בְּנִין** m., constr. בְּנִין (b. h.; בנה) *offspring, son, child*. ב' שבוע ה' the male child's week, a disguise for *circumcision day*, adopted during the Hadrianic persecutions. Snh. 32<sup>b</sup>; Y. Keth. I, 25<sup>c</sup>; a. e.—ב' ישיע a disguise for ב' חן. B. Kam. 80<sup>a</sup>.—ב' של the son of, v. ב' של. descendant of holy men. Ab. Zar. 50<sup>a</sup>; a. e.—Pl. בְּנִין, constr. בְּנִין. Ab. III, 14 בְּנִין chosen children of God. Gen. R. s. 82 חורב של חורב children (followers) of the Law.—Trnsf. *belonging to, fit for* &c.; e. g. בְּנִין גולה those belonging to the colony of exiles, Babylonians &c.; בְּנִין גליל Galileans; בְּנִין אכילה things fit to be eaten &c. [For such compounds as are not self-evident, see the respective determinants.] בְּנִין פיקרין, v. בְּנִין פיקרין.]

**בְּנִי**, v. בְּנִי.

**בְּנִיָּה** m. (contr. of בְּנִיָּה) 1) *bather*. Targ. II, Esth. VI, 12 Ms. (בְּנִיָּה).—2) pr. n. m., v. בְּנִיָּה II.

**בְּנִיָּה** m. h. a. ch. (בני) *builder, mason*. B. Mets. 118<sup>b</sup>; a. fr.—Y. Hag. II, 77<sup>b</sup> top ב' וסחריו דתן this boy's trade should be that of a builder. Sabb. 156<sup>b</sup> ב' וסחריו ד' (shall grow to be one) who builds and destroys, destroys and builds (restless). Ib. 115<sup>a</sup>; a. fr. V. אֲדִירָבֶל.—[V. בְּנִיָּה, בְּנִיָּה.]

**בְּנִיָּה II, בְּנִיָּה**, a. רְבִנָּא (= רב) pr. n. m. *Bannai, Bannaah, Rabbannai*, name of an Amora. Keth. 50<sup>b</sup>. Ber. 38<sup>b</sup>. [Ib. 55<sup>b</sup> Ms. M. נחוראי. B. Mets. 2<sup>a</sup>, a. e. רב, Ms. M. רבינא, v. Rabb. D. S. a. l. note.]

**בְּנִיָּה, בְּנִיָּה** m. sing. a. pl. (contr. of בן נאים, v. נִיָּה) *one of becoming conduct, refined, a cultured person*; opp. בור; (cmp. Sabb. 114<sup>a</sup> top, as to a scholar's duty to pay attention to dress). [For oth. opin., v. Sachs Beitr. II, 199; Frankel Monatsschr. 1846, p. 855.] Mikv. IX, 6; Sabb. I. c. ב' ו' the garments of a Banna'im, if stained with pitch on one side cannot be immersed for levitical purposes before the stain is removed (because their owner is more fastidious). Tosef. Mikv. VI (VII), 14 (where גְּדִילָה a. גְּדִילָה refer to the stain; and to correct vers. v. R. S. to Mikv. I. c.). Sabb. I. c. ב' נאי what does B. mean? Answer: ב' ו' it means the scholars who are engaged in building up the world (of civilization) all their lives (as if fr. בְּנִיָּה). Ib. (dresses of the B.) ב' ו' אולי are the court-garments imported &c., v. אולי.

**בְּנִיָּה**, v. בְּנִיָּה.

**בְּנִיָּה**, pl. of אֲדִירָבֶל.

**בְּנִיָּה** m. (בני) *builder*. Pl. בְּנִיָּה. Yoma 10<sup>a</sup> ב' ו' shall the builders (of the Temple, the Persians) be delivered into the hands of the destroyers (the Romans)?

**בְּנִיָּה** pl. of בְּנִיָּה.

**בְּנִיָּה, בְּנִיָּה** (b. h.; sec. r. of בין) [to combine,] to build. Sabb. XII, 1 בְּנִיָּה he who builds (on the Sabbath). Ib. 102<sup>b</sup> בְּנִיָּה משום (isguilty) because it is one of the labors classified under 'building'; a. fr.—Metaph. to educate, train. Ber. 64<sup>a</sup> (ref. to Is. LIV, 93) בְּנִיָּה אלא בְּנִיָּה read not *banayikh* (thy children), but *bonayikh* (thy builders, trainers); v. בְּנִיָּה.—Ex. R. s. 23 (play on b'noth, Cant. I, 5) בְּנִיָּה the authorities directing the building of Jerusalem; v. Pi.—Hull. 78<sup>b</sup> אב בנה אב, v. אב, a. בְּנִיָּה. [Tosef. Par. VII (VI), 4 בְּנִיָּה ed. Zuck., v. בְּנִיָּה.]

**בְּנִיָּה** 1) to be built up. Y. B. Bath. III, 14<sup>b</sup>, a. fr. בְּנִיָּה, בְּנִיָּה.—2) (denom. of בן) to get children. Gen. R. s. 71.

**בְּנִיָּה** (denom. of בן) to be adopted, naturalized. Pesik. R. s. 43 בְּנִיָּה בִּישְׂרָאֵל they became full Israelitish citizens.

**בְּנִיָּה** to lay out, plan a city, determine its limits. Ex. R. I. c. the Great Sanedrin held sessions אֲתָהּ (not אֲתָהּ) and determined the limits of Jerusalem; v. Snh. I, 5.—Part. Pu. בְּנִיָּה cultivated; built (of human



stature), *well-proportioned*. Keth. 112<sup>a</sup>, Ket. 36<sup>b</sup> תבואה (Hebron, in spite of the rocky nature of its soil) was seven times better cultivated than Zaan (one measure of its land yielding as much as did seven measures of the soil of Zaan). Ib. 43<sup>b</sup> (play on *benayim*, I Sam. XVII, 4) תבואה סליל his build was without blemish.

תבואה, v. תבואה.

תבואה, תבואה ch.-h. תבואה. Targ. Dent. XXV, 9 (Y. תבואה), a. fr.—Part. תבואה Targ. Gen. IV, 17—M. Kat. 10<sup>b</sup> תבואה to erect; a. e.

*Idem*.—תבואה as h. Nif. 1) a. 2). Targ. I Kings III, 2; a. fr.—Targ. Gen. XVI, 2; a. e.—Y. Ber. II, 2<sup>a</sup> תבואה will be rebuilt; a. e.

תבואה, v. תבואה.

תבואה, תבואה pl. (*benignae*, sub. interpretations, app. durae, v. Harper's Lat. Dict. 1859) *favorable side, mitigating circumstances*. Ab. Zar. 4<sup>a</sup> תבואה ב' תבואה ed. (Ms. תבואה; Ar. תבואה, taking ב' for a servile letter as do the commentaries) I shall search for what can be found in their favor.

תבואה, תבואה I m. ch.-h. תבואה, *builder*. Y. Yoma III, 40<sup>a</sup>; Y. Git. VII, 48<sup>b</sup> bot.; Y. B. Bath VIII, 16<sup>a</sup> top תבואה ב' a builder of the law (forming ingenious conclusions).—H. Ber. IX, 13<sup>a</sup> top; v. תבואה.

תבואה II pr. n. m. *Bennyah*, an Amora. Y. Peah I, 15<sup>b</sup> bot.; a. fr. (Bab. B. Bath. 37<sup>b</sup> תבואה, v. תבואה II).

תבואה, v. תבואה.

תבואה, v. תבואה.

תבואה, Y. Shek. VI, 48<sup>a</sup> top, v. תבואה.

תבואה, תבואה f. pl. (תבואה; cmp. תבואה, a. e. a. denom.) *net-work, veils, curtains* &c. Ber. 61<sup>a</sup>; Sabb. 95<sup>a</sup>; Erub. 18<sup>a</sup>; Nidd. 48<sup>b</sup> תבואה ב' קטן לקטותא (v. Rabb. D. S. a. l. for vers.) at the sea-towns they call all net-works *lingatha*; Koh. B. to VII, 2 תבואה (Var. תבואה).

תבואה, תבואה m. (b. h.; תבואה) 1) *building, structure; erection*. Succ. 51<sup>b</sup> תבואה תבואה תבואה who ever has not seen the Temple in its finished state, expl. *ibid*. תבואה the Herodian Temple (Ms. M. תבואה תבואה.....; v. Rabb. D. S. a. l. note).—תבואה תבואה, v. תבואה—Sabb. 102<sup>b</sup> תבואה תבואה such kind of labor belongs to builders' work. Ib. תבואה תבואה it looks like builders' work; a. fr.—תבואה תבואה standard rule, v. תבואה; v. Hull. 78<sup>b</sup>, B. Kam. 77<sup>b</sup> תבואה תבואה this (Ex. XII, 5) forms the rule, wherever תבואה is used &c. (v. Tosaf. a. l.).—Sabb. 114<sup>a</sup> תבואה תבואה the preservation of the (mental and moral) world.—2) *human frame, skeleton*. Ohol. II, 1 תבואה תבואה the greater portion of a corpse as to size of limbs, contrad. to תבואה תבואה the larger as to the number of joints and limbs.

תבואה ch. same. Targ. Koh. III, 3; a. e.

תבואה, תבואה m. (*benignae*, sub. interpretations, app. durae, v. Harper's Lat. Dict. 1859) *favor, grant, esp. the rights of a privileged person concerning the protection of his character*. Targ. Y. Gen. XI, 6 (O. תבואה). Targ. Prov. XXV, 21. (Y. Shek. IV, 48<sup>b</sup> bot. תבואה, read תבואה, v. תבואה.)

תבואה, Y. Keth. XII, 39<sup>a</sup> ב' . . . תבואה, v. תבואה.

תבואה (תבואה) m. (*benignae*, sub. interpretations, app. durae, v. Harper's Lat. Dict. 1859) *favor, grant, esp. the rights of a privileged person concerning the protection of his character*. Targ. Y. Gen. XI, 6 (O. תבואה). Targ. Prov. XXV, 21. (Y. Shek. IV, 48<sup>b</sup> bot. תבואה, read תבואה, v. תבואה.)

תבואה, תבואה m. pl. (*benignae*, sub. interpretations, app. durae, v. Harper's Lat. Dict. 1859) *favor, grant, esp. the rights of a privileged person concerning the protection of his character*. Targ. Y. Gen. XI, 6 (O. תבואה). Targ. Prov. XXV, 21. (Y. Shek. IV, 48<sup>b</sup> bot. תבואה, read תבואה, v. תבואה.)

תבואה, v. תבואה.

תבואה m. pl. (תבואה, v. תבואה) *curious dog around the vine to receive the water*,—h. תבואה 2). M. Kat. 4<sup>b</sup>.

תבואה pl., v. תבואה.—[V. also תבואה]

תבואה (acc. v. of תבואה, v. תבואה) *to ferment, get sour; tract. to be angry, agitated*. Dan. II, 12. Targ. Y. Gen. XI, 2. Targ. Bath. II, 21 תבואה תבואה (ed. Vien. תבואה, corr. acc.). Ib. IV, 17 תבואה תבואה (ed. Vien. תבואה, corr. acc., h. text תבואה); v. תבואה.—Part. pass. תבואה, v. תבואה. Denom. תבואה.

תבואה m. (preced.) *anger, ill-humor*. Targ. Job XVI, 10 (Ms. תבואה, some ed. תבואה).

תבואה, תבואה, v. תבואה.

תבואה f. pl. (תבואה; cmp. תבואה for תבואה, 8.) *bathing apparel*. Gen. R. a. 45 תבואה תבואה (Ar. תבואה, some ed. תבואה) buckets and bathing apparel did she make her carry &c.; Yalk. Gen. 79 תבואה תבואה (corr. acc.).

תבואה f. pl. ch. same. Y. B. Kam. VII, end & תבואה תבואה I will carry his bathing clothes (l. e. I will be his servant; cmp. B. Meta. 41<sup>a</sup>; Erub. 27<sup>b</sup>; Suk. 62<sup>b</sup>).

תבואה, Y. Kil. IX, 32<sup>a</sup> top, v. תבואה.

תבואה, תבואה, pl. of תבואה.

תבואה, v. תבואה.

תבואה, Y. Suk. VII, 25<sup>a</sup>, v. תבואה; ch.

תבואה, v. תבואה.

\*תבואה, Pesik. R. suppl. (p. 197<sup>a</sup> ed. Fr.), v. תבואה.

**בָּטִים** m. (בסס, בוים; formed like **בָּצִיר**) *anything to tread upon; footstool, stand, base* (=b.h. **בֵּן**, מכונה). Kel.



א. ל. 7 **כַּסֵּי** the *basin* (receptacle of the candlesticks) and the stand. Lev. R. s. 25; Cant. R. to V, 15 like a column which has **כַּסֵּי** a base beneath &c.; Tanch. H'har. 1. Y. Ab. Zar. III, 49<sup>a</sup> top **כַּסֵּי** when there is upon them (the idolatrous emblems) no stand (indicating that they were intended for practical use). Ib. **כַּסֵּי** **כַּסֵּי** (corr. acc.) if the cup serves as a stand for the dragon (idolatrous emblem), it (the cup) is forbidden; a. fr.—Transf. (in Sabbath law) *whatsoever is subservient to another object*, e. g. the case in which a book is kept, the table upon which a lamp is placed, Sabb. 117<sup>a</sup> **כַּסֵּי** **כַּסֵּי** subservient to an object which must not be handled on the Sabbath; a. fr.—V. **כַּסֵּי** **כַּסֵּי**.

**כַּסֵּי** **כַּסֵּי** f. ch. same. Targ. I Kings VII, 20, a. fr.—Y. Sabb. XVII, 16<sup>b</sup> top **כַּסֵּי** (the dolphin's) pedestal. Y. Nuz. V, 55<sup>b</sup> bot. whatever (structure) stands isolated being one hundred feet high **כַּסֵּי** requires a buttress (in the shape of an account) of thirty three cubits on each side.—**כַּסֵּי** **כַּסֵּי** Targ. I Kings VII, 27, a. e.

**כַּסֵּי** **כַּסֵּי** **כַּסֵּי** f. (=כַּסֵּי; כַּסֵּי) *foot-stool, base, stand, step*.—**כַּסֵּי** **כַּסֵּי** Ar. **כַּסֵּי** **כַּסֵּי** Kel. XXIV, 6 **כַּסֵּי** **כַּסֵּי** (Ar. **כַּסֵּי**) there are three stands, one before the bed (step) &c. Num. R. s. 10, beg. **כַּסֵּי**, v. **כַּסֵּי**.

**כַּסֵּי** m., **כַּסֵּי** f. 1) (**כַּסֵּי**) (**כַּסֵּי**) *contemned, contemptible*. Targ. Ps. XV, 4; a. fr.—**כַּסֵּי**, fem. **כַּסֵּי**. Targ. Mal. II, 9; 1. 12. Targ. Jud. IX, 4, v. **כַּסֵּי** II.—2) *ripening*, v. **כַּסֵּי** II.

**כַּסֵּי** f. (preced.) *contempt*. Targ. Ps. CXXIII, 3. **כַּסֵּי**, v. **כַּסֵּי**.

**כַּסֵּי** (**כַּסֵּי**, **כַּסֵּי**, emp. **כַּסֵּי**, to boil, ripen, be warm, ferment) *to be sweet, pleasant, pleasing*. Lam. R. to I, 9 **כַּסֵּי** **כַּסֵּי** may (the sacrifice) be sweet unto thee (Moloch), may it be pleasing unto thee. Gen. R. s. 83 **כַּסֵּי** **כַּסֵּי** (Yalk. Gen. 144, Josh. 25 **כַּסֵּי**) may (the wine you drank) be sweet to you, may it well agree with you.—Denom. **כַּסֵּי**.

**כַּסֵּי**, **כַּסֵּי**, **כַּסֵּי** to make a person look well, esp. (denom. of **כַּסֵּי**) to perfume with oil &c. Ex. R. s. 23 a handsomely (**כַּסֵּי** **כַּסֵּי** is adorned and made handsome (her toilet is attended to).—Part. pass. **כַּסֵּי**, f. **כַּסֵּי**, perfumed, sweet &c. Num. R. s. 20 **כַּסֵּי** in full toilet. Tosaf. Ber. VI (V), 5 it is not becoming for a scholar **כַּסֵּי** to go out with perfumed oil on his head; Ber. 43<sup>b</sup> **כַּסֵּי**. B. Bath. VI, 3 **כַּסֵּי** sweet wine (guaranteed as not sour). [Pesik. R. s. 21 **כַּסֵּי**; Ruth. R. beg. **כַּסֵּי**, read **כַּסֵּי**, v. **כַּסֵּי**.]

**כַּסֵּי**, **כַּסֵּי**, **כַּסֵּי**; **כַּסֵּי**, **כַּסֵּי**; **כַּסֵּי**, **כַּסֵּי** 1) to perfume one's self with oil &c. Gen. R. s. 17.—2) to become exhilarated, to feel the wine. Koh. R. to XI, 9 **כַּסֵּי** he ate and drank and felt well.—3) transf. to grow better, improve. Gen. R. s. 87, end **כַּסֵּי** his character grew better (play on **כַּסֵּי** Gen. XXVI, 84).—[Ib. a. 66 **כַּסֵּי**, v. **כַּסֵּי**.]

**כַּסֵּי** ch. same. Targ. Ps. XV, 2, a. fr.—Part. pass. **כַּסֵּי**, v. **כַּסֵּי**.

**כַּסֵּי** 1) to sweeten, season; transf. to make happy, to delight. Targ. Y. Num. XVIII, 19. Targ. Ps. CXIX, 177, a. e.—2) **כַּסֵּי**, **כַּסֵּי** to sweeten the sound (by means of instrumental accompaniment).—3) to embalm. Targ. Y. Gen. I, 2; 18.—Part. pass. **כַּסֵּי**. Targ. O. XXX, 25.

**כַּסֵּי**, **כַּסֵּי**, **כַּסֵּי**, **כַּסֵּי** 1) to be sweet, well-seasoned, prepared. Targ. Job XXIV, 20. Targ. Y. Ex. XXX, 25 **כַּסֵּי**, a. e.—2) to be embalmed. Targ. Y. Gen. I, 2.—3) to be cheerful, feel the wine; emp. **כַּסֵּי** **כַּסֵּי** when they were feeling the wine. Sabb. 64<sup>a</sup>, B. Bath. 75<sup>b</sup> bot.—Mag. **כַּסֵּי** **כַּסֵּי** (v. **כַּסֵּי**, a. l.) one must cheer himself up with wine &c. Ib. **כַּסֵּי** they were feeling the wine (v. **כַּסֵּי**, D. R. s. l. note). [Targ. Cant. II, **כַּסֵּי**, v. **כַּסֵּי**.]

**כַּסֵּי**, **כַּסֵּי** m. (preced.) *dealer in, or manufacturer of, spices, perfumes &c.; druggist*. **כַּסֵּי**, **כַּסֵּי**. Tosaf. ib. II, 2; 4. Y. Ber. IX, 19<sup>a</sup> bot. B. Meta 16<sup>b</sup> if one sells his (concocted) notes **כַּסֵּי** to a druggist (for wrapping paper); a. fr.—[Tosaf. Ber. VI (V), 5 ed. Zuck. **כַּסֵּי**.]—**כַּסֵּי**, **כַּסֵּי**. Sabb. 81<sup>a</sup>.

**כַּסֵּי**, v. **כַּסֵּי**.

**כַּסֵּי** (acc. v. of h. h. **כַּסֵּי**) to tread, stamp, pile up. Ukt. I, 5 stalks of eatable plants (straw &c.) **כַּסֵּי** which the owner packed in the barn; Succ. 14<sup>a</sup> **כַּסֵּי** what does this *Vanana* mean? R. . . . says **כַּסֵּי** he really stamped them (threshed); R. . . . says **כַּסֵּי** he untied them (for the purpose of piling the stalks closer by treading upon them). [Pesik. Hahod. p. 43<sup>a</sup>; Pesik. R. s. 15 **כַּסֵּי**, read with Num. R. s. 11 **כַּסֵּי**, v. **כַּסֵּי**.]

**כַּסֵּי** (denom. of **כַּסֵּי**) to establish firmly, to found, to put on a secure basis. Cant. R. to I, 9 **כַּסֵּי** and who gave the world a firm basis? (ibid. VII, 1; Bath. R. beg.; Pesik. R. s. 21 **כַּסֵּי** corr. acc.).—Part. pass. **כַּסֵּי** firmly established. Num. R. s. 15; Tanch. B'haal. 11 **כַּסֵּי** (not **כַּסֵּי**) His throne is firmly established above, when Israel &c.

**כַּסֵּי**: to be firmly established, to rest safely. Num. R. s. 12 after the Sanctuary was erected **כַּסֵּי** the world became firm. Ib. as soon as they made a third leg for the table (v. **כַּסֵּי**), it stood firm; Tanch. Trum. 9. Gen. R. s. 66 **כַּסֵּי** (corr. acc.); Yalk. Ps. 811.

**כַּסֵּי** ch. same. Part. pass. **כַּסֵּי** based, firm. Targ. Cant. V, 15.

**כַּסֵּי** as preced. Pl. Targ. II Chr. III, 2.

**כַּסֵּי** as preced. Nithpa. Targ. Cant. II, 5 (not **כַּסֵּי**).

**כַּסֵּי**, v. **כַּסֵּי**.

**כַּסֵּי** I (v. **כַּסֵּי**, v. **כַּסֵּי**) to tread upon; transf. (v. **כַּסֵּי**) to condemn (with **כַּסֵּי**); to be overbearing (with **כַּסֵּי**). Ex.

R. s. 42, end **עלי כח היהת בוסרת עלי** so did she slight me. Ib. s. 3 beg.; s. 45 **על ו' בוסר הוא על ו'** he will treat his prophetic mission lightly. Tanh. Ekeb 1 **בוסרתך בהן** have I become overbearing because I observed thy commands? (Tanh. ed. Bub. 2 **בפרור**, v. note a. l.). Ib. Mikketz 10 **בוסר עליהן לא תהא בוסר בשעת ו'** be not haughty in happiness, so as to refuse to pray. Ib. (ed. Bub.) Emor 29 **עליהן** Boser; Tanh. ib. 20 (some ed. **בוחר**, corr. acc.) thinks lightly of them.—Part. pass. **בוסר**, fem. **בסורה** contemptible. Tanh. Sh'moth 11.

**Pi. בוסר** same. Ex. R. s. 1 **עליה ו'** (some ed. **ויסר**) and he despised it (idolatry). Tanh. Ekeb 1 some ed. **ביסרתה**, v. supra.

**בסר** ch. same. Targ. Ps. LXIX, 34; a. fr.

**Pa. בוסר** same. Targ. O. Num. XV, 31 ed. Berl.; a. fr.; [in ed. sometimes **בשר**].—Targ. I Sam. XI, 12 **מבשר** בר נש דאימיה spoke sneeringly.—Y. Ber. II, 5<sup>c</sup> bot. **בר נש דאימיה** one whom his mother (Palestine) despises and his stepmother (Babylon) honors; v. **אם**. Y. Snh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> **במסרתהון** בעא מבסרתהון; read **במסר בהון** (v. **במסר**) he wanted to despise them (reject their authority).

**בסר II** (**בסר**, v. **בסם**) to begin to boil, to be in the first stage of ripening; v. next w.—Denom. **בוסר**, **בסורה**.—Transf. (v. **בשר**) to be glad. Gen. R. s. 34 end (play on **בשר**, Ezek. XXXVI, 26), [read as] Yalk. Gen. 61 **לב בשר** לב בשר בוסר בחלקו של חבירו a heart rejoicing in the good fortune of his neighbor.—V. **בשר**.

**בסר** ch. same. 1) Part. **בסיר** m., **בסירא** f., pl. **בסירין** in the early stage of ripening. Targ. Y. Ex. IX, 34 **בסירן** . . . **סערייא** Ar. (ed. **ססירא** . . . **סרהא**, read **ססירא**; h. text **אביב**).—2) to be cheerful; v. **בשר**.

**בסר III**, **בסר** flesh, v. **בשר**.

**בסרייא**, Pesik. Bahod. p. 154<sup>b</sup>, read **ססרייא**.

**בסרנותא** f. (בסר I) contempt. Targ. Job XII, 21; a. e.

\***בסרניור** (read **בסר**) m. (vestiarius, βασιλικός S.) the keeper of the (royal) wardrobe. Pesik. R. s. 10.

\***בסרנקא** (**בוס**) m. (reduplic. of **בוסק**=**בוסק**; emp. **בוסקא**=**בוסקא**, Nöld. Mand. Gr. p. 62; Syr. **בוסקא**=**בוסקא**, P. Sm. 520) jug, pitcher; emp. **בוסק**. Hull. 49<sup>b</sup>.

**בסרנקא**, v. **בוס**.

**בסר**, v. **בשר**.

**בסרנתא**, v. **בסר**.

**בסר** m. (v. next w.) casting bubbles, bulging, bulge. Mikv. X, 4 (of garments dipped in water until they are soaked through) **וירגורו מבעבועין** and cease from bulging. T'bul Yom II, 8 **ב' שבחניה** (an imperfection in an earthen jug) a protuberance.

**בסר** (Pilp. of **בוס**; emp. **בסר**) 1) to cast bubbles, to form protuberances, to bulge. Mikv. X, 4 **עד שירגורו**

until they (the garments dipped in water) form bulges; v. preced. Yalk. Sam. 157; Midr. Till. to Ps. XVIII, 3 (read:) **שחיה שמן המשהח מבעבוע ויורד עליו** the oil of anointment came bubbling down upon him.—2) to struggle in the water, swim. Y. Sabb. XIII, 14<sup>b</sup> top.; Y. Sot. III, 19<sup>a</sup> top. **א' חנוק מ' ו'** a child struggling in the river. Y. Yoma III, 41<sup>a</sup> **א' חנוק מ' ו'** commenced casting up bubbles from under the ship (Bab. ib. 38<sup>a</sup> **מבצבצה**).

\***בסר** ch. (v. **בסר**) to ask entrance, knock at the door.

Lev. R. s. 21; Pesik. Ahare, p. 177<sup>a</sup> **בסר** used to knock. [Ar. reads **בסר**, quoting Lev. R. l. c. also for a Hebrew verb **לכסר**; Rashb. to Pes. 112<sup>a</sup> quotes **לכסר**.]

**בסר** (Arab.) to keep off. Imper. IV **א'בסר**. Cant. R. to IV, 1 (ref. to **בסר** ib.) **א' ערבי ו'** it is Arabic; if one desires to say to one, Make room for me (or, Let me alone), he says **א'בסר לי** (some ed. **בסר**).

**בסר**, v. **בשר**.

**בסר** f. (בסר) prayer. Targ. Jer. VII, 16. Targ. II Sam. VII, 20; a. fr.—**בסר** (in prayer) I pray (h. **בסר**). Targ. Gen. XIX, 7. Ib. XLIV, 18; a. v. fr. [Targ. Ps. XLIII, 4, v. **בסר** II.]

**בסר**, v. **עוד**.

**בסר** m. (**בסר**) 1) treading grapes, or trodden grapes. Targ. Is. X, 33; Targ. Joel IV, 13 (ed. **בסר**); Targ. Is. LXIII, 3 **בסר**.—2) a kick with the foot. Y. Taan. IV, 68<sup>d</sup> bot. **א' חנוק מ' ו'** he gave him one kick and killed him; Lam. R. to II, 2 **בסר** ברגליה.

**בסר** (**בסר**) m. (בסר) torch, fire (h. **לפיד**). Targ. O. Gen. XV, 17 (Y. **בסר**); a. e.—**בסר**, **בסר**, **בסר**. Targ. Nah. II, 5 **בסר** (ed. Vien.). Targ. Job XLII, 11; a. e.—B. Meta. 85<sup>b</sup> **ב' ראשא** (Ms. M. **רנור**).

**בסר**, v. **בשר**.

**בסר I** (**בסר**, v. **בוס**) to swell, bulge. Midd. III, 8 **בסר** marg. vers. (or **בסר** Nif.; text **בסר** sing.) that the walls should not bulge.

**בסר II** (b. h.; **בסר**, akin to **בסר**) to trample, strike, kick. Y. Yoma VIII, 45<sup>b</sup> top **בסר** a mule kicked him. Ex. R. s. 30 **בסר** he knocked against the prison door (burst it open). Ab. Zar. IV, 8 **בסר** a wine press packed with stamped grapes.—Transf. (with **ב**) to resist, reject. Sabb. 104<sup>a</sup>, v. **א'ס**.

**Pi. בסר** same. B. Kam. II, 1. **א' חנוק מ' ו'** if the animal kicked. Ber. 32<sup>a</sup>; a. e.—Transf. to kick against, rebel, be contumacious. Sot. 22<sup>a</sup>. Y. Ber. IX, 14<sup>b</sup> bot., a. e. **בסר** bearing suffering with contumacy (instead of showing repentance). Pesik. R. s. 47; Yalk. Job 908 **א' חנוק מ' ו'** (sub. **בסר**) began to be contumacious (challenging the Lord).

**בסר** ch. same. Targ. Hos. IV, 16; a. e.—Y. Sabb. VII, 11<sup>a</sup> bot.; Y. Shek. III, 47<sup>c</sup> **ב' ביה** rejected his authority.



<sup>1</sup> 72 II m. (part. pass. of a verb <sup>2</sup> ḥm, denom. of <sup>3</sup> ḥm) tinned, wrapped in tin-foil. Targ. Jer. XXXII, 11 (a. 14, in some ed.) ḥm ḥm written, wrapped in tin-foil and tied up (v. ḥm) with a seal, opp. to ḥm ḥm.

בַּעֵר, v. בָּעִיר.

**בַּעֲרָא**, **בַּעֲרָא** ch. e. (b. h. **בָּעִיר**; **בָּעִיר**; emp. also **בָּעִיר**) *grazing animal, cattle*. Targ. Gen. I, 24sq.; a. fr.—Y. B. Mets. II, 8<sup>b</sup> bot.; Lev. R. s. 27, a. e. **בִּי דִקְיָא** *small cattle*; v. **בִּהֶמָּה**.—Pesik. B'shall. p. 93<sup>a</sup> **לִי בִי אֶחָד** get an animal ready for me (for travel). Snh. 105<sup>a</sup> (in Hebr. dict., play on me (**בַּעֲרָא**)).

בַּעֲצָה, v. בַּעֲצִית.

**בָּעַל** (b. h.;  $\sqrt{\text{בעה}}$ , v. **בָּעָה**, to enter into, take possession) [in b. h. to be master, protect;] to have sexual intercourse (both legal or illicit), to embrace a woman. Kidd. 9<sup>b</sup> **וְכִי בָעָלָהּ מִלְמַד וְכִי** 'and he embraced her' (Deut. XXIV, 1), this intimates that woman can be acquired as wife by intercourse, v. **בִּזְיוֹן**—**בִּזְיוֹן** **בָּעַל** lover, adulterer, contr. **הַחֻשָּׁב** **בָּעַל** husband. **SoT.** V, 1, a. fr. **לְבָעַל** as well as the woman suspected of adultery is forbidden to her husband (who must separate himself from her), so is she forbidden to the lover (who cannot marry her after leaving her husband). **Yeb.** 103<sup>a</sup> **שֶׁבַע בְּעִילוֹת ב' וְכִי** that wicked man had seven sexual connections &c.; a. fr.—**Part. pass. f.** **בְּעֻלָּה** **one no longer a virgin**, opp. to **בְּתוּלָה** **married woman**, opp. to **אִרוּסָה**, v. **אַרְסָה**. **Keth.** 10<sup>b</sup>; a. fr.—**Pl.** **בְּעֻלוֹת**. **Y. Kidd.** I, 58<sup>b</sup> **bot.**; a. fr.

**בְּעֵל** ch. same. Targ. O. Deut. XXI, 13; a. fr.—Keth. 6<sup>b</sup> **לְמִדְּבַעַל** because he is anxious to perform his marital duty. Ib. **דְּרִירָא דְּבַעַל** he is excited because he has not &c.; a. fr.

*Pa. יָצַל, part. pass. f. יָצֵלָה married, having had intercourse, Targ. Ruth I, 12; a. e.*

*Ithpe*, ואֲבִיעִיל כְּמֵה Yoma 19<sup>b</sup> as preced. Nif. (ואֲבִיעִיל Ms. M.) and how many virgins have been seduced (to-day) in Nahardea!

**בעל** m. (b. h.; preced.) 1) *husband*. Kidd. I, 1 and she becomes her own master **בעל** ובמיתה **הב'** through a letter of divorce or on the husband's death; a. v. fr.—2) *the idol Baal*. Y. Ab. Zar. III, 43<sup>a</sup> bot. ראש גזירה **ב'** the Baal was the phallus and had the shape of a bean [read **ובמאפן**].—3) [*the fructifier*,] *rain* (v. Taan. 6<sup>b</sup>; cmp. Is. LV, 10). **ב'** *a field sufficiently watered by rain* and requiring no artificial irrigation. Tosef. M. Kat. I, 1 **ערבה** של **ב'**. B. Bath. III, 1. Tosef. Succ. II, 7 **ב'** *a willow in a naturally watered field*. Ib. Shebi. II, 4 **ב'** *in bush* (= **בשרה** של **ב'**), opp. **של שוקר**. Num. R. s. 16 the Egyptian gods **של שקר הם** (read **שקר**) are gods of artificial drainage, but those of Canaan **של הם** are gods of rain; (Tanh. Sh'lah 13, through misunderstanding, **בעליהם**... **שקר**.—4) (mostly in compounds) *owner of, master of, possessed of, given to &c.*; e. g. **אבירה** **ב'** *owner of a lost object*; **ב' אגדה** **ב'** *master of Agadah, lecturer*.

יָדוֹן opponent in court; v. infra. Pes. 86<sup>b</sup> אֵין הָאֵלֶּיךָ אֵין הָאֵלֶּיךָ I am so named.—*Pl.* עֲשֵׂה, עֲשֵׂה owners; mostly as sing. owner. B. Mets. VIII, 1; a. fr. [Y. Dem. III, 23<sup>b</sup> bot. לְבַעֲרָא, read לְבַעֲרָא.]

Compounds: ב' מחשבות *He who knows man's thoughts*. Snh. 19<sup>b</sup>.—ב' בעלי *those entertaining considerations* (of fear), *hesitating to do justice*.—ב' שיבה *gray-haired*. Ned. III, 8.—ב' תשובה *repentant sinner*. Succ. 53<sup>a</sup>; a. fr.—ב' תשובות *a man of many objections or excuses*. Gen. R. s. 20 beg.—[For other compounds, not self-evident, see the respective determinants.]

**בעל**, constr. בעיל, בעל ch. same. 1) *husband*. Targ. O. Ex. XXI, 8; a. fr.—Taan. 8<sup>b</sup> וְיֵרֵד מִמֶּנּוּ הַגֶּשֶׁם the rain is the husband (fructifier) of the field; v. preced. 3).—2) *Baal*. Targ. Jud. VI, 25; a. e.—*פל* בעל. Ib. II, 11; a. fr.

**בַּעֲלָהּ** f. (preced.) *mistress, owner &c.* Gen. R. s. 52 (rendering **בַּעֲלָהּ**, Gen. XX, 3, as though **בַּעֲלָהּ**) **מִרְיָא דְּבַעֲלָהּ** her husband's mistress.—Compounds are mostly self-evident, e. g. **בַּעֲלָהּ הַגֵּט** the woman receiving the letter of divorce;—**בַּעֲלָהּ אֵיבָרִים** an animal of large build. Ber. 32<sup>a</sup>; v. **בַּעֲלָהּ**.

**בָּעַז** (v. **בָּעָה**; cmp. **בָּחַל**) *to be excited*.—*Af.* **אַזַּע** *to hurry*. Targ. I Kings XXII, 9 **מִיָּכִיָּה** א' Ar. (ed. **חָבַע**, h. text **מִרְחָה**) *bring . . . quickly*. Targ. Ezek. XXIV, 5.—Part. pass. **מִבְּעָז**, **מִבְּעָה** (**מִבְּ**) *quick*. Targ. Deut. XXXII, 35.—*Pl.* **בִּבְעֵז**. Num. Num. XXXII, 17.

*Ittaf.* אַתָּה *to be in a hurry, be anxious.* Targ. Ps. XXXI, 23 בְּאַתָּעֵתִי Ms. (ed. בְּאַתָּעֵתִי). Targ. II Kings VII, 15; Targ. II Sam. IV, 4, v. בעֵי I.

\***פָּנֵץ** 1) (dialectic for **פָּנֵט**) *to tread*. Targ. Ps. XCI, 13 **הַבְּנֵץ** some ed. (oth. **הַבְּנֵט**).—2) *to wrap in tin*, v. **פָּנֵץ**.

**בַּעַז** m. (emp. **בַּרְז**, v. **עַבְרָן** a. **אֶבֶצָא**) *tin, plumbum album*. Kel. XXX, 3 נִשְׂאוֹ בֵּין בָּרָא if he mended it either with &c. B. Bath. 89<sup>b</sup> (diff. fr. **אֶבֶר**, a. **גִּיסְטֵרָא**, cassiterum, v. Sm. Ant. s. v. Plumbum). Men. 28<sup>b</sup>; a. fr.

**בֵּעֵץ, בַּעֲצָא** ch. same. Targ. Ezek. XXII, 18. Targ. Y. Num. XXXI, 22 Ar. a. Levita (ed. קסטרין, O. אבצא).

**בָּעַר** (b. h.;  $\sqrt{\text{בעה}}$ , v. **בָּעָה**; emp. **בָּאָר** [to clear,] 1) to burn (act. a. neut.). Ex. R. s. 2 **בֹּקֶהת אש** burning fire. Ib. **כשם שהסנה בֹּקֶהת** as the bush is burning &c. [Num. R. s. 9, and **לְבוֹסֶרֶם בע"ז**, read **לְבוֹסֶרֶם**, v. **לְבוֹסַר**, Var. **לְבוֹסֶרֶם**.]—2) to be empty. Denom. **בָּעַר**.—3) to eat up. Denom. **בָּעַר**.

*Pi.* 1) *to clear, remove* (out of existence or out of possession). Pes. 6<sup>a</sup> זָקוּק לְבַעַר is bound to remove (the leaven by burning or otherwise); a. fr.—Shebi. VII, 7 לְבַעַר is bound to remove (dispose of the fruits of the Sabbath year in due time). [Num. R. s. 9 (p. 230<sup>b</sup> ed. Amst.) מְבַעְרִים אֶת הָעֵץ, read with Yalk. Num. 708, Sifré Num. 11 מְעַרְרִין; oth. vers. מְבַרְרִין, v. [בַּרְר.] 2) *to clear, eat up*. B. Kam. 2<sup>b</sup> וְיֵצֵר זֶה הָעֵץ 'and it clears' (Ex. XXII; 4) this refers to injury by the tooth (animal's eating). [3] (b. h.) *to start a fire, enkindle*. V. בִּעְרָה.]



**Hif.** **הִתְקַדֵּד** *to start or calm a fire, to clear a field.* **Habb.** 20<sup>a</sup> (ref. to **לֹא תִתְקַדֵּד** Ex. XXXV, 3) **וְאֵלֶיךָ** *to all your dwellings* there art not permitted to start a fire; v. **תִּתְקַדֵּד**. **S. Kam.** 60<sup>b</sup> **תִּתְקַדֵּד** *the fire which I set (to Xim).* **ib.** 55<sup>b</sup> (ref. to Ex. i. c. 5) **עַד** *only when he acts like the one setting fire (to clear the field, i. e. criminal negligence); a. c.* **Hof.** **הִתְקַדֵּד** *to be rekindled, to burn again.* **Habb.** 37<sup>b</sup>.

**חָרַד** **חָרַד** *ch. same* **to burn.** **Targ. O. Ex.** 111, 2 **חָרַד** *ed. Berl. (oth. ed. חָרַד. Part.). Targ. Is. LXII, 1. **Targ. Ps.** XVIII, 9; a. fr.—**חָרַד** *to remove; to dispose of.* **Pea.** 5<sup>b</sup> **חָרַד** *soldiers* dispose ye of the leavened bread of the (gentile) soldiers (deposited with you).*

**Pa.** **חָרַד** *to enkindle, ignite.* **Targ. Ex.** XXXV, 3. **Targ. O. Lev.** VI, 5 (**חָרַד** a. some ed. **חָרַד** *Al.*).

**Al.** **חָרַד** *same.* **Targ. O. Lev.** VI, 5 (v. supra). **\*Targ. Y. I Gen.** XV, 17 **חָרַד** *שָׂרֵפִים*.

**חָרַד** **חָרַד** *II (comp. חָרַד I) to open the mouth wide, to low* of oxen, *comp. חָרַד.* **Targ. II Eth.** I, 2 **חָרַד** *(some edit. חָרַד).*

**חָרַד** *f. (b. h. חָרַד) fire, conflagration.* **R. Kam.** VI, 4 **חָרַד** *he who sends out a deaf and dumb, an idiot or a minor with burning materials (live coal &c.) thus causing or ordering a conflagration.* **ib.** **חָרַד** *he who starts a fire (himself).* **ib.** 60<sup>b</sup>, v. **חָרַד**.

**חָרַד** **חָרַד** *to displease (in Targ. Y. II).* **Targ. Y. II Deut.** XV, 10 (ed. Vien. **חָרַד**). **ib.** XXVIII, 54 **חָרַד** *(read חָרַד); 56.*

**חָרַד** *(b. h. חָרַד, v. חָרַד; interch. with חָרַד q. v.) to startle.* [Not used in Kal.]

**Nif.** **חָרַד** *to be startled, frightened, confounded.* **Num.** II, a. 18; **Tanh.** **חָרַד** *Aaron* trembled and was alarmed. **Y. Shek.** I, beg. **Bab. ed.** **חָרַד**, v. **חָרַד**.

**Hif.** **חָרַד** *to frighten, bewilder.* **Yoma** V, 1 (54<sup>a</sup>) **חָרַד** *in order not to alarm the people (by a long delay).* **ib.** 39<sup>b</sup> **חָרַד** *why wilt thou be the alarmer thyself (predicting thine own destruction);* **Ms. M. a. Yalk. Zech.** 578 **חָרַד**, incorr.; **Ms. Oxf.** **חָרַד**; **Y. ib.** VI, 43<sup>a</sup> **חָרַד**, *חָרַד*, v. **Rabb. D. &amp. a. l.** *note.*

**Hithpa.** **חָרַד** *to be agitated, excited.* **Y. Sabb.** VI, 8<sup>a</sup> **חָרַד** *for he is excited.*

**חָרַד** **חָרַד** *ch. (v. preced.) to be excited.* **Nidd.** 66<sup>b</sup> **חָרַד** *because she is excited (afraid of falling down).*

**Pa.** **חָרַד** *to frighten.* **Targ. Ps.** XVIII, 8 (**חָרַד** *Ms. Pe.*).—**Keth.** 77<sup>b</sup> **חָרַד** *lest thou frighten me.* **Hull.** 53<sup>a</sup> **חָרַד** *they frighten each other.* **Nidd.** 66<sup>b</sup> **חָרַד** *go and frighten her (by a sudden noise).*

**Hithp.** **חָרַד** *to be afraid; to be agitated, anxious, in haste* (comp. **חָרַד**). **Targ. I Sam.** XXI, 2. **Targ. Is.** XXII, 4. **Targ. II Kings** VII, 15 **חָרַד** *Regia* (ed. **חָרַד**); v. **חָרַד** a. **חָרַד** **I. Y. Ab. Zar.**

**V. 44<sup>b</sup>** **חָרַד** *and he is afraid to touch the sword.*—**Mag.** 8<sup>a</sup> **חָרַד** *when one is suddenly seized with fright.* **Keth.** 100<sup>a</sup> **חָרַד** *he ran anxiously to meet him; comp. Targ. I Sam. I. c.; a. fr.*

**חָרַד** **I** *(v. preced.) to burn.*—**II** **חָרַד** **Targ. Ps.** LXXXVIII, 17, v. **חָרַד**.

**חָרַד** **II** *(חָרַד) crying, stimulation.* **Targ. Prov.** XIII, 1; a. c. (b. text **חָרַד**).—**ib.** XVII, 10 *some ed. חָרַד.*

**חָרַד**, **Y. Mag.** I, 73<sup>a</sup> *top, v. חָרַד*.

**חָרַד**, **חָרַד** *(חָרַד, חָרַד; comp. חָרַד) to split, burst through; (comp. חָרַד I) to search, ransack.* **Targ. Prov.** II, 4 (ed. **Wil.** **חָרַד**, *חָרַד*). **ib.** XXV, 27. **ib.** XX, 27 (Var. **חָרַד**).—**Parl.** **חָרַד** **ib.** XXV, 2.

**Hithp.** **חָרַד**, *contr. חָרַד* *to be searched, found out.* **ib.** 3. **ib.** XXXVIII, 12 **חָרַד**.

**חָרַד**, **חָרַד** *(חָרַד) m. (—חָרַד) swamp, pond.* **Targ. Job** VIII, 11 (Var. **חָרַד**). **Targ. Ps.** LXXXI, 1 **חָרַד** *Ms. (ed. חָרַד).*—**II**, **חָרַד**, **חָרַד** **Targ. Is.** XIV, 23. **Targ. Y. II Ez.** VIII, 1 (ed. **Vien.** **חָרַד**). **Targ. Keth.** XLVII, 11.

**חָרַד** *m. Swamp, v. חָרַד.*

**חָרַד** *(Hif. of חָרַד or חָרַד; v. חָרַד) to break through, bubble forth, burst forth.* **Sol.** 11<sup>a</sup>; **Ex. R.** 1 **חָרַד** *they burst forth and came out of the ground.* **Keth.** 111<sup>a</sup> *the righteous (dead) חָרַד will break through (the ground) and rise in Jerusalem.*—**Pea.** 12<sup>a</sup> **חָרַד** *the leavened bread crumbled through the bag.* **Num.** R. a. 18, end; **Gitt.** 56<sup>b</sup> **חָרַד** *blood bubbled forth.* **Hull.** 56<sup>a</sup> **חָרַד** *if the brains bubble through the hole in the skull.*

**חָרַד** *ch. same.* **Hull.** 46<sup>b</sup> **חָרַד** *if the lungs (on being put in water, or water being put on the diseased spot) cast bubbles when blown up.*

**חָרַד**, **חָרַד**, v. **חָרַד**.

**חָרַד**, **חָרַד** *f. (b. h. חָרַד; v. חָרַד; comp. חָרַד, a. חָרַד)* **Ezek.** XLVII, 11) *channel, marsh, pond.*—**II**, **חָרַד**, **חָרַד** **Par. VIII, 10.** **Tosef. Mikv.** I, 14. **Sab.** 5<sup>a</sup> **חָרַד** *a teacher spoke of חָרַד the liquid of eggs, and the students understood חָרַד* **Ar.** (**Ms. P.** **חָרַד**, ed. **חָרַד**, v. **חָרַד**). **V. חָרַד**.

**חָרַד** *f., pl. חָרַד (reduplic. of חָרַד)* **Y. B. Bath.** III, end, 14<sup>b</sup> *(for which Tosef. ib. II, 17 חָרַד).* **V. next v.**

**חָרַד** *f. (reduplic. of חָרַד; comp. חָרַד) a compartment surrounded with bars, balustrade, balcony.* **M. ed.** II, 5 **חָרַד** *and they surrounded the cell (חָרַד) with a balcony so that the women could sit above, while*

the men were seated beneath it; [Suoc. 51<sup>b</sup> גוזזרא, Ms. M. גוזזרא; Tosef. ib. IV, 1 'שלש גז']. [The variations גוזזרא &c., v. Rabb. D. S. to Sabb. 96<sup>a</sup>, Erub. 78<sup>b</sup> notes, a. Ar. s. v. גוזזרא, are clerical errors induced by assonance with the synonymous גוזזרא. "Εξώστερα as balcony, for h. עליה, Symm. II Kings I, 2, is itself an adaptation of גוזזרא.]

**בצוריות** f. pl. (בצר, v. preced.) *engines of siege or defence* (v. אהלית). Pesik. Hahod. p. 47<sup>a</sup>; Shub. p. 163<sup>b</sup> (for Var. Lect., v. Bub. notes a. l.); Pesik. R. s. 15. Midr. Till. to Ps. II, end אני וב' צריך do I need camps and engines (for demolishing the world)?; Yalk. Ps. 623 צוצריות (corr. acc.). V. קסטריות.

**בצורת** f. (b. h. בצרה, בצרה; בצר) *scarcity of provision, dearth*. Ab. V, 8 רעב של ב' וב' a famine in consequence of high prices, when some are hungry, others are satisfied, רעב של מחומה ושל ב' a famine through political disturbances and through dearth. Gen. R. s. 33 ב' a year of dearth. Taan. III, 1 מכח ב', expl. ib. 19<sup>b</sup> a calamity which will produce dearth (want of rain in season).

**בצורתא** (ביצורתא, ביצורתא) ch. same. Targ. Jer. XVII, 8 (ed. Wil. בצורתא); a. fr.—Taan. 19<sup>ab</sup> when provision has to be imported on rivers (canals), it is called ב', when from one country to another it is called כפנא. Keth. 97<sup>a</sup>.—Pl. בצורתא. Targ. Jer. XIV, 1 (some ed. בוצרתא).

**בצורתא** (ביצורתא, בצורתא) f.=h. גזרה, balcony (v. בוצרתא). Targ. Ezek. XLI, 13 sq.; a. fr.—

**בצרים**, v. ביצה.

**בצרים**, v. בצת.

**בציר** I m. (b. h.; בצר) *vintage, harvesting*. Peah VII, 7; a. fr.—Y. B. Bath. III, 14<sup>a</sup> top וב' שנים ..... three undisturbed grain crops, three grape harvests &c.; v. Bab. ib. 36<sup>b</sup>. V. בצירה.

**בציר** II, **בציר** ch. m. (בצר) *diminished, small*; (adv.) *less, least*. Targ. Y. Gen. I, 16; a. e.—Snh. 108<sup>b</sup>. B. Mets. 21<sup>b</sup> less than this; a. fr.—V. ביצירתא.

**בציר** to be less, v. בצר.

**בצירא**, v. בצר, end.

**בצירת** f.=I. Sabb. 17<sup>a</sup> בשעת חב' when they are cut; a. fr.—Pl. בצירות. B. Bath. 36<sup>b</sup> עד שיבצור ג' וב' v. בציר.

**בצירתא**, v. ביצרתא.

**בצל** (v. בצל, cmp. בצל) *to peel; to split, branch off*. Lam. R. introd.; Koh. R. to XII, 7 (interpret. ארם חדרק Ezek. XXI, 26) ארם רבצלת (אם) an arm which branches off (direction post on the cross-road).

*Ithpe. בצלתא (denom. of בצל) to grow bulbous*. Erub. 29<sup>b</sup>

top אר' וזרתא (ed. Pesaro a. Ar. אפציל, Var. אבציל) the bulb has grown to the length of a span.

**בצל** m. (b. h.; v. preced.) *onion*. Nidd. 17<sup>a</sup>; a. fr.—Maasr. V, 7 (8) של רכפה ב', expl. in Y. ib. 52<sup>a</sup> 'the stalk of which is pressed inward'; oth. opin. 'which has no acerbity', v. ארס.—Pl. בצלים. Shebi. II, 9 חסרונים ב' הקיצונים summer onions; a. fr.—Uks. II, 8 ובני ב' the leek-like sprouts, and the central sprouts of onions. Gen. R. s. 82 (ref. to Obad. 6) קליפה ב' (not בצליא) like peeling onions (laying bare Esau's shame).

**בצלא**, v. בוצלא.

**בצלאל** pr. n. m. (b. h.) *Bezaleel*; 1) the artificer of the Tabernacle. Ber. 55<sup>a</sup>. Ex. R. s. 48; a. fr.—2) R. B., an Amora. Cant. R. to III, 11 ב' ברכה בשם ר' (Num. R. s. 12 בצלה; Pesik. Vayhi, p. 4<sup>b</sup> לוי; Yalk. Ex. 369 only בשם ר').

**בצלח**, v. preced.

**בצלים** pr. n. m. *Āle B'tsalim* (Onion Leaves). Y. Snh. VI, 23<sup>c</sup> bot.; Y. Hag. II, 77<sup>d</sup> bot. Miriam, the daughter of A. B. (prob. a nickname).

**בצלצול** m. (dimin. of בצל) *dwarf-onion, (pallacana)*. Kil. I, 3; v. Y. ib. 27<sup>a</sup>. [Maim.: desert onion.]

**בצע** (b. h.; v. בצע, בוצע, בוצע) 1) *to cut, break, esp. to break bread and say the blessing*. Hull. 7<sup>b</sup> מרימו never said grace over a piece of bread which was not his own (never accepted an invitation). Ber. 46<sup>a</sup> אין תבוצע רשאי לבצוע וב' the host breaks the bread and the guest says grace after meal. Ib. 47<sup>a</sup> he who is chosen to break the bread, must not begin to break until the Amen of those that respond (to the blessing) is finished; a. fr.—2) *to split the difference, to adjust, compromise*. Snh. 8<sup>b</sup> top לבצוע . . . . after the legal proceedings are closed, thou must not act as an arbiter in a compromise. Ib. אסור לב' the court is forbidden to attempt a settlement (you must let the law take its course). Ib. מצוה לב' it is a meritorious act to bring about a settlement. Ib. (before having formed an opinion the judge may say) ויצע go out and settle; a. fr.

*Pi. בצע to adjust*. Y. Snh. I, 18<sup>b</sup> top הדין הוצע הוצע the judge who settles a case is a sinner. Ib. לבצע (interch. with לבצוע). V. ריצע.

**בצע** ch. same. 1) *to break*. B. Bath. 91<sup>b</sup> כד הוה ב' when a child broke apart a piece of St. John's bread. Sabb. 140<sup>b</sup>, v. ריצעא. —2) *to tear away, rescue* (cmp. פצי). Targ. Job XXXIII, 18 יצע Ms. (ed. ימנע).

*Pa. בצע to break*. Targ. O. Lev. II, 8 (Var. בצע Pe.). [Y. Taan. IV, 69<sup>b</sup>; Y. Meg. I, 70<sup>a</sup> bot. מבצע (Cant. R. to I, 16 מבצעה) read: מבצב, v. נצב.]

**בצעה** f. (בצע, cmp. בצת) *ditch, dike, pond*.—Pl. שתי בצעין B. Tosef. Snh. III, 4 שתי בצעין (ריצעין); Shebu. 16<sup>a</sup> שני בצעים וב' (read שתי, ed. ריצעין, Ms. M. בצע) there were two ponds (reservoirs).



in Jerusalem, the upper Ae. Sabb. 51<sup>a</sup> חֲרִיבֵי חֲרִיבֵי between the dykes (of the Nile). Sabb. 98<sup>a</sup> חֲרִיבֵי חֲרִיבֵי. Ib. 5<sup>a</sup>, v. חֲרִיבֵי.

חֲרִיבֵי (v. חֲרִיבֵי) to break through, divide; to ease, trundle, drip. Y. Pes. VII, beg. 34<sup>a</sup> חֲרִיבֵי חֲרִיבֵי all other sorts of wood (used for roasting opits) will drip moisture. Y. M. Kat. I, beg. 82<sup>a</sup>; Tosef. M. Kat. I, 13 חֲרִיבֵי חֲרִיבֵי (ed. Zuck. חֲרִיבֵי) the mountain are breaking (sending the rain water into the rivers; camp poured.).

חֲרִיבֵי m. (h. l.; חֲרִיבֵי, חֲרִיבֵי to break open, split, v. Dent. VIII, 4) emp. חֲרִיבֵי a. denom. dough. Pes. III, 2 (46<sup>a</sup>) חֲרִיבֵי deaf dough, i. e. having no indications of rising (which makes it doubtful whether or not fermentation has set in); [oth. reading חֲרִיבֵי hard and smooth as a potsherd]. Ib. 4; a. fr.—חֲרִיבֵי. Ib. 40<sup>a</sup>.

חֲרִיבֵי (h. l.; חֲרִיבֵי, emp. חֲרִיבֵי) to cut grapes. Pes. 3<sup>b</sup> חֲרִיבֵי חֲרִיבֵי one must cut grapes under the rules of levitical cleanness. Gitt. 57<sup>a</sup> חֲרִיבֵי חֲרִיבֵי the gentiles held vintage in vineyards soaked with Israel's blood; a. fr.

Nif. חֲרִיבֵי 1) to be cut. Ex. R. a. 30, beg. חֲרִיבֵי חֲרִיבֵי until their (the nations') time has arrived to be cut (ripe for punishment). 2) to be cut off, diminished. Tanch. Noah 15 חֲרִיבֵי חֲרִיבֵי cut off from the world (destroyed). Gen. R. a. 33 חֲרִיבֵי חֲרִיבֵי shall be denied them.

Pi. חֲרִיבֵי חֲרִיבֵי to cut off, whence (emp. חֲרִיבֵי) 1) to surround, fortify. Part. pass. חֲרִיבֵי. Y. Pes. VII, 35<sup>b</sup> bot.; Y. Shebu. VIII, beg. 38<sup>b</sup> חֲרִיבֵי חֲרִיבֵי a roof surrounded with railings, v. חֲרִיבֵי.—Neg. I, 8 חֲרִיבֵי חֲרִיבֵי an eruption surrounded with sound flesh; ib. X, 2 sq. חֲרִיבֵי (of the hair in the flesh affected by the eruption). Dent. R. a. 1 (ref. to חֲרִיבֵי Ps. LX, 11, a. חֲרִיבֵי ib. CVIII, 11) חֲרִיבֵי חֲרִיבֵי the city (of Rome) which is well fortified &c.—2) to diminish. Ib. חֲרִיבֵי חֲרִיבֵי (Mat. K. חֲרִיבֵי, Yalk. Ps. 779 חֲרִיבֵי ch.) the city which troubles and diminishes Israel.

Nithpa. חֲרִיבֵי; to be rattled around, be set apart. Meg. 14<sup>b</sup>; Shn. 110<sup>b</sup>; Num. R. a. 18 חֲרִיבֵי חֲרִיבֵי a place was set apart for them in Gehenna; Koh. R. to VII, 2.

חֲרִיבֵי (v. preced. a. next w.) to be diminished. Keth. 7<sup>a</sup> חֲרִיבֵי חֲרִיבֵי who has less than one day's (celebration of marriage with benedictions at meals).

חֲרִיבֵי חֲרִיבֵי ch. 1) (neut. v.) to be cut, lessened; to be small, to want. Ab. Zar. 9<sup>a</sup> חֲרִיבֵי חֲרִיבֵי (Rashi חֲרִיבֵי) how much is wanting yet? Targ. Prov. XIV, 25 חֲרִיבֵי חֲרִיבֵי the population is diminishing.—Hall. 42<sup>a</sup> חֲרִיבֵי חֲרִיבֵי there is, according to him, one less (than the number stated); a. fr.—2) (act. v.) to diminish, lessen. Targ. Y. Dent. XIII, 1; IV, 2 (Var. חֲרִיבֵי Pa.). Targ. Job XV, 4.—Nidd. 65<sup>a</sup> חֲרִיבֵי חֲרִיבֵי to allow her one night less; a. fr.

Pa. חֲרִיבֵי חֲרִיבֵי to cut off; to diminish, deduct. Men. 57<sup>b</sup> חֲרִיבֵי חֲרִיבֵי he who cuts one corner of his cloak off.—Targ. Koh. III, 5. Targ. Dent. IV, 2, a. e., v. supra.—Ab. Zar. 9<sup>a</sup> חֲרִיבֵי חֲרִיבֵי we let him deduct therefrom forty

eight. B. Meta. 100<sup>b</sup> חֲרִיבֵי חֲרִיבֵי I let thee have it for less.—Semon. חֲרִיבֵי חֲרִיבֵי one who uses the vowel letters sparingly. Ab. Zar. 9<sup>a</sup> and as a mnemonic sign (for remembering when to add and when to deduct) חֲרִיבֵי חֲרִיבֵי the writer of Bible copies writes many words without the vowel letters (defective) which the Mishnah teacher writes plain.

חֲרִיבֵי m. (h. l.; חֲרִיבֵי) crop, trust, means of support, (family-) trade. Ex. R. a. 40, and חֲרִיבֵי חֲרִיבֵי . . . חֲרִיבֵי one should never give up his trade, Fench. R. a. 6, and חֲרִיבֵי חֲרִיבֵי (Arak. 18 חֲרִיבֵי חֲרִיבֵי חֲרִיבֵי). Ex. R. I. c. (insert Job XXII, 24—25 as text) the Lord says, חֲרִיבֵי . . . חֲרִיבֵי חֲרִיבֵי I am your support, give ye never up your support (faith), but also the support of your fathers ye must not give up (labor) &c. Fench. R. I. c. thou art our God חֲרִיבֵי and our support (ref. to Ps. XCV, 6)—2) pl. חֲרִיבֵי fort. Ex. R. I. c. (ref. to Job I. c.; emp. Targ.) חֲרִיבֵי חֲרִיבֵי He will be thy fortification. [Yalk. Dent. 611, v. חֲרִיבֵי.]

חֲרִיבֵי, חֲרִיבֵי &c., v. חֲרִיבֵי.

חֲרִיבֵי pt. n. pl. Bdrath, a Phoenician border-town (perh. identical with Bama, Neuh. Géogr. p. 23). Y. Dom. II, 22<sup>a</sup> top; Tosef. Shebi. IV, 9 (Var. חֲרִיבֵי; Hildesh. p. 34 חֲרִיבֵי).

חֲרִיבֵי m. חֲרִיבֵי חֲרִיבֵי to enter into search, v. P. Sm. 53<sup>a</sup>; emp. חֲרִיבֵי חֲרִיבֵי חֲרִיבֵי חֲרִיבֵי gnat. Bava Met. 10<sup>a</sup> חֲרִיבֵי חֲרִיבֵי no gnat lives an entire day. Ib. חֲרִיבֵי חֲרִיבֵי חֲרִיבֵי they suspended on the gnat's proboscis sixty &c. Ib. חֲרִיבֵי חֲרִיבֵי Ar. (ed. חֲרִיבֵי חֲרִיבֵי) the ho-gnat quarrelled with the ho-gnat, v. חֲרִיבֵי.—Pi. חֲרִיבֵי. Succ. 28<sup>a</sup> חֲרִיבֵי חֲרִיבֵי on account of the gnats. Sabb. 77<sup>b</sup>, v. חֲרִיבֵי.

חֲרִיבֵי חֲרִיבֵי (חֲרִיבֵי, v. preced.; emp. חֲרִיבֵי, a. חֲרִיבֵי; v. חֲרִיבֵי) to search, investigate, examine, find out. Part. pass. חֲרִיבֵי. Targ. Prov. XVII, 2 חֲרִיבֵי חֲרִיבֵי (ed. חֲרִיבֵי). Ib. XXIV, 13 חֲרִיבֵי חֲרִיבֵי Ma. (Bst. a. oth. חֲרִיבֵי; corrupt. חֲרִיבֵי; h. text חֲרִיבֵי)—B. Meta. 84<sup>b</sup> חֲרִיבֵי חֲרִיבֵי (Yalk. Prov. 264 חֲרִיבֵי) find out what thy father is doing now. Pes. 8<sup>a</sup> חֲרִיבֵי חֲרִיבֵי Ma. M. (ed. חֲרִיבֵי) find out his ways and manners. Gitt. 60<sup>b</sup> חֲרִיבֵי חֲרִיבֵי let one search for the body of one who died on a Sabbath. Koh. R. to XI, 2 (read:) חֲרִיבֵי חֲרִיבֵי חֲרִיבֵי חֲרִיבֵי (strike out חֲרִיבֵי חֲרִיבֵי) . . . חֲרִיבֵי חֲרִיבֵי where they were searching (for the grave), two serpents of fire &c.

חֲרִיבֵי, Y. Shn. VII, end, 25<sup>a</sup>, read חֲרִיבֵי.

חֲרִיבֵי, v. חֲרִיבֵי.

חֲרִיבֵי, חֲרִיבֵי, v. חֲרִיבֵי.

חֲרִיבֵי, v. חֲרִיבֵי.

חֲרִיבֵי, v. חֲרִיבֵי.

חֲרִיבֵי חֲרִיבֵי m. h. a. ch. (חֲרִיבֵי) expert, learned, familiar. Targ. I Chr. XI, 11.—Kidd. 10<sup>b</sup> חֲרִיבֵי חֲרִיבֵי well acquainted with the chambers (intricacies) of the Law; Y. Keth. V, 29<sup>a</sup> bot. חֲרִיבֵי חֲרִיבֵי Shn. VII, 2 חֲרִיבֵי חֲרִיבֵי

ב' the court was not versed in the law. Yoma 49<sup>a</sup> כלום אהו ב' an expert in medicine. Yeb. 102<sup>a</sup> ב' art thou acquainted with R. &c.?, Tosef. ib. XII, 11 ב' היה לך בר' ו' ed. Zuck. (read ב' היה לך בר' as oth. ed.) was R. . . well known to thee? Keth. 6<sup>b</sup>; a. fr.—Pl. בְּקִיאָן, בְּקִיאָ. Targ. I Chr. XII, 32 (Var. בְּקִיאָן, בְּקִיאָן). Hull. 4<sup>a</sup> אין ב' ו' (the Samaritans are not so well versed in the details of the Law as &c. Gitt. 86<sup>b</sup>. Kidd. 30<sup>a</sup> they (the ancients) were versed in Biblical orthography (in defective and plene), we are not.—Fem. בְּקִיאָה. Hag. 5<sup>a</sup>. [Targ. Y. II Gen. XLIX, 12 בְּקִיאָן בהלכה Ar., ed. incorr., Levita in Tishbi בְּקִיאָן; Y. I חלבה מן חלבה]

בְּקִיאָ, בְּקִיאָ vetch, v. בְּקִיאָ.

בְּקִיאָ I m. (בקע; cmp. בְּקִיעָה) fissure, ditch, esp. small pond for washing clothes. M. Kat. 8<sup>b</sup> נברכה ו' expl. as a large pond and a small pond. Tosef. B. Bath. I, 2. Ib. M. Kat. I, 9 ב' . . . Nibreketh a. B'kia are the same; Y. ib. I, 80<sup>d</sup> כל שחוא תושב ו' any permanent cut in the ground is called בקיע (fissure, a grave, wash-pond &c.). [Another opin. in Ar. ב'—ב' a flat stone whereon washers beat their clothes; Y. l. c. כל שחוא ו' any stone fixed in the ground is called a b'kia.—Ms. M. a. ed. Ven. גְּקִיעָ, v. גְּקִיעָ.]

בְּקִיאָ II m. ch. (בקע=בקא)=בְּקִיאָ. Snh. 5<sup>b</sup> ב' במוי (Ms. M. פְּקִיאָ) an expert in judging bodily defects. B. Bath. 164<sup>b</sup> בקיע some ed. (Ms. M. בקי, F. פְּקִיאָ).—Pl. בְּקִיאָ. Targ. I Chr. XII, 32 Var., v. בְּקִיאָ. Shebu. 42<sup>a</sup> דכמה דנפיש בקיעי טפי (some ed. בקיא, Ms. F. פ') the majority of the experts are supposed to be better versed (than the minority).

בְּקִיעָ m. (בקע) that which is demolished by chopping. Lev. R. s. 19, v. אֵלִים.

בְּקִיעָ f. (בקע) 1) cleaving, cleft; that which is cloven, a log. Pl. בְּקִיעָה. Koh. R. to II, 23 ב' chop for me two logs; (Gen. R. s. 27 בקיעה, v. בְּקִיעָה). Koh. R. to X, 9; Gen. R. s. 55, end ב' שבקע ו' as a reward for the two pieces of wood which Abraham chopped (Gen. XXII, 3).—2) crossing, passing over. Sabb. 101<sup>a</sup> בקיעה דגים the crossing of fish under the ship.

בְּקִיעָ (כפר) pr. n. pl. B'kii, (K'far) P'kii, modern Fukin, a place in Southern Palestine between Lydda and Jabneh, residence of R. Joshua. Y. Hag. I, beg. 75<sup>d</sup>. Snh. 32<sup>b</sup>; a. fr.

בְּקִיעָ m. (בקע; cmp. בקע) a broken piece, potsherd. Pl. בְּקִיעָן. Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

בְּקִיעָן, Cant. R. to I, 12 ב' בוקיעו ו' read בְּקִיעָן, v. בְּקִיעָן, v. בְּקִיעָן.

\*בְּקִיעָ, בְּקִיעָ m. (בקע) with ס intens., as בְּקִיעָ. B. Bat. 474; V. בקי, cmp. בקיע, club, shepherd's crook. Gen. R. s. 38 קם ו' (בקיע) he stood up, took (his) crook and

broke the idols, ו' and placed the crook into the hand of the largest of them (Rashi בְּקִיעָ, corr. acc.).—Pl. בְּקִיעָ, בְּקִיעָ. Zeb. 105<sup>a</sup> נקיעו לה ב' (בְּקִיעָ). Rashi (ed. בבקיעו; Ms. M. בבקיעו, Ar. s. v. קלס בבקיעו, Ms. R. בבקיעו, Ms. K. בבקיעו) they seize it (the sacrifice to be burnt) with crooks (while standing outside).

בְּקִיעָ (b. h.; v. בְּקִיעָ, v. בְּקִיעָ) 1) to split, chop; to break through. B. Mets. 99<sup>a</sup> ב' ב' (Kidd. 47<sup>b</sup> בְּקִיעָ) if he chopped wood with it. Gen. R. s. 55, end; Koh. R. to X, 9; II, 23, v. בְּקִיעָ. Ex. R. s. 21 אני בוקע להם ו' I am going to split the sea for them; a. fr.—Lam. R. to II, 2 בקיעו ב' broke through the lines of N.'s armies; Y. Taan. IV, 69<sup>b</sup> top ברחו לחרך.—2) to cross, make a short cut, pass over. Y. Pes. I, 27<sup>b</sup> bot. שחרבים ב' a court which people use for crossing. Erub. 16<sup>b</sup>; Sabb. 101<sup>b</sup> (a low wall) ב' שהגדירים ו' over which the kids pass; v. בְּקִיעָ.—3) (cmp. בְּקִיעָ) to break through the ground, esp. as a legal fiction for a levitical impurity the cause of which is underground, but which affects the things above and beneath. Ohol. VI, 6 שומא בוקעת ו' the impurity breaks through the ground and rises, and breaks through and goes down; a. fr.—Koh. R. III, 16 היה הדם ב' ו' the blood broke through and rose. Midr. Till. to Ps. LXXVIII, 45 את הצור ב' בצור ו' break through (take root in) the rock; a. fr.

בְּקִיעָ to be split, to burst open. Ib. נבקרין ו' the door sells were burst before them. Ib. הספל ו' the vessel went to pieces of itself. Gen. R. s. 55, end ו' זכה להבקע חים ו' he was rewarded by the sea being divided before the children of Israel. Hull. 14<sup>b</sup> שמה רבקה ו' the wine bottle may burst; a. fr.

בְּקִיעָ 1) to split, chop, tear. Kidd. 47<sup>b</sup>, v. supra. Y. Bets. I, 60<sup>a</sup> bot.; Y. Ab. Zar. II, 41<sup>c</sup> bot. שביקנו ו' of whose flocks the wolves had torn more than &c. Bets. IV, 3 ו' מְבַקְעִין ו' one must not split woods (on Holy Days) etc. Sifré Deut. 183 (ref. to Deut. XIX, 5) מן העץ המבקע the splitting wood (the handle), opp. העץ המבקע the split wood (the tree). Tanh. Vayetse 9 ו' chop thou &c.—Part. pass. מְבַקְעָ. Ab. Zar. 65<sup>b</sup> גפנים מְבַקְעִין ו' grapes burst open.—2) to jam in, wedge. Sabb. 67<sup>b</sup> (צצים) one who squeezes egg-shells &c. (a superstitious practice; Tosef. ib. VI (VII), 18 בוחל . . . בוחל בצים).

בְּקִיעָ 1) to cut, clear. Shebi. IV, 5 ו' he who cuts olive-trees down (in the Sabbath year) must not cover the stump with ground.—2) to lead a line crosswise. Y. Kil. III, 28<sup>d</sup> top ו' להבקיע ו' to plant four rows across a valley from end to end.

בְּקִיעָ to be split; to burst, break. Sifré Deut. 183, v. supra.—Sabb. XVI, 5. Cant. R. to VI, 4.

בְּקִיעָ m. (b. h.; בקע) [a split,] beka, a weight and a coin, equal to half a Shekel. Gen. R. s. 84; a. e.

בְּקִיעָ, v. בְּקִיעָ.

בְּקִיעָ f. (b. h.; בקע) cut, notch, whence valley, plane; a group of fields; v. בְּקִיעָ, esp. a short cut for farm-



labourers &c. *Yeb.* VI. 9, a. s. *אין שדה פתוח* *in the path* through the fields in summer-time (when used by field labourers) is considered as private ground with regard to Sabbath laws, as public with regard to levitical purity. *Il. Bath. 61<sup>b</sup>* when one sells ... a field *בשדה פתוח* within a large group of fields (all belonging to the seller). *Ib.* (in a place) where they call it *שדה פתוח* a field *exposed* and as estate *bitukh*; a. fr.—Trust, on unguarded field, moral danger. *Yerb.* 6<sup>a</sup>; 100<sup>b</sup>, *Hull.* 110<sup>a</sup> *אין שדה פתוח* *in* *an* *unguarded field* and foured it in, i. e. found people transgressing the law in ignorance and instituted preventive regulations.—*H. R. 103<sup>a</sup>*, *Gen. R.* a. 68.—*S.* (const.) *שדה פתוח* pr. n. pl. Valley of—, as *בשדה פתוח* &c. for all of which see the respective determinants.

בקי"י, Y. Ned. IV, bag. 28<sup>a</sup>, v. 7472.

**בִּצְעָה** f (272) fluke, piece of wood, log to be chopped

B. Kam. 38<sup>b</sup> 31 ב' רורא a chip slipped out (of the carpenter's hand) and struck his face; Y. lb. III, end, 8<sup>d</sup>. Y. Macc. II, 31<sup>a</sup> bot. Y. Bet. IV, 68<sup>a</sup> bot. רורא רורא רורא you must not extinguish the log; v. 507. Sabb. 38<sup>a</sup> top; a. fr.—ff. (emp. pl. of רורא) רורא. Hull. 37<sup>b</sup> רורא רורא even if strong enough to bite wood. Koh. R. to III, 17 (a gloss expl. רורא). Gen. R. a. 37, v. רורא.—9) dial. for רורא q. v.

חֲסִידֵי, חֲסִידֵי ch. name Targ. Y. Num. XIX, 6

*N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O*, *N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O*, *N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O* (ch = h, *N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O* Targ. Gen. 1, 2, a fr = 1/4 *N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O* - Y. Shob. III, 34 top, v. *N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O* - Conch. *N<sub>2</sub>H<sub>2</sub>·2H<sub>2</sub>O*, pr. n. Valley of Gen. R a 19, fr.

כָּרַח (h. h.  $\sqrt{\text{כֶּרַח}}$ ,  $\sqrt{\text{כֶּרַח}}$  to enter into, to clear, split,  
whence 1) ( $\sqrt{\text{כֶּרַח}}$ ) to eat up. Denom.  $\sqrt{\text{כֶּרַח}}$  ( $\sqrt{\text{כֶּרַח}}$ ).—  
2) ( $\sqrt{\text{כֶּרַח}}$ ) to break forth, shine. Denom.  $\sqrt{\text{כֶּרַח}}$ .

Pi. 77, 77<sup>a</sup> (b.h.) 1) to enter into, examine, search, distinguish (imp. 77). Keth. 106<sup>a</sup> 777777 those entrusted with the examination of sacrificial animals. Y. Beta. II, 61<sup>a</sup> top 777777 and had them examined (and declared free) from bodily defects. Hag. 8<sup>b</sup> 777777 we do not say, Examine ye a camel, a swine &c. (i. e. only the deeds of distinguished persons are scrutinized); a. fr.—Part. pass. 777777 examined and found fit. Y. Ber. IV, 7<sup>b</sup> top 777777 lambs which passed examination.—2) to inquire after one's health, to visit the sick. Ned. IV, 4 (38<sup>b</sup>). 777777 and comes to see him. Shh. 68<sup>a</sup>, a. v. fr. [Ruth. R. to II, 15, v. infra.]

*Hithpa. "פָּרַח, Nithpa. "פָּרַח 1) to be examined. Gen. R. s. 81 "פָּרַח "פָּרַח his account is examined (his sins visited); Tanh. Vayishlah 8 "פָּרַח. Gen. R. s. 94, read with Yalk. Gen. 141 "פָּרַח "פָּרַח my account &c. 2) to be visited, attended to. Num. R. s. 16 as all sick persons "פָּרַח are tended (by physicians).*

*Hif.* יָצַח (Y. Dial. for יָצַח, v. יָצַח; v. next w.) to give free, to resign ownership, to declare a property ownerless. Y Ned. IV, 38<sup>b</sup>; Y. Peah V, beg. 19<sup>b</sup> [read:] יָצַח כִּי יִשְׁמַח בְּכֶסֶף אֲחֵיכֶם אֶתְּמַלֵּךְ אֶתְּמַלֵּךְ as soon as one declares a thing to be free, it has gone out of his control; Y. Dem.

(11) If A has given B a thing free and B has left his possession, his act is valid, a fr. (Math. N. to 11, is ~~quod~~, ~~quod~~, prob. ~~quod~~, v. ~~quod~~.)

His ~~name~~ to be delivered free, to be free. T. Paul VI. 18. sup.—Paul. ~~name~~ In. 18. but 2<sup>d</sup> might say: (Tolst. Mass. III. 11. 2<sup>d</sup> . . .) my field shall be free for one day &c.; &c.

**שָׁחַח** ch. come — /a. **שָׁחַח** 1) to search, examine. Targ. O. Lev. XIII, 24; a. fr. — 2) to clear, glean. Targ. Y. Dent. XXIV, 20 (H. שָׁחַח, read שָׁחַח, in text שָׁחַח) — 3) to let the herd graze (comp. שָׁחַח), to drive unman-cled animals. Targ. Y. Gen. XIII, 7. — 4) to steal the sack. Targ. Y. Ex. XVIII, 20; a. e. — Y. Nabb. VI, 8' lat.; a. fr. — 5) (—praced III) to abandon, leave unclaimed, declare free. Targ. Y. Ex. XXIII, 11. Ar. (come ad. שָׁחַח, read שָׁחַח). Y. Shabb. IX, 29' top שָׁחַח שָׁחַח and I will declare it free goods is, then, praced a. fr. שָׁחַח and declare ye it free property.

morning early (Gen. 1, 5, 8, 12, 16, 20, 22, 26, 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 85

מִן הַבְּרֵאִהִים m. (h. h.; v. <sup>1</sup>הַבְּרֵאִהִים) a *beef*; (collect.) *oxen, cattle*.  
Sifra Vayikra ch. II. Par. 1 בְּרֵאִהִים וְכֶשֶׂדֶם וְעִזִּים וְשִׁטְמִים וְשִׁטְמִים וְשִׁטְמִים  
*b'kermal* for offerings (Lev. 1, 2) are meant only *beaves*  
and *sheep*; a. fr. בְּרֵאִהִים *young cattle, calf*. Ib.; a. fr. —  
וְשִׁטְמִים *herders* (suspected of feeding upon other people's felds).  
Sib. III, 2 בְּרֵאִהִים וְכֶשֶׂדֶם וְעִזִּים וְשִׁטְמִים (if one says) I have  
faith in (the arbitration of) three herders.

$\frac{7}{2}$  m. (speed), neat-herd, cow-herd, cattle-driver  
Y. Beta. V, 63<sup>b</sup>, v. 537.

8772 I ch. same. B. Metr. 42<sup>b</sup>.—Fl. 777. Sol. 48<sup>a</sup>  
 8773 the song of the drivers (at ploughing).

ᠨᠠᠵᠤ II m. pl. ᠨᠠᠵᠤ (v. ᠨᠠᠵᠤ comp. b. h. ᠨᠠᠵᠤ a. ᠨᠠᠵᠤ)  
(comp. pl.) light-minded thoughtless. Targ. Jon. IX, 4 Ar.  
a. Kimhi (ed. 1772).

**N7P2** a. (72) *herd*. Targ. Y. Dent. VII, 13 **72P2**  
**72P2** (b. text **72P2** **72P2**). B. Meta. 84<sup>o</sup> **72P2** 2 a *herd*

of oxen, (Var. פירנא, v. Rashia. l. a. Rabb. D.S. a. l. note 2). —Pl. m. בקרין, constr. בקרין. Targ. O. Deut. l. c.; Targ. ib. XXVIII, 4.—Fem. בקרין. Targ. Joel I, 18; Is. VII, 25.

**בקריות** f. (בקר) *cattle-yard, cattle-farm, stock of cattle*. M. Kat. 12<sup>a</sup>; Tosef. ib. II, 11 בקורת (Var. בקריות); Y. Pes. IV, 31<sup>b</sup> top בקורת. Y. Yeb. IV, 6<sup>a</sup> bot.; Y. Nidd. I, 49<sup>b</sup> top; Gen. R. s. 20 [read:] בקרות של בית אנטוניוס (שוורים) ממנה בקורת של בית רבי היהת עוברת והורביט the herd of the estate of A. passed by and (some oxen) thereof covered the herd of Rabbi's estate; [perhaps the second בקרות is to be read בקרות fem. pl. of בקרה; v. Var. lect. in l. c.]

**בקריותא** I ch. same. Lam. R. to I, 9 אחד בענא וחד בב' one is employed in the fold and one in the cattle-farm. Y. Snh. VII, 25<sup>d</sup> bot. גנב עגל מן בקורתא וכ' (corr. מן . . .) he stole a calf from the yard and brought it to him.

**בקריותא** II, **בקרנותא** f. (v. בקרא II) *levity, thoughtlessness*. Targ. Jer. XXIII, 32. Targ. I Sam. XVII, 28.

**בקרית** v. בקרא.

**בקש** (b. h.; √בק, v. בקא; corresp. to ch. בעי. Pi. בקש. *to seek, desire, beg, ask*. Kidd. 85<sup>a</sup> וכ' בקשין the court begs him to give her a letter of divorce, opp. to כופין. Ber. 12<sup>b</sup> בקשו לקבוע וכ' they (the Rabbis) intended to insert the chapter about Balak &c. Gen. R. s. 84 ב' רחמים he intended to live in peace; a. fr.—to pray (for mercy), v. בטי. Ber. l. c. B. Bath. 91<sup>b</sup>; a. fr. *Hithpa. בקש, Nithpa. to be sought, to be hunted for* (by detectives); *to be summoned*. Taan. 29<sup>a</sup> בעל החוטם בקש the well-known man is wanted; v. חוקים. B. Mets. 86<sup>a</sup>, v. ישיבה.

**בקשה** f. (b. h.; preced.) *desire, prayer*. Ned. XI, 12 ב' in the way of a request (to give a divorce, v. preced.). Ber. 9<sup>a</sup>, a. fr. ב' אין נא אלא לשון ב' the word אין in the Bible means prayer (I pray &c.). Ib. 57<sup>a</sup> הלזיה בקשה his prayer is held in suspense (its fulfillment is doubtful).—I pray thee, v. בעי. Ib. 9<sup>a</sup>. Gen. R. s. 75 end; a. fr.—Pl. בקשות.

**בקינתא**, **בקינתא** f. (בקנא, v. באנא, בקנא) *valley, short cut; group of fields*. Ber. 34<sup>b</sup> bot. I consider him arrogant מאן רמצלי בב' (Ms. M. a. Ar. בקינתא q. v.) who prays in a valley (where people pass by). Keth. 54<sup>a</sup>; 103<sup>a</sup> בביתך ולא בביתך 'in my house' ('as long as you will spend your widowhood in my house'—the marriage contract reads) but not in my estate, i. e. she must be content to live in her late husband's house with his heirs, but she cannot claim a separate residence. [Comment. בקינתא=בקתא house of my distress, narrow house, i. e. when there is no room for her and the heirs, she loses her claims, v. Sabb. 77<sup>b</sup>, etymol. of בקינתא=ב' narrow place.]—(בת) בר ב' one of the same rural community; transf. of the same class or category; neighbor. Men. 24<sup>b</sup> כללחד בני ב' they all belong together. Meil. 17<sup>b</sup>

of the same category.—Yeb. 84<sup>a</sup> בת בר' (ed. בקינתא) a parallel case stated immediately after.

**בקינתא** v. בקא.

**ב' I m.** (b. h.; ברי) [empty, open] 1) *uncultivated ground, forest, prairie*; opp. ירוש. Kil. VIII, 6. Hull. 80<sup>a</sup> the ox of the prairie, *buffalo*. Ib. איל חב' forest ram. Y. Sabb. XIV, 14<sup>b</sup> bot. ח' wild swine.—2) *clear, visible, whence the outside, surface*, opp. ח' *hidden*. Yoma 72<sup>b</sup> a scholar ח' ח' whose inside is not as his outside (who is insincere); Ber. 28<sup>a</sup>. Y. Pes. VII, 34<sup>a</sup> bot. ח' the inner parts of the Passover lamb must hang outside (not be put inside, v. R. Akiba in Mish. VII, 1); Mekh. Bo, 6 ח' ח' (read ח' ח'); Pes. 74<sup>a</sup> R. Ish. called it ח' ח' Ar. s. v. ח' ח' 2 (ed. ח' ח', Var. in Rashi a. Ar. ח' ח' q. v.).

**ב' I m.** (b. h.; ברי) [empty, open] 1) *uncultivated ground, forest, prairie* &c. Targ. Ps. L, 10sq. Targ. O. Gen. III, 1; a. e.—2) (adj.) *living in the forest &c., wild*. Targ. Ps. l. c. Var. ח' ח' woodcock (hen of the prairie).—3) *peel*. Ib. 189<sup>b</sup> ח' ח' must have read the peel of garlic; [Rashi, expl. ח' ח', must have read ח' ח' (=h. ח' ח') *outside, outdoors, street*. Targ. Gen. XXXIV, 31 ח' ח' a prostitute, v. ח' ח'; a. fr.—Y. Kil. IX, 32<sup>b</sup> ח' ח' who wants thee outside? (an intimation to leave the room). Snh. 62<sup>ab</sup>; Sabb. 106<sup>a</sup>, a. e. ח' ח' go out and teach it in the street (i. e. your tradition is rejected).—ח' ח' a Tannai not recorded in the Mishnah, v. ח' ח'. M. Kat. 17<sup>b</sup> (Rashi: ח' ח'; B. Bath. 93<sup>b</sup> Ar. (ed. ח' ח'); emp. ח' ח'.—4) (prep. a. adv.) *outside, outside of, except, without*. Targ. O. Gen. XIV, 24; a. fr.—Ber. 38<sup>b</sup> ח' ח' without this and without that, i. e. apart from these two arguments. Y. Erub. VII, end 24<sup>d</sup> ח' ח' without his knowledge; a. fr.—Hull. 62<sup>b</sup> ח' ח' and thy mnemonic sign (as to ח' ח', the one being forbidden, the other permitted) be: keep aloof from it (ח' ח').—Transf. *restriction* (everywhere except . . .), *proviso*. Succ. 45<sup>b</sup>; Snh. 97<sup>b</sup> ח' ח' who enter the heavenly courts ח' ח' with certain qualifications (by special grant), ח' ח' without any restrictions. ח' ח' apart from, *outside, exclusively*. Cant. R. to VII, 8 ח' ח' except the one (egg) included or excluded? B. Bath. 90<sup>b</sup> ח' ח' the sixth part (as an addition) is outside, i. e. to each five portions one is added, an addition of twenty percent, opp. ח' ח'. B. Mets. 53<sup>b</sup>, v. ח' ח'.

**ב' II, בקרא** m. ch. (b. h. ב' poetic; ברי) *son, offspring*. Targ. Gen. IV, 25; a. v. fr.—ח' ח' son of Sam.; . . . Ber. 3<sup>a</sup>. Hull. 11<sup>a</sup>; a. v. fr.—B. Mets. 110<sup>a</sup> ח' ח' the son of the daughter of . . . Sabb. 116<sup>b</sup> ח' ח' where there is a son, the daughter cannot inherit. Y. Shebi. IX, 89<sup>a</sup> bot. ח' ח' this man's mother has born a son, i. e. she may be proud of him; Y. Ab. Zar. IV, 43<sup>d</sup> ח' ח' (not ויאה); a. v. fr.—Pl. בקרי, בקרי. Targ. Y. Ex. X, 9 (some ed.). Targ. Ps. CXXVII, 5 Ms. בקרי, בקרי.



Targ. Gen. V. 4 (25) "the one and his children, a fr.—Keth. IV, 10 (in a marriage contract) "male issue, opp. "female issue, ib. 11.—Ber. 37a "good children." Y. B. Bath. VIII, 16<sup>b</sup> bot. "read (read) "If my children turn out well, a v. fr.—"grandson. Keth. B. introd. (sabl. "son and grandson, a fr.

Form. v. ברב. (The meaning of ברב in compounds is generally the same as of ברב a. ברב, e.g. ברב a scholar, ברב a diver, ברב a man, ברב a rational being, ברב ברב, v. ברב. For compounds which are not self-evident, see the respective determinants.)

ברב III m. (b. h.; ברב; v. ברב) clear, bright, clean, pure. Tosef. Kil. III, 6 (missing in ed. Zuckerm., v. Var. a. l.) ברב ברב who is clear and well-versed in the Law. Num. R. a. 10 (ref. to ברב Prov. XXXI, 2, a. ברב Ps. II, 12) the Law ברב ברב which is called bar (clear, pure, Pa. XIX, 9).—Pl. ברב. ib.

ברב IV, ברב m. (b. h.; ברב; v. ברב) sifted grain. Ber. 44<sup>a</sup> as there can be no grain without straw, so there is no dream without idle things, Ned. 8<sup>a</sup>.

ברב I outside, forest &c., v. ברב I ch.

ברב II, ברב I to create, v. ברב.

ברב II son, v. ברב II.

ברב, ברב, ברב m. (v. ברב I ch.) 1) external, foreign, and belonging to. opp. ברב. Targ. II Kings XVI, 18; a. e.—Y. Pes. VII, beg. 34<sup>a</sup> ברב, v. ברב I ch.—Gen. R. a. 49; Yalk. Gen. 83 (interpret. ברב Gen. XIII, 25) it is foreign to thy nature; v. ברב I.

—Pl. ברב Kidd. 33<sup>a</sup> ברב ברב the outer chambers of the bath-house. Hag. 8<sup>b</sup> ברב ברב the outer chambers of the heavens. B. Bath. 30<sup>a</sup> ברב ברב in the market places abroad.—Form. ברב, ברב. Targ. Ezek. XLII, 1; a. e.—Y. M. Kat. III, beg. 81<sup>a</sup>; Y. Ned. X, 42<sup>a</sup> top ברב ברב (h. ברב) abroad; v. ברב.—Pl. ברב, ברב. Targ. Prov. XXX, 4 ברב ברב the extreme ends of &c.—2) (as noun) street, open place, field. B. Bath. 40<sup>b</sup> sit down ברב ברב Rashi (ed. ברב) in markets and open places (i. e. in public). Hull. 43; 47<sup>a</sup>; 58<sup>b</sup> ברב ברב the animals of the pastures, v. ברב I ch.—Esp. ברב, ברב (sub. ברב) Baraita (or Boraita), traditions and opinions of Tannaim not embodied in the Mishnah as compiled by R. Judah han-Nasi. (A collection of such Baraitas is found in the Tosefta (ברב) which bears the nearest resemblance to the Mishnah and is called by that name in Talm. Y.—The B. is frequently called ברב (Ch.) in contrad. to ברב (Hebr.), v. Num. R. a. 18 (ref. to Cant. VI, 8); Lev. R. a. 30.]—Sabb. 19<sup>b</sup>; Erub. 19<sup>b</sup>; a. e. ברב ברב (comp. Sabb. 61<sup>a</sup>; Pes. 101<sup>b</sup> ברב ברב) he did not know that Baraita. Ber. 19<sup>a</sup>; a. fr.

ברב m. (v. preced.)—ברב outside. Ab. Zar. 28<sup>a</sup> ברב an external wound.—(Adv.) Zeb. 15<sup>a</sup> ברב ברב the layman stands outside. Ib. ברב ברב does (the blood) run only outside (away from the altar) and not also inside (in all directions)?

ברב (b. h.) in the beginning, as a chronological term used in Gen. I. 1) creation, personal period. Nature, Universe Targ. Is. XXVIII, 20; a. e.—"from the beginning. Ib. XII, 4.—"creation. Gen. R. a. 8; a. fr.—"commemorative, contrast. to ברב (theology) Hag. II, 1; a. fr.—Y. Shab. I, beg. 37<sup>a</sup> ברב ברב the Sabbath commemorative of creation, i. e. the regular weekly Sabbath, contrast. to Holy Days [In later Hebr. ברב the Sabbath on which the first creation of the Pentateuch is read].—Ber. IX, 2 ברב ברב praised be the Author of creation—a formula of benediction for awe-inspiring natural phenomena; v. ib. a. Y. ib. 17<sup>a</sup> bot.—"from the six days of creation. Keth. 6<sup>a</sup> ברב ברב this is the way (the lot of humanity) since the world existed.—Tosef. Mass. III, 14; a. fr.—Y. Tanh. II, 67<sup>a</sup> bot. ברב ברב; Lam. R. to III, 40 ברב ברב primordial waters, Gen. R. a. 1, 9 sq.]—"The Book of Genesis. Gen. R. a. 8; a. e.—ברב ברב Bereshith Rabbah (Gen. R.), name of the first book of the Midrash Rabbah.

ברב, v. ברב.

ברב, v. ברב.

ברב, ברב m. (b. h.; ברב; v. ברב) belonging to a school of an eminent teacher, v. ברב 4) Brabbi, Brithi, title of scholars, most frequently applied to disciples of R. Judah han-Nasi and his contemporaries, but also to some of his predecessors, and sometimes to the first Amoraim, v. ברב. B. Meta. 65<sup>a</sup> ברב ברב he gave him the title of Brabbi (a scholar of Rabbi Judah). Hull. 137<sup>a</sup> ברב ברב (ref. to R. Yosef). Ib. 11<sup>b</sup> ברב ברב; Macc. 5<sup>b</sup> ברב ברב (v. Rabb. D. S. a. l. note 100). Sabb. 115<sup>a</sup> ברב ברב (Tosef. ib. XIII (XIV), 2; Mass. Sofrim V, 15 only ברב) R. Gamli. son of R. Judah han-Nasi. Erub. 53<sup>a</sup> ברב ברב (Ms. M. ברב, v. Rabb. D. S. a. l. notes 70; 80) R. O. scholar of Rabbi Jud. han-N.—Sifre Dent. I, 80 (ref. to Yalk. ib. 792 only ברב) Y. M. Kat. III, 82<sup>a</sup> bot.; Gen. R. a. 100 ברב ברב a student (Amora) recited &c. Y. Sot. VIII, end, 28<sup>a</sup> ברב ברב [insert &c.] not even a teacher or a student was exempt. [Sabb. 17<sup>b</sup> ברב ברב, read ברב ברב.]

ברב m. (abbr. of ברב) intimate, familiar. Cant. R. to V, 15; Lev. R. a. 23 ברב ברב (Cant. R. ברב, some ed.) he grows to be like an inmate of the house.

ברב, v. ברב, a. e.

ברב, ברב Pl. ברב Targ. Ps. CXIV, 1.

ברב (Barbari, gen. pl. of ברב) of the barbarians. Lam. R. introd. (R. Josh. 2) ברב ברב (read ברב, ברב) (conqueror of the Barbarians (Jews). Y. B. Meta. II, 8<sup>a</sup>, v. ברב.

ברב, ברב m. (b. h.; ברב; v. ברב) Etym. p. 290) 1) foreigner (in a contemptuous sense), barbarian. Esth. R. to II, 21 ברב ברב this barbarian (Mordecai, contrast. to Chaldeans as Greeks). Targ. Esth. ib. ברב.—Pl. ברב, ברב Ex. R. a. 20. Lev. R. a. 11; a. fr.—2) an inhabitant of Barbaria (v. ברב). Gen.

R. s. 60 beg. כושי אחד או ב' אחד a Cushite or a Barbar; Cant. R. to II, 8 (for כושי read: כושי). Y. Succ. V, 55<sup>b</sup> top, v. next w.

**ברברין** ch. same. Pl. ברברין, ברברין. Lam. R. to I, 16; IV, 19; Esth. R. introd. ער דאח מכבש ב' וז' instead of subjecting the Barbarians (Germans, Britains &c.); Y. Succ. V, 55<sup>b</sup> top (Hebr. diction).—Lev. R. s. 22 ב' יקטלה ב' ברברין.

**ברבריא, ברברית, ברבריא** f. (barbaria) foreign (not Roman) country, esp. 1) *Germania Barbara*; also *Britannia* (as hostile to Rome); 2) *East African coast, Azania*, v. ברבר. Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 (for חוגרמה, v. גרמניקא).—Yeb. 63<sup>b</sup> מרנא . . . אנושי ב'. Ar. (ed. מרנא, corr. acc.); Sifre Deut. 320 ומנוס וממורטנא . . . מ' . . . Yalk. ib. 945 מ' those from *Barbaria* [Tunes] and *Mauretania* [Britannia] who go naked &c. (v. Brüll, Trachten d. Jud. p. 4 sq.). Cant. R. to II, 8 לסמטנא . . . אחר מכם גילה לב' . . . (Yalk. ib. 586 לבריתנא . . .) one of you is exiled to B., another to Sarmatia [Britannia]. Midr. Till. to Ps. CIX.—Y. Shek. VI, 50<sup>a</sup> top; Gen. R. s. 23, end ב' ובני גרמניא (Azania).—Ib. s. 75 ובני גרמניא Ex. R. s. 18 a king whose son went to a foreign land (conquered province). Koh. R. to II, 7 (ref. to *barburim* I Kings V, 3) a bird &c. ב' היה בא מ' וז' came from B. every day. [Ib.; Pesik. R. s. 16; Pesik. Eth. Korb. p. 58<sup>b</sup>, ב' מירי, read with Ar. s. v. ברבר: ברברא: ברבר, מירי ב']

**ברברית**, Y. M. Kat. III, 81<sup>d</sup> bot. חונין ב', prob. to be read ברבריתא; cmp. Bab. ib. 17<sup>a</sup>.

**ברגנא, ברנא**, v. נא.

**ברד** m. (b. h.; בר, v. בר) [bright, white,] hail (v. Ges. H. Diet. s. v.). Mikv. VII, 1; a. fr.—אבן דב' block of ice (or hail stone). Ib.; v. next w.

**ברדא** I ch. same. Targ. Ex. IX, 18; a. fr.—M. Kat. 25<sup>b</sup> hail stones. Ber. 18<sup>b</sup>; v. ברדא.

**ברדא** II (cmp. preced. a. אשילג) *barda*, a cosmetic lotion used as a detergent, a mixture of aloes, myrtle and violet. Sabb. 50<sup>b</sup> (Ms. M., once, a. Ar. בר אדא, Alf. Ms. a. oth. בדרא; v. Rabb. D. S. a. l. note).

**ברדא** III m. (v. preced.) *barda*, name of an unclean bird. Hull. 62<sup>b</sup> (Ar. אדא בר).

**ברדילא**, v. ברדילא.

**ברדין**, Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין), read ברדין.

**ברדינן, ברדינן**, Ex. R. s. 38, end, read ברדינן.

**ברדיסין**, v. ברדיסין.

**ברדלא** m. (cmp. b. h. ברדלא, ברדלא) *Bard'la*, surname of several persons. B. Mets. 10<sup>b</sup> אבא כהן ב' (Var. כהנא). Ms. M. ברדלא; Gen. R. s. 76, end; Y. Gitt. VIII, 49<sup>c</sup> top; (Y. Peah IV, 18<sup>a</sup> bot. ברדלא).—Succ. 26<sup>a</sup> (Ms. M. 2

רב אדא ב' Rabb. D. S. a. l. note); Gitt. 14<sup>a</sup> ברדלא V. ברדלא.

**ברדלח**, v. ברדלח.

**ברדלית, ברדלית, ברדלית** (cmp. ברדלא) pr. n. pl. *Bard'laya*, near Lydda (v. infra). Y. Erub. VI, 24<sup>a</sup> top ברדלית the inhabitants of B. Y. Shebi. II, 33<sup>d</sup> bot. ברדלית of B. Y. Peah III, 17<sup>d</sup> bot. R. Jud. b. Pazi (for which Y. Meg. I, 71<sup>a</sup> רברזילה); cmp. Y. Snh. I, 18<sup>c</sup> bot. where R. Jud. b. P. is mentioned as of Lydda. [Num. R. s. 13 ברדלא, some ed., v. ברדלא.]

**ברדלס, ברדלס** m. (πάρδαλις, pardalis; πάρδος, pardus; prob. of Semit. orig.; cmp. b. h. ברדלס) a spotted beast, whence 1) (v. Sm. Ant. s. vv.) leopard or hyena, usu. in connection with נמר. Snh. I, 4. B. Kam. I, 4 (expl. ib. 16<sup>a</sup> אפא q. v.). Bekh. 8<sup>a</sup>. B. Mets. VII, 9.—2) (prob.) marten, or mariput (Rashi: putois); usu. in connection with חולדה. Pes. 9<sup>b</sup>; Nidd. 15<sup>b</sup>; Ab. Zar. 42<sup>a</sup>; Tosef. Ohol. XVI, 13 ed. Zuck. ברדלח.

**ברדניקוס**, v. חרדניקוס.

**ברדס**, v. ברדס.

**ברדסין, ברדסין** (סין . . .) m. pl. (a corrupt. of Brundusina, v. בלדרסין) *Brundisian cloaks*, thicker than ברדסין q. v. Kil. IX, 7. Y. ib. 32<sup>d</sup> top ברדסין. Tosef. Kel. B. Bath. V, 11 ברדסין ed. Zuck. (Var. ברדסין, ברדסין). V. פלדסין, פלדסין.

**ברדיק** (Parel of ברק, cmp. חרוק) to penetrate, go from end to end; to bolt. Targ. Y. II Ex. XXXVI, 33 לברדיק (h. text לברדיק).

**ברד** 1) fem. of בר.—2) v. בר.

**ברדון**, v. ברדון.

**ברובח**, Y. Hall. I, 57<sup>a</sup>, read ברובחא.

**ברווא**, read ברדא m. (ברד) perforation. Targ. Y. Num. XXV, 8 באחר in the place of perforation (hole).

**ברווירא**, Koh. R. to III, 14 שמלאי דב' v. בר, שמלאי דב' (3) ברדא.

**ברון**, m. (בר, v. בר) the neck of an animal, so named from the benediction (ברכה) which precedes the ritual slaughtering.

**ברוכי** pr. n. m. *B'rokhi*. Snh. 17<sup>b</sup> רמי בר ב' Ms. M., Ar. a. oth. (ed. ברבי, corr. acc.).

**ברולקי**, v. ברולקי.

**ברון**, v. ברון.

**ברויא** I m. (dimin. of ברעא; cmp. אבינא) dear little son, darling. Pesik. B'shall. p. 83<sup>a</sup> (allud. to termination as if in Rubeni &c.) כמינש דאמרי בריוני סברוני סכוני as one says, My own dear son, my features, my looks; Yalk. Num 773; Cant. R. to IV, 12 (corr. acc.); [Ar. s. v. ברין, adds כמינש from his father (has he this).]

**ברוינא** I pr. n. m. *B'runa*, a Babyl. Amora. Ber. 9<sup>b</sup>; a. fr.





**בריתא** f. (ברי) *boring, tapping*. B. Mets. 40<sup>b</sup> טרודיה ודמי בריתא Ar. (ed. בריתא pl.; v. Rabb. D. S. a. l. note 30) his (the seller's) trouble and the value of his tapping (the sample; v. בריתא). [Var. in Rashi כר' his calling out, offering for sale, v. בר'.]

**ברח** (b. h.; בר', v. ברר) 1) *to break through, pass through* (Ex. XXXVI, 33). Denom. ברחה.—2) *to flee*. Erub. 13<sup>b</sup> הגורלה מן הבורח he who flees office. Y. Yeb. XIII, 13<sup>c</sup>, a. e. ו' ברחה מן ג' ו' shun three things. Y. Taan. IV, 69<sup>b</sup> top, v. בקע; a. fr.

**Hif.** ברחה 1) *to cause to flee, drive out, exclude*. Y. Yeb. XV, 15<sup>a</sup> top מנכסיו לברחה to force him to flee and abandon his property. Y. Gitt. V, 47<sup>a</sup> אדם מברחה עצמו אדם מן השבויה one will try to shirk the responsibilities of a guardian on account of the oath (which the court asks of him) but one will not do so on account of payment (to which he may eventually be subjected, v. Tosaf. to B. Kam. 39<sup>b</sup>).—2) *to abstract, steal, defraud*. B. Kam. 113<sup>a</sup> את המכס ברחה to smuggle. Y. Keth. VI, beg. 30<sup>c</sup> היא מברחת משל ו' that she should not take stealthily something which belongs to her husband.

**Hof.** ברחה *to be chased, scattered*. Lam. R. to I, 21 ה' הברחה ענני ו' the clouds of glory were withdrawn (R. Hash. 3<sup>a</sup> נסתלקו).

**ברח** ch. same. **Af.** אברח as preced. **Hif.**, *to withhold*. B. Kam. 88<sup>b</sup> לאברחנינו לנכסיה מניה in order to withhold his property from &c., i. e. to disinherit.

**Ithpe.** אברח *to be driven off, withheld*. Targ. Job VI, 13 (h. text נרח).

**ברחא** m. (ברח, v. ברח) 1) [one that breaks through, comp. Mic. II, 13;] *leader of the flock* (h. צהוד), *bell-wether, buck*. Y. B. Kam. X, end, 7<sup>c</sup> if the restored sheep is as distinguishable כגון ארן ב' as the barha. Ib. what does ב' mean? Some say ברחא &c., v. פנהא. a. משפוקיה. Bab. ib. 20<sup>a</sup> top. Ib. 48<sup>a</sup>. Sabb. 18<sup>b</sup>. Ib. 152<sup>a</sup> ברחא a bald buck (sneer at R. Joshua b. Karha; v. פנהא).

\***ברמא**, Pesik. R. s. 33 (חב', read ברמא; Alexandria which became the educator of all this world of Barbaria (northern Africa).

**ברמנא**, v. ברמנא.

**ברי**, v. ברי, v. ברי.

**ברא** I, בר' (b. h.; בר', v. ברר) 1) *to hollow out, perforate*, v. Hif. a. בר'—2) *to think out, plan* (comp. ברק, חקק); *to create*. Snh. 38<sup>b</sup> when the Lord wanted שב' . . . ואח"כ 8 Gen. R. s. 8 לבראות אדם for He first created all the means of his support and then created him (Adam); a. v. fr.—Part. act. בר' q. v.—Part. pass. בר' f. בר' Gen. R. s. 44 (ref. to Is. IV, 5 ובר' ו' it (the futurity) is already created and prepared.

**Nif.** בר' *to be created*. Ib. s. 8 אל יברא let him not be created. Snh. 38<sup>a</sup>; a. v. fr.

**Hif.** בר' 1) (denom. of בר') *to come outside, bore, perforate*. Hull. 48<sup>b</sup> ד' שבא lest it (the thorn found

in the throat) may have perforated (the gullet); v. infra.—2) (denom. of בר' ) *to get well, recover; to be strong or stout (fat)*. Meil. 17<sup>a</sup> ובר' או יבר' does he wish him to be lean (feeble) or to be strong?—Y. Peah III, 17<sup>d</sup> bot. ובר' שבו for he may get well again. Hull. 33<sup>a</sup> ש' הרוצה he who wants to be strong. Sabb. XIX, 5; a. fr. [Hull. 43<sup>b</sup> ד' שבא lest the wound created by perforation be healed, Rashi; v. supra.]

**ברא** ch. same; 1) *to create*. Targ. Gen. I, 1; a. fr. [Targ. Prov. XX, 12 אבר' אלהא, prob. to be read אלהא as ib. XXII, 2.]—Snh. 65<sup>b</sup> בר' עלמא they might create a world. Ib. 67<sup>b</sup> בר' לא מצ' בר' he (the demon) cannot create. [Ib. ומיבר', v. Ithpe.]—2) (v. preced. Hif.) *to get well, strong &c.* Hull. 93<sup>b</sup> קא בר' since they do not grow (develop). Ib. 46<sup>b</sup> בר' הר' gets well again. [Taan. 21<sup>b</sup> ויל' בר' v. Af.]—3) *to cut, shape*. Targ. Is. XL, 20.—\*4) (v. בר' I ch., a. בר' ; comp. ו' Pi. 2) *to expel, exile*. Targ. Prov. XXIV, 24 (h. text ו').

**Af.** אבר' 1) *to strengthen, make well, make grow*. Targ. II Sam. III, 35 (Var. לאוקל' v. תבר' ). Succ. 44<sup>b</sup>; M. Kat. 3<sup>a</sup> אבר' to make the trees stronger (facilitate their growth); Ab. Zar. 50<sup>b</sup> ו' אבר' opp. אוקמי to preserve the trees. Nidd. 47<sup>b</sup>; Yeb. 97<sup>a</sup> אבר' make him grow fat (feed him well). Taan. 21<sup>b</sup> ויל' אבר' נפשך (ed. בר' v. Rabb. D. S. a. l.) go and strengthen thyself.—2) *to permeate, perforate*. Hull. 112<sup>a</sup> דאבר' (the blood) soaked through the bread. Ib. 93<sup>b</sup> ביה מדי דמברי ליה Ar. (ed. only ביה מדי) if he stuck something into it which perforated it (making a passage for the blood).

**Ithpe.** אבר' , אבר' , contr. אבר' . 1) *to be created*. Targ. Gen. II, 4; a. fr.—Gen. R. s. 78 מן חן דאבר' (to) where they were created from. Cant. R. to VIII, 5 ובר' now thou hast been created again a new creature (having escaped a great danger).—Ber. 54<sup>b</sup> אבר' אבר' a well was created (arose) before him. Snh. 65<sup>b</sup>; 67<sup>b</sup> אבר' (not ומיבר' , Yalk. Ms. אבר' , v. Rabb. D. S. a. l. note 4) and a three years' calf was created (arose) before them (Yalk. Ex. 182 ומיבר' they created).—2) *to become strong*. Y. Snh. VIII, 26<sup>c</sup> ו' בר' since his heart (passion) became so strong over him as to do this (or דאבר' Af. he allowed his passion to become so strong &c.).—3) (v. בר' I, בר' ) *to grow wild*. Nidd. 50<sup>b</sup> (explain. the expression בר' חנוגל used by a scholar (= שמרדה) that became too wild (uncontrollable) to her owner.

**ברת** II, בר' (b. h.) *to cut out* (v. בר' ). Part. pass. בר' , fem. בר' hollowed out. Tosef. Kel. B. Kam. III, 3, v. בר' a. בר' .

**Hif.** בר' (b. h.; denom. of בר' , בר' I Hif.) *to strengthen, to offer refreshment*, esp. to mourners on coming from the funeral. M. Kat. III, 7 ואין מבר' and no mourner's meal is offered (during the festive week). Snh. II, 3. Ib. 20<sup>a</sup>, v. בר' ; a. fr. V. בר' . [Y. Sabb. VII, 10<sup>a</sup> top בר' h. ]

**בר' m.** (b. h.; v. בר' ) 1) *in natural condition, whence 1) (comp. אבר' ) healthy, strong; stout, fat*. B. Bath.





**בריקה** f. (ברך) 1) *bending the knee*. Gen. R. s. 39; Y. Ber. I, 3<sup>c</sup> bot. (diff. fr. כריעה). Ib. 3<sup>d</sup> top ב' unto thee bending is due; a. e.—2) (denomin. of בִּרְךָ) *knee, young shoot*. Orlah I, 5 if a tree has been dying ב' רבו ב' but there is a shoot on it . . . : the old stem is again like a young shoot (with ref. to the fruits of the first years, v. פְּרִילָה). R. Hash. 15<sup>b</sup>; Tosef. Shebi. IV, 20 ed. Zuck. אלה ב' אילן הזעשה ב' (ed. ברך) a tree which shoots only once a year (its fruits growing all at once), opp. שתי בריכות (expl. R. Hash. l. c. ב' כעין שתי ב' two crops, i. e. early and late fruits.—3) (from the position of the hatching bird) *brood*, esp. of doves. B. Bath. V, 3; Bets. 10<sup>a</sup> ב' the first brood of the year.—Pl. בְּרִיכוֹת. R. Hash. l. c.; Tosef. Shebi. l. c. Yeb. 63<sup>a</sup> בְּרִיכוֹת, v. בִּרְךָ. Hif. נִבְרְכָה.

**בריקה** f. (b.h.; ברך) *pond, lake*. Mikv. VI, 11 לב' one three hundred and twentieth part of the bathing pond. Gen. R. s. 39 (ref. to בְּרִיכָה Gen. XII, 12) read *b'rekhah*, a pond, as the pond cleanses the unclean (by immersion) &c.; Num. R. s. 11; a. fr.—Pl. בְּרִיכוֹת. Makhsh. II, 3.—Omp. נִבְרְכָה.

**בריקסון\*** read בְּרִיבְסִין fr. βρέξω; ε̇ reject-ed) *it rained*. Y. Shebu. III, 34<sup>d</sup> bot. if seeing that it has rained, one says ב' קורי פלי ב' 'By God, it has rained much'—this is a vain oath; Y. Ned. III, 38<sup>a</sup> top בלי קורי בריקסון (corr. acc.); Pesik. R. s. 22 בלי קרי אבריקסון (corr. acc., read איבריבסין).

**בריקתא** f. ch.=h. בְּרִיקָה. Targ. Is. XXII, 9; a. e.

**ברין\*** רם ב' pr. n. pl. *Ram Barin*, a border town of Northern Palestine (district of Tyre; perh. *Kefr Bureim*, Neub. Géogr. p. 23). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 10 רמברך, Var. רמברך. Y. l. c. ברין for which R. S. to Dem. II, 1 ברין (prob. the same).

**בריק** v. ברק.

**בריקה** v. ברק.

**בריקשון** v. ברקסון.

**בריקה** m., **בריקא** f. (ברר) 1) *clear, pure, certain; polished, bright*. Targ. Ps. XVIII, 27 (h. text נְבִירָה). Targ. Y. Ex. XXII, 2 (Var. ברר); a. fr.—Pl. בְּרִירָה. Targ. Y. I, II Deut. VIII, 9; a. fr.—2) *chosen, peculiar*. Ibid. XXIX, 12.

**בריקה** f. (ברר) *sifting, assorting*. Y. Sabb. VII, 10<sup>b</sup> top [read:] וכל מה שהותר מכלל ב' וכל what is allowed on Holy Days as coming under the category of sifting, is not always allowed . . . on the Sabbath; Y. Bets. I, 60<sup>d</sup> (משום בורר).

**בריקה** f. (ברר) *choosing, choice*, esp. as a dialectic term, *B'rerah*, *subsequent selection, retrospective designation*, i. e. the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose, e: g. a letter of divorce must be written, with special intention, for the persons concerned; now,

"if one says to a scribe, 'Write for me a letter of divorce for one of my wives whom I may choose to divorce', none of them can be divorced with it" (Gitt. III, 1), upon which the remark is made (ib. 24<sup>b</sup>) ב' קא משמע לן דאין this rule of the Mishnah implies the adoption of the principle that subsequent disposal does not react on the original status of the letter of divorce, so as to say that this subsequent selection is equal to a defined intention at the time when the deed was to be written. [The question of B'rerah, i. e. whether a subsequent disposal has or has not a retrospective legal effect, is widely spread in the Talmud, referring both to judicial as well as to ritual cases.] Yoma 55<sup>b</sup> ב' ליה ליה. B. Judah rejects the principle of B'rerah; Y. Shek. VI, 50<sup>b</sup> ב' אי אמרינן ב' וכל if we adopt the principle of B., let four Zuz (the value of one offering) be taken out of the bag and thrown into the water, and the balance of the money be permitted for use. Hull. 14<sup>b</sup>; a. fr.

**בריקה** v. ברק.

**בריקה** f. (ברר) *clearness, pureness, innocence*. Y. Taan. III, 67<sup>a</sup> כפיד ב' innocence of thy hands (expl. bor, Job XXII, 30).

**בריקה** ch. same. Targ. O. Ex. XXIV, 10 (*brightness*, h. text שֹׁהַר); a. e.—Targ. Prov. XVI, 15 ed. Lag. (Var. בְּרִירָה).

**בריקה** v. ברק.

**בריקה** f. (b.h.; ברר) prop. *circle, ring, chain*, hence *oath* (of fidelity), *solemn injunction; covenant treatise*. [ב' כרה to cut a ring out; to make a covenant; דבר ב' to enter into the ring, to promise fidelity; ב' דבר to break the ring, to break one's oath &c.] Sabb. 137<sup>b</sup>; (sign of) the covenant of Abraham, *circumcision*. Ab. III, 11; a. fr. Y. Peah VIII, 21<sup>a</sup> מפני א"א ב' on account of the covenant of Abraham (for the sake of human dignity). Num. R. s. 18, a. fr. ב' כרוחה a law is made for the lips, i. e. words are ominous (ref. to נֶלֶחַ, Num. XVI, 12). Gen. R. s. 34, v. אורר; a. fr.—ב' וכל by the covenant (an oath), *indeed*. Tosef. Hall. I, 8 (Var. חב); Pes. 38<sup>b</sup> indeed, those are the very words &c.; (some explain) indeed?, are those the very &c. (is it a tradition for which no reason needs to be given)?; Y. Peah V, 19<sup>b</sup> bot. חב.—Pl. בְּרִירָה. Ber. 48<sup>b</sup> sq. ב' three covenants (three times the word *brith*, Deut. XXVIII, 69; XXIX, 8). Tosef. Sot. VIII, 10; 11 Var. (ed. Zuck. בְּרִירָה); Sot. 37<sup>b</sup>; a. fr.

**בריקה** a ring, band, v. ברר. [Y. M. Kat. I, 80<sup>b</sup> top, v. ברר.]

**בריקה** f. (ch. 1) = h. בְּרִיקָה *creature*. Targ. Is. XXIX, 16; a. fr. Targ. Ezek. I, 9; 11 בְּרִיקָה each (h. text אִישׁ).—Pl. בְּרִיקָה, בְּרִיקָה, בְּרִיקָה. Ib. 13 sq. (h. text תחיל); a. fr. Gen. R. s. 60 דבר אמרין that is what people say. Lam. R. to I, 1 רבתי (חד כוהאי) רבתי makes sport of men (interpreting dreams to suit himself).—2) *natural state*, v. ברר. B. Kam. 93<sup>b</sup>.



ברכה, v. ברכה.

ברכה, Targ. Y. II Sam. XXIV, 6 ברכ אר, v. ברכה and.

ברך (b. h.;  $\sqrt{\text{בר}}$ , v. בר, ברכ) 1) to care and. Densom. ברך, comp. ברך, ברך—comp. ברך, ברך to select, point out (comp. esp. Gen. II, 9) whence fr. ברך (PL).—Part. pass. ברך, chosen, blessed, praised. וקדש ב' ירא (abbr. וקדש) the Holy One, blessed be He. Pes. 118<sup>a</sup>; a. v. fr. Ib. 104<sup>b</sup>, a. fr. וקדש ב' ירא he (who prays) opens the benediction with *barukh* and closes with *barukh* (i. e. וקדש ב' ירא). Tosef. Ber. I, 18 ברכה א. fr.

PL. ברך, ברך (b. h.) 1) to praise, bless, esp. to recite the *duo benediction*. Ber. VI, 1. Ib. 5 וקדש ב' ירא having recited the blessing over wine &c. Pes. X, 9 ברכה ב' ירא having recited the blessing over the Paschal lamb. Ib. 5 לברך... וקדש ב' ירא we are bound to... praise &c.; a. v. fr.—2) (comp. ברך) to blaspheme. Shh. 34<sup>a</sup> ברכה ב' ירא until he blasphemes the Lord by His name. Ib. ברכה ב' ירא who blasphemed the Lord by an attribute.—Part. Pa. ברך, blessed, praiseworthy. Ber. VII, 3; a. fr.—3) to cut through, to clear (e.g. ground or forest). Tosef. Shebi. III, 20 ed. Zuck. (Var. ברך); Y. Ib. IV, 35<sup>b</sup> bot. ברך; Y. Sabb. VII, 10<sup>a</sup> top ברך, v. ברך h. [Tosef. Shebi. I, 6 ברך, v. infra.]

Hithpa. ברך, Nithpa. ברך to be blessed (praised); to be increased (v. ברך). Y. Ber. IX, 14<sup>a</sup> top ברך and be blessed. Y. M. Kat. I, beg. 80<sup>a</sup> if the waters were scanty ברך and grew plentiful. Yeb. 68<sup>a</sup>; a. fr.

Hif. ברך (denom. of ברך or ברך) to form a knee, to engraft, esp. to bend a vine by drawing it into the ground and making it grow forth as an independent plant, to sink. Shebi. II, 9; R. Hash. 10<sup>b</sup>; a. fr.—Tosef. Shebi. I, 6 וקדש ב' ירא (incorr. ברך) if they have been sunk before New Year &c.—Yeb. 68<sup>a</sup> (allud. to Gen. XII, 3) וקדש ב' ירא two good shoots (proselytes) have I to engraft on thee, Ruth and &c. (B. Kam. 38<sup>a</sup> וקדש...).

ברך, ברך ch. same. Part. Peil ברך blessed. Targ. Gen. IX, 26; a. fr.—Sabb. 67<sup>a</sup>, a. fr. וקדש ב' ירא the Holiness (Holy One), blessed be He. Cant. R. to IV, 4; Gen. R. a. 32 וקדש ב' ירא this blessed mount (Gerizim, revered by the Samaritans; Deut. R. a. 3 קדש).

Ph. ברך, ברך as preced. Ph. 1) to bless &c. Targ. Deut. VIII, 10; a. fr.—Esp. to say grace after meal. Ber. 48<sup>a</sup> וקדש ב' ירא when it was time to say grace, he said. Will you please, say grace for us. Y. Ib. VI, 19<sup>a</sup> וקדש ב' ירא what benediction must be said after it? Ib. bot. וקדש ב' ירא I do not know how to say grace after it.—Part. pass. ברך, Targ. Y. II Gen. XI, IX, 2—2) to blaspheme. Targ. Job II, 9.—Shh. 36<sup>a</sup> וקדש ב' ירא in the sense of blaspheming.

Ithpa. ברך, as preced. Hithpa. Targ. Gen. XII, 3; a. fr. ברך (ברך) f. (b. h.; preced. 1) knee. Y. Ber. I, 8<sup>a</sup> top.—2) a knee-shaped pole. Taan. 26<sup>a</sup> וקדש ב' ירא (Var. ברך, v. Rabb. D. S. a. l.) (until the rain penetrates) as far as the knee of the plough enters the soil. Ohol. XVII, 1 ב' Kel. XXI, 2 ב' [Tosef. Shebi. IV, 20 ב' ברך,

v. ברך]—Du. ברך Ber. 34<sup>a</sup>, Meg. 23<sup>a</sup>; Shoh. 16<sup>a</sup> ברך the word ברך means falling on one's knees. [ברך, v. ברך.]

ברך, ברך ch. same. 1) knee. Targ. Is. XLV, 21—II ברך ברך Targ. Job VII, 8, &c.—Ber. 6<sup>a</sup> וקדש ב' ירא these fatigued knees (of scholars) must be ascribed to them (the demons). Pes. 108<sup>a</sup>, v. ברך—2) h. ברך, PL. ברך, shrubs, branches. Tam. 20<sup>a</sup> top (Var. in Hashi ברך, Ar. ברך).

ברך, ברך f. ch. h. ברך, blessing, plenty. Targ. Is. XLV, 21—ברך, plenty for us, we have enough with. Gen. R. a. 78 ברך ברך we have enough with two hundred fishes; Yalk. Ib. 123 ברך—PL ברך, ברך, Targ. O. Gen. XXVII, 12 (Y. ברך; Ib. 13 ברך) [ברך Targ. O. Deut. XXVIII, 2, some ed.] V. ברך.

ברך (f. ch. h.; ברך) 1) blessing, bestowal of prosperity, good wishes, choice, plenty. Keth. 9<sup>a</sup> וקדש ב' ירא because on it the blessing was given to the fish (Gen. I, 22, to be fruitful). Y. Ib. I, beg. 24<sup>a</sup> וקדש ב' ירא the blessing (Gen. II, 3) refers not to man but to the day.—Erb. 65<sup>b</sup>, a. fr. ברך ברך blessing rest upon him (he acts rightly). Keth. 100<sup>a</sup>; R. Bath. 144<sup>b</sup> ברך ברך the blessing of a house consists in the number of inmates (every member of a household contributes to its comfort); Tosef. Keth. XII, 3 וקדש ב' ירא H. Meta. 42<sup>a</sup> וקדש ב' ירא blessing (unexpected supply, miraculous increase) will not take place in things which are weighed &c.; Taan. 8<sup>b</sup>; a. fr.—Pes. 50<sup>b</sup>, a. fr. וקדש ב' ירא will never see a sign of prosperity; a. fr.—2) benediction, prayer to be recited on certain occasions. Ber. 85<sup>a</sup> man must not taste anything ברך without a blessing. Ib. 40<sup>b</sup> וקדש ב' ירא a benediction in which the Name of the Lord is not invoked, is no benediction. a. fr.—PL ברך, 1) blessings, benedictions. Ib. 45<sup>b</sup>; a. v. fr.—Sabb. 115<sup>b</sup> וקדש ב' ירא those who write out the formulas of prayer.—2) Brakhoth, the first treatise of the Mishnah, Talmud, & Tosefta.—Compounds ברך the prayer for consolation inserted in the mourners' grace after meal. Keth. 8<sup>b</sup>; a. fr.—ברך ברך benediction preceding betrothal, v. וקדש Ib. 7<sup>b</sup>—ברך ברך that portion of the grace after meal which refers to Palestine. Ib. 8<sup>a</sup>—ברך ברך the benediction before partaking of the festive offering (קדש) which accompanies the Paschal lamb. Pes. X, 4 (120<sup>a</sup>)—ברך ברך the appeal to the partakers of a meal to say grace, common prayer. Ber. 45<sup>b</sup>—ברך ברך benediction on performing the marriage ceremony, also inserted in the grace after wedding meals during seven days. Keth. 8<sup>b</sup>—ברך ברך the priestly benediction (Num. VI, 24—26). Sot. VII, 6—ברך ברך grace after meal. Keth. I. c.—ברך ברך benediction on performing a divine command (of a symbolic nature). Ib. 7<sup>b</sup>—ברך ברך benediction of consolation pronounced in open air on the mourners' return from burial (v. וקדש). Ib. 8<sup>a</sup>—ברך ברך benediction before and after reading the Law. Y. Ber. I, 8<sup>a</sup>—[For other compounds see the respective determinants]—3) blasphemy. וקדש ב' ירא Shh. 34<sup>a</sup> sq.; Tosef. Ab. Zar. VIII (IX), 4 קדש).

**בורכיד, ברכויד, ברכויד**, Tosef. Kil. III, 12, read **בִּרְכִּיָא** or **בִּרְכִּיָא**.

**בִּרְכִּיָא** m. (= **בִּרְכִּיָא**, v. **בִּרְכִּיָא**) *the stove-setter's knee-band, the brick-layer's cushion* (on which he kneels at work). Kel. XXVI, 3 (Talm. ed. **בִּרְכִּיָא**).

**ברכר**, **ברכרת**, Y. Peah VII, 20<sup>a</sup>, v. **בִּרְכִּיָא**.

**בִּרְכִּיָא** = **בִּרְכִּיָא**. Tosef. Mikv. IV, 8.

**בִּרְכִּיָא** f. ch. = h. **בִּרְכִּיָא**. Targ. Gen. XXVII, 36; a. fr.—Ber. 51<sup>b</sup> **כֶּסֶף דְּבִי** (= h. **כֶּסֶף דְּבִי**) the cup for the grace after meal. Hag. 5<sup>b</sup> **אִינִי הִשְׁתֵּא** how near thou camest depriving us of this blessing; a. fr.—Pl. **בִּרְכִּיָא**, **בִּרְכִּיָא**. Targ. Deut. XXVIII, 2; a. fr.

**בִּרְכִּיָא** pr. n. pl. *B'rakhta*. Y. Ber. VI, 10<sup>b</sup> bot.; emp., however, **בִּרְכִּיָא**.

**בִּרְכִּיָא** h. a. ch. conj. (**בִּרְכִּיָא** to split, **בִּרְכִּיָא**, emp. **בִּרְכִּיָא**, v. **בִּרְכִּיָא**) 1) *besides*. Targ. Y. Ex. XXXVI, 7.—2) *however*. Dan. IV, 12; V, 17.—Targ. Ps. LVIII, 3; a. fr.—3) *only*, but. Targ. Gen. VII, 28. Targ. Lam. III, 3 (h. text **בִּרְכִּיָא**). Targ. Ps. LVIII, 2 **בִּרְכִּיָא** **הִבְּרִיָא** is it only in truth (indeed)?—Sabb. 63<sup>b</sup>; Erub. 16<sup>b</sup>, a. fr. **בִּי כֵךְ אָמְרוּ** but in fact they said this. B. Mets. 114<sup>a</sup>.—3) interj. *truly! surely!* Sabb. 13<sup>b</sup>; Hag. 13<sup>a</sup>; Men. 45<sup>b</sup> **בִּי זָכַר וְכִי** truly! this man be remembered for blessing!—[Hull. 112<sup>a</sup> **דִּאֲבָרִיָא** some ed., read: **דִּאֲבָרִיָא**, v. **בִּרְכִּיָא**.]

\* **ברמוור**, El. Wil. in Tosef. Kil. III, 12, for **ברכויד**.

\* **ברנמין**, Yalk. Ezek. 356, v. **לברטין**.

**ברניש**, v. **ברניש**.

**ברנקיא**, Targ. Is. III, 22 Ar., ed. **בִּרְנִיקָא** q. v.

**ברניש** pr. n. pl. *Barnesh*, in Babylon, prob. the modern *Khar-Birnis*, near Helle (Neub. Géogr. p. 345), having in its vicinity a Synagogue named after Daniel. Erub. 21<sup>a</sup>. B. Mets. 73<sup>b</sup>.

\* **ברס**, Af. **אֲבָרִיס** to bray (used of the wild ass when hungry). Targ. Job VI, 5 (Ms. **בִּרְכִּיָא**, perh. a denom. of **בִּרְכִּיָא** stomach, appetite).

**בִּרְכִּיָא** m. pl. (*birrus*, βῆρρος, v. **בִּרְכִּיָא**); formed with a geographical termination, emp. **בִּרְכִּיָא**. *birrus*, a cloak of thick woolen material. Kil. IX, 7 (Ms. M. a. Ar. **בִּרְכִּיָא**); Y. ib. 32<sup>d</sup> top **בִּרְכִּיָא**; expl. **בִּרְכִּיָא**, v. **בִּרְכִּיָא**. II. Sifré Deut. 234 **בִּרְכִּיָא** read as Yalk. ib. 933 **בִּרְכִּיָא**.

\* **בִּרְכִּיָא** m. (*Parel* of **בִּרְכִּיָא**, emp. **בִּרְכִּיָא**) *a dripping like balsam*, whence *catarrh* of the head. Hull. 105<sup>b</sup> **בִּרְכִּיָא** Ar. (ed. **בִּרְכִּיָא**, Mus. **בִּרְכִּיָא**) is liable to produce catarrh; **בִּרְכִּיָא** a remedy for a catarrh contracted from drinking the foam of wine, is beer; for that from beer &c.—Gitt. 69<sup>a</sup> **בִּרְכִּיָא** a remedy for &c. [Ar.: *pleurisy*. Pers. **בִּרְכִּיָא**, v. Fl. to Levy Talm. Dict. I, p. 228<sup>b</sup>.]

**ברסנה**, v. **ברסנה**.

**בִּרְכִּיָא** (v. **בִּרְכִּיָא**; emp. **בִּרְכִּיָא**, v. P. Sm. 618) *to break through*.

**בִּרְכִּיָא** to cut through from end to end. Part. Pu. **בִּרְכִּיָא**. Tosef. Kil. III, 10 **הַרְיָא הַבִּי** a ditch which is cut through, going from end to end of the vineyard (Mish. ib. V, 3 **מַפְלֵשׁ מֵבִי** Men. I, 2 **קַמְצוֹ מֵבִי** the priest's grasp of the meal offering must be coming forth on both sides).

**בִּרְכִּיָא** ch. same; **בִּרְכִּיָא** to bore. Ab. Zar. 59<sup>b</sup> **וּבִרְכִּיָא** Ar. (ed. **וּבִרְכִּיָא**) and bore into the keg, until it is emptied (Rashi: bend it towards the bung-hole).

**בִּרְכִּיָא** m. (preced., emp. P. Sm. 618 s. v. **בִּרְכִּיָא**, a. Ges. H. Dict. s. v. **פֶּאָר**) *the crown of the turban*. Targ. Y. Ex. XXXIX, 28 (h. text **פֶּאָר**).

**בִּרְכִּיָא** pr. n. pl. *Be-Bartsitha*. M. Kat. 4<sup>b</sup> **בִּרְכִּיָא** early ed. (late ed. **בִּרְכִּיָא** **בִּרְכִּיָא**, Ms. M. **בִּרְכִּיָא** v. Rabb. D. S. a. l.).

**בִּרְכִּיָא** (b. h.; **בִּרְכִּיָא**, v. **בִּרְכִּיָא**) *to be bright, shine, flash*. B. Bath. 97<sup>b</sup> **בִּרְכִּיָא** (יִרְכִּיָא) white effervescent wine (not fully fermented; Var. **בִּרְכִּיָא** searching in the bowels, i. e. causing diarrhoea, v. **בִּרְכִּיָא**); Tosef. Men. IX, 9 **הַבִּרְכִּיָא** (sub. יִרְכִּיָא) the effervescent (wine), v. **בִּרְכִּיָא**; Yoma 28<sup>b</sup> top, v. next w. Tosef. Ter. VII, 16 [read:] **וְהִנְחִיָא** if it was effervescent when he left it.

**בִּרְכִּיָא** 1) (emp. **בִּרְכִּיָא**) *to cut through from end to end*. Y. Kil. V, 29<sup>d</sup> bot. **בִּרְכִּיָא** **כִּדְּרֵי** until it (the ditch in the vineyard) passes through from end to end, wide enough for man and his tilling cattle.—2) (denom. of **בִּרְכִּיָא**) *to be affected by lightning, get blind (or get vermin)*. B. Mets. VI, 3, expl. ib. 78<sup>a</sup> **אֲבָרִיס** a. **אֲבָרִיס**.

**בִּרְכִּיָא** ch. same, *to shine, rise*. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>d</sup> what is **בִּרְכִּיָא** (Mish. Yoma III, 1)? It means **בִּרְכִּיָא**, the rising light, as people say in Babylonia **בִּרְכִּיָא** **בִּרְכִּיָא** the sparkling (star) shines, meaning **אֲנַחְרָא מְנַחְרָא** the light-giver (morning star) gives light. [Bab. Yoma 28<sup>b</sup> (hebr.) **בִּרְכִּיָא** Ber. 59<sup>a</sup> (expl. **בִּרְכִּיָא** **בִּרְכִּיָא** **בִּרְכִּיָא** **בִּרְכִּיָא** an intense lightning which flashes through the cloud and breaks pieces of hailstone, (Var. v. Rabb. D. S. a. l.).

**בִּרְכִּיָא** to send forth lightning (fulminare). Targ. Ps. OXLIV, 6.—Targ. II Esth. III, 8 **בִּרְכִּיָא** **עֵינֵיהֶן** their eyes sparkling (in defiance). [Hull. 112<sup>a</sup> **דִּאֲבָרִיָא** some ed., read **דִּאֲבָרִיָא**, v. **בִּרְכִּיָא**.]

**בִּרְכִּיָא** m. (b. h.; preced.) *lightning*. Lev. R. s. 31.—Pl. **בִּרְכִּיָא**. Ber. IX, 2; a. fr.

**בִּרְכִּיָא** (b. h.) pr. n. pl. *B'ne B'rak* (Josh. XIX, 45, modern *Ibn Ibrak*) near Japho, seat of R. Akiba's college. Shn. 32<sup>b</sup>. Lev. R. s. 21. Tosef. Sabb. III (IV), 3.

**בִּרְכִּיָא** I m. ch. 1) = h. **בִּרְכִּיָא**. Targ. Deut. XXXII, 41 (**בִּרְכִּיָא**); a. fr.—Ber. 59<sup>a</sup> **בִּרְכִּיָא** a single flash (for vers. v. Rabb. D. S. a. l.); a. fr.—Pl. **בִּרְכִּיָא**, **בִּרְכִּיָא**, **בִּרְכִּיָא**. Targ. Ps. XVIII, 15; a. fr. [Y. R. Hash. II, beg. **בִּרְכִּיָא**, **בִּרְכִּיָא**, read **בִּרְכִּיָא**.] Ber. I. c. **בִּרְכִּיָא** some ed. (read **בִּרְכִּיָא** as Ms. M.). Ib. **בִּרְכִּיָא** **וְהִנְחִיָא** (read **בִּרְכִּיָא**, v. also Rabb. D. S. a. l.) the lightnings break through and make the clouds rumble &c.—2) *white cataract* (v. **בִּרְכִּיָא** Hif.), emp. **בִּרְכִּיָא**. Bekh. 38<sup>b</sup> **בִּרְכִּיָא**.



and thy sign (by which to remember which of the two afflictions of the eye is considered a blemish) take *barba* (meaning white and cataract, and like the cataract is the floating white spot in the eye & disfiguring blemish). V. next w.

**ברקא** II m. (ברק) I (adj.) *shining, white*. *Mah. 90* ב' ברקא a white horse, v. *ברקא*.—II. *ברקא* Y. B. Bath. VIII, 16<sup>a</sup> top; Y. Kidd. I, 80<sup>a</sup> bot. he let him ride *ברקא* on two white steeds (i. e. the donator gave him a doubly fortified document; another opin.: he made him ride on two . . . which run in different directions, i. e. the document is invalid; v. explain. *ibid.*, comp. B. Bath. 152<sup>a</sup>, *Keth. 28<sup>a</sup>*. *Gitt. 68<sup>a</sup>* ב' ברקא a string of white hair. *Habb. 67<sup>a</sup>*; *Ab. Zar. 28<sup>a</sup>* ב' ברקא a white thread (of hair).—2) can a noun) *something white, white thread*. *ib. ירמיה* ב' ברקא and let him put a white thread around one end. *ib. ב' ברקא* *Ms. M* (ed. *ברקא*, corr. *מס. מ.*) strings of white stuff.

**ברקא** III m. (v. *ברקא* *ibid.*) a compartment near the house with windows on all sides, a kind of piazza. *Erub. 16<sup>a</sup>* (Rashi *Ms. M. ברקא*). B. Bath. 61<sup>a</sup> *ברקא* *Ms. M* a oth. (ed. *ברקא*, expl. *ברקא*) a piazza open all around.

**ברקא** I m. *morning star*. *Yoma III, 1, 28<sup>a</sup>*, v. *ברקא* [Y. ed. *ברקא* q v]

**ברקא** II p. n. m., v. *ברקא* II.—2) *ברקא* *K'far Barkai*, in Palestine; comp. *ברקא*. *Pes. 57<sup>a</sup>*,<sup>b</sup>

**ברקא**, *Gen. R. s. 98*, read *ברקא* — *Targ. Cant. II, 1* read *ברקא*.

**ברקא** m. pl. (disguise of *Herculium*, comp. *ברקא*) *Herculium*, a cohort of pretorians named after Diocletian (Heraclius). *Esth. R. to I, 3* *ברקא* (read *ברקא*; some ed. *ברקא* in two words) *Joviani* and *Herculium*. V. *Sachs Beitr. I, 113 sq.*, ref. to *Amm. Marc. XXII, 3, 3*.

**ברקא**, v. *ברקא*.

**ברקא**, v. *ברקא*.

**ברקא** p. n. m. *Barkirya*, an Amora. Y. Kil. IX, 32<sup>a</sup> top; Y. *Keth. XII, 35<sup>b</sup>* bot. *ברקא*.

**ברקא** f. (ברק, v. *ברקא*) *cataract of the eye*. *Sabb. 78<sup>a</sup>* *ברקא* for they paint the eye with blood as a remedy for a cataract. *Tosef. Sh. VI (VII), 7* *ברקא* (Var. *ברקא*). V. *ברקא*.

**ברקא** m., v. *ברקא*.

**ברקא** ch.=next w. *Targ. Jud. VIII, 7; 16*.

**ברקא** m. pl. (b. h.) *thistles*. *Yoma 69<sup>a</sup>* *ברקא* (quod. fr. *Meg. Taan. ch. IX*) they dragged them *ברקא* over thorns and thistles.

**ברקא** f. (ברק) *morning star* (in b. h. a *jewel*, v. next w.). Y. *Yoma III, beg. 40<sup>a</sup>*; Y. B. Hash. II, beg. 57<sup>a</sup>, expl. *ברקא*; v. *ברקא*.

**ברקא** f. (ברק) *morning star*, a *jewel*, *Gen. XXVIII, 17*; a. e. *Targ. Jer. XXVIII, 13*. *Targ. Cant. V, 14* (ed. *Vien. ברקא*, corr. *acc.*); a. e. *Targ. Y. Num. II, 3* *ברקא*.

**ברקא**, v. *ברקא*.

**ברקא** f. ch.=b. *ברקא*. *Pes. 111<sup>a</sup>* *ברקא* *Ar.* (ed. *ברקא*) is liable to produce a cataract. *Gitt. 48<sup>a</sup>* top *ברקא* a remedy for *acc.*

**ברקא** (b. h.; v. *ברקא*, contr. of *ברקא*, *ברקא*) (to clear, clean, to place outside, whence) 1) to make clear, prove, ascertain. *Keth. 46<sup>a</sup>* (interpret. *Doct. XXII, 17*) *ברקא* *ברקא* and they make the fact as clear (bright) as a new garment—*Part. pam. ברקא q. v. 2*) to single out, select, sift, assort. *Shabb. II, 1* *ברקא* I may select for me. *ib. ברקא* he has a right to pick out and eat (one after the other). *Kil. II, 1* *ברקא* he must take it out entirely. *Habb. VII, 2* *ברקא* he who sifts (a labor forbidden on the Sabbath). Y. *ib. VII, 18<sup>a</sup>*, a. fr. *ברקא* (to guilty) because it comes under the class of sifting. *Sh. 74<sup>a</sup>* *ברקא* he may take out singly and eat, take out singly and put it down (rejecting it) *ברקא* but he must not assort (v. discussion *ibid.*). *Gitt. V, 9* *ברקא* she must not help her to sift the grain. *Sh. 48<sup>a</sup>* *ברקא* chosen for the method the most gentle method of execution; *Sh. 6<sup>a</sup>*, a. fr.—*Sh. III, 1* *ברקא* *ברקא* each party chooses one judge, and the two judges *ברקא* elect a third.

*Pl. ברקא* 1) to prove, ascertain. *Sh. 28<sup>a</sup>* *ברקא* the claimant must offer clear evidence. *Kerith 34<sup>a</sup>* *ברקא* to ascertain whether or not the woman was guilty; *Num. R. s. 9, v. ברקא*. Y. *Kidd. III, 63<sup>a</sup>*, v. *ברקא*. *Lev. R. s. 11*; v. *Nithpa*.—2) to sift, select. Y. *Ber. IX, 17* top *ברקא* he threatened, threatened and sifted. Y. *Ned. I, beg. 51<sup>a</sup>* *ברקא* *ברקא* the terms (for oaths, vows &c.) which the Mishnahs have selected (as substitutes for the red expressions of *anath* &c.) *Sh. R. 10<sup>a</sup>* *ברקא*, v. *ברקא*. [*Eth. R. to I, 22* (read: *ברקא* *ברקא* . . . interpreted for them (the Bible) in Latin &c., v. *ברקא*. The passage is *ברקא*, comp. Y. *Meg. I, 71<sup>a</sup>* top.] [Y. *Sh. X, 28<sup>a</sup>* *ברקא* *ברקא* (they selected as *anath* for the Law) the soundness of the iron and the fixedness of the tree; comp. *Num. R. s. 14*; *Koh. R. to XII, 11*.]

*Haf. ברקא* to be cleared up, to be decided (between two alternatives), v. *ברקא*. *Beit 4<sup>a</sup>* (a hen is brought either for consumption or for breeding) *ברקא* by its being killed, it appears that it was originally intended for slaughtering; *Hull. 14<sup>a</sup>*.

*Nif. ברקא* to be selected. *Tanh. Sh'lah. 4* *ברקא* they were righteous at the time they were selected.

*Nithpa. ברקא* 1) to desire clearness, to seek evidence, search for truth. *Lev. R. s. 11* (ref. to II Sam. XXII, 28 sq.) *ברקא* when he desired to be enlightened about his affairs (asking, 'Whereby shall I know, Gen. XV, 8), the Lord enlightened him &c. (*ib. 13*). *ib. ברקא* (with ref. to Moses); *Midr. Till. to Pa. XVIII, 26 sq.*—2) to be confirmed, established. *Tanh.*

T'tsavveh 9, end [read:] through them the priesthood became established. Pesik. Dibré p. 115<sup>b</sup> [read as:] Yalk. Jer. 258 עד שמד וב' . . . לא נ' their prophecies were not fulfilled until Jer. arose.

**בַּרְר** ch.; Pa. **בָּרַר** same. Targ. I Chr. XXI, 13. Targ. Is. I, 25; a. e.—Bekh. 57<sup>a</sup> וב' לִבְרֹר חַד let him take out (for destruction) one lamb as an equivalent of the dog; v. **בְּרִירָה**; Y. Shek. VI, 50<sup>b</sup> וב' לִבְרֹר let him &c.

**Ithpe.** **בִּרְרָה** to be clear, pure. Targ. Job XXV, 5.

**בִּרְרָה** m. (ברר) 1) *pureness, unalloyed metal*. Y. Shek. VI, 50<sup>b</sup>; Y. Yoma IV, 41<sup>d</sup> top וב' בְּרִירָה וב' as long as the gold ore is not reduced to its pure state, it loses much in the smelting process; but when once brought to its pure state, nothing is lost.—2) *clearness, truth*. Y. Yeb. VIII, 9<sup>b</sup> top; XV, 15<sup>a</sup> על ב' (מקום) because he based the matter on truth (gave a clear decision).

\* **בִּרְשָׁן**, **בִּרְשָׁן**, Ar. (s.v. בר שאן, in ecstasy (?); *naked* (?). Targ. I Sam. XIX, 25 (v. Rashi a. l.; h. text נדום; Var. lect. ברשן).

**בִּרְתָּה** I, **בִּרְתָּה** f. (v. בר II) *daughter, child, issue; young tree*. Targ. Gen. XXX, 21; a. fr.—B. Bath. 141<sup>a</sup> וב' the Lord did not suffer Abraham to be even without a daughter. M. Kat. 9<sup>b</sup> איכמרת ב' Ms. M., v. אומם. Y. B. Mets. III, 8<sup>c</sup> bot. נוקבה ב' female issue. Lev. R. s. 25 פחין ב' a mean woman.—**בִּרְתָּה** ב' קל=ב' קל= a species of figs. Gen. R. s. 15, end (h. בנות שבע). Y. B. Bath. II, end, 13<sup>c</sup> שובעין חורון ב' white figs; a. fr. [For other compounds, v. respective determinants].—Pl. **בְּרָתָן**, **בְּרָתָן**, **בְּרָתָן**. [Targ. Y. Ex. X, 9 בְּרָתָן our daughters.] Targ. Gen. V, 4; a. fr.—Keth. IV, 11 וב' נוקבין II. Kidd. 71<sup>b</sup> בְּרָתָן our daughters. B. Bath. 141<sup>a</sup> לרודי נתן בְּרָתָן I prefer daughters &c.; a. fr.—[Y. Peah VII, 20<sup>a</sup> bot. וב' רדוובתא; Y. Sot. I, 17<sup>b</sup> top אורתא, v. **בִּרְתָּה**.]

**בִּרְתָּה** II, **חורון** pr. n. pl. *B'rath Havran* (or *Horan*) prob. ident. with Beth-Horon, v. **חורון**. Y. M. Kat. I, 80<sup>b</sup> bot.; Y. Shek. I, 46<sup>a</sup>; Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Sot. IX, 23<sup>c</sup> top.

**בִּרְתָּה**, v. **בִּרְתָּה** I.

**בִּרְתָּה**, **בִּרְתָּה**, **בִּרְתָּה** c. (=h. ברש; ברש or ברר, v. pl. **בְּרָתָן**; **בְּרָתָן**, v. בר) [*the chosen or strong*,] *cypress, or pine-tree*. Targ. II Esth. II, 7 (transl. of Is. LV, 13). Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15; B. Bath. 80<sup>b</sup> Ms. M. (ed. **בְּרָתָה** pl.; for oth. var. v. Rabb. D. S. a. l.); R. Hash. 23<sup>a</sup> (transl. ברש). [Y. Peah VIII, 20<sup>d</sup> bot. לָתָּה אֵתָּה צִרְרָה סִמֵּךְ הָיָה ב' what has this pebble to do near this cypress?—an evasive answer or a rebuke; prob. to be read **בִּרְתָּה**.]—Pl. **בְּרָתָה**, **בְּרָתָה**, **בְּרָתָה**. Targ. Cant. I, 17. Targ. Ps. CIV, 17; a. e.—(Fem.) **בְּרָתָה**, **בְּרָתָה**, **בְּרָתָה**. Targ. Is. XLI, 19; a. fr. [Ar. ed. Koh. **בְּרָתָה**, Targ. II Sam. VI, 5.—Targ. Y. II Num. XXIV, 6 בכריתתא ed., read בכריתתא Ar., read בכריתתא]

**בִּרְתָּה** pr. n. pl. *Bartotha*, in Upper Galilee. Ab. III, 7; Ori. I, 4; a. fr.

**בְּרִיתָה**, v. **בְּרִיתָה**, **בְּרִיתָה**, **בְּרִיתָה**, v. **בְּרִיתָה**.

**בְּרִיתָה**, v. **בְּרִיתָה**.

\* **בְּשָׂה**, Ithp. **אֲחַבְשֵׁהוּ**, Targ. Lam. I, 14 Var. **אֲחַבְשֵׁהוּ**, v. שבש (ed. Lag. **אֲחַבְשֵׁהוּ**, corr. acc.).

**בִּישוּלָה**, **בִּישוּלָה** m. (בשל) *ripening, cooking; dish*. Shn. 95<sup>b</sup> פירות וזמן ב' פירות the season of the ripening of fruits. —Hull. 115<sup>b</sup> sq. **בִּישוּלָה**, v. **אֲחַבְשֵׁהוּ**. Y. Sabb. VII, 10<sup>a</sup>; Y. Bets. I, 60<sup>b</sup> top וב' מכלל ב' permitted as coming under the category of cooking (on Holy Days); a. fr.—Pl. **בִּישוּלָה**, **בִּישוּלָה** dishes prepared by gentiles. Ib. **בִּישוּלָה** של עכ"ז (strike out של, v. Ms. M.); a. fr. [Gen. R. s. 49 **בִּישוּלָה**, v. **בִּישוּלָה**.]

**בִּישוּלָה**, **בִּישוּלָה** ch. same. Pes. 27<sup>a</sup> ב' דהא קא מקבלא דיתרו וב' (דהא קבלה . . . דיתרו) Ms. M. (ed. דיתרו) for it receives the dish (to be prepared), before yet they put the wood &c. Ab. Zar. 38<sup>a</sup> וב' קרובי ב' to accelerate boiling (make it quicker done) is something essential. Hull. 111<sup>b</sup>.

**בִּישוּלָה** m. (בשם) *delicate food, dainty*. Pl. **בִּישוּלָה**, constr. **בִּישוּלָה**. Cant. R. to I, 12 ג' ריח טוב מב' the smell of the dainties of Paradise (stimulating their appetites), v. **קָהָה**.

**בִּישוּלָה**, Y. Sabb. VII, 10<sup>a</sup> ב' טרוקסמין, read **בִּישוּלָה**.

**בִּישוּלָה**, v. **בִּישוּלָה**.

**בִּישוּלָה** f. (b. h. **בִּישוּלָה**; **בִּישוּלָה**) *joy, glad tidings; in gen. tidings*. Keth. 16<sup>b</sup> ב' כוס של ב' cup of joy (wine carried in the bridal procession of a virgin), v. explan. ib.—Mekh. Bo. s. 12 רעה ב' evil prediction. Tanh. Ki. Thetse 4; Pesik. Zakh. p. 24<sup>a</sup> אמו **בִּישוּלָה** the news of his mother's death; a. e.—Pl. **בִּישוּלָה**. Y. Keth. II, 26<sup>b</sup> top ב' חבית של ב' the keg of wine carried in the bridal procession, v. supra. Num. R. s. 14 (play on Koh. XII, 12; Ezek. XXXVI, 26) the Lord sends thee **בִּישוּלָה** good tidings. Ber. IX, 2 ב' רעות . . . טובות . . . שמועות רעות . . . שמועות רעות v. Rabb. D. S. a. l. note 4) good tidings . . . bad news. Sabb. 63<sup>a</sup> רעות אין . . . no bad tidings will reach him.

**בִּישוּלָה**, **בִּישוּלָה**, **בִּישוּלָה** ch. same. Targ. Job III, 26 (in an evil sense). Targ. II Sam. XVIII, 22; a. e.—R. Hash. 19<sup>a</sup>; Taan. 18<sup>a</sup> (quot. fr. Meg. Taan. ch. XII) טובתא ב' good news came. Lam. R. to I, 5 ב' thou hast received good tidings. Gen. R. s. 81 (in Hebr. phraseol.) **בִּישוּלָה** אמו the news that his mother died; v. preced.—Pl. **בִּישוּלָה**, **בִּישוּלָה**. Targ. Y. II Gen. XLIX, 21.

\* **בִּישוּלָה** (cmp. **בִּישוּלָה**, **בִּישוּלָה** a. Arab. *basafa*) to send forth in all directions, to shoot wildly. Targ. Prov. XXVI, 18 ed. Vien.; oth. ed. **בִּישוּלָה**.

\* **בִּישוּלָה** f. (v. preced.) *running around in sexual lust*. Targ. Jer. XIII, 27 some ed. (oth. **בִּישוּלָה**; ed. Lag. **בִּישוּלָה**).

**בִּישוּלָה**, v. **בִּישוּלָה**.

**בִּישוּלָה**, **בִּישוּלָה**, v. **בִּישוּלָה**.



רָפָה, v. רָפָה.

רָפָה (b. h. *rāpā* and v. of *rāpā*, comp. *rāpā*, *rāpā*) to *ripen, boil, be done* (through natural or artificial heat). Y. Mub. VIII, beg. 38<sup>a</sup> בִּי רָפָה בִּי when the seed boils inside (maturity of genital organs), the pot outside becomes dark (genitals are covered with hair).

14. רָפָה, רָפָה to *mature, cook, roast*. Mub. 38<sup>b</sup> רָפָה רָפָה to make the fruits ripen. [Hull. 98<sup>a</sup>, a fr.—Psa. 118<sup>a</sup> 2<sup>a</sup> רָפָה אֶל עֹמֶק נֹחַ is a pot which thy neighbor has used before thee (i. e. marry not a divorced woman).—Part. pa. רָפָה. Ned. VI, 1 2<sup>a</sup> רָפָה יֵשׁוּעָה he shows abstinence from anything boiled, is permitted to partake of roasted &c. Ib. 48<sup>a</sup> 20 קָרָא . . . . . מִמֶּנּוּ in R. J.'s place they said *read* (i. e. *boiled*) soup. II Chr. XXXV, 18; a fr.]

*Hithpa.* רָפָה, *Nithpa.* רָפָה to *be boiled, done, ripe*. Tor. X, 11. [Hull. VII, 4; a fr.—Ib. 98<sup>b</sup> top, v. רָפָה.—Suk. 11<sup>a</sup>; Ex. R. a. 1 בִּי רָפָה עֲשֵׂה לִי in the pot they boiled in, they were boiled, (they were done by as they did by others).]

רָפָה, רָפָה ch. same; as preced. Kal. Targ. O. Gen. XL, 10 ed. Berl. רָפָה (ed. רָפָה, Pa.); Y. רָפָה; Ib. IX, 20. —Part. pass. רָפָה, רָפָה. Targ. O. Num. VI, 19; a. e.—Ab. Zar. 38<sup>a</sup> בִּי רָפָה בִּי רָפָה בִּי רָפָה Me. M. (ed. less corr.) If he (the gentile) had not turned it, it would have been done in two hours.

Pa. רָפָה, רָפָה as preced. Pl. Targ. I Kings XIX, 21, a fr.; v. supra.—Ab. Zar. 38<sup>a</sup> טָבַח לְבַשְׂתִּי לְבַשְׂתִּי to bake (in the furnace) the earthen vessel, contrad. to לְבַשְׂתִּי to glaze, finish. [Hull. 110<sup>a</sup> לֵב בִּי . . . רָפָה how much milk is required to boil a quarter of a litera of meat?]

*Hithpa.* רָפָה, *Nithpa.* רָפָה as preced. *Hithpa.* Targ. Y. Dent. XXVI, 2; a. e.—Targ. I Sam. II, 13 רָפָה רָפָה (Var. רָפָה). —Ab. Zar. 28<sup>a</sup> רָפָה רָפָה.

רָפָה, רָפָה m., רָפָה, רָפָה f. (b. h.; preced.) *ripe, boiled, done*. רָפָה רָפָה the boiled shoulder due to the priest (Num. VI, 19). Hull. 98<sup>a</sup> bot, both derive it בִּי רָפָה from the process prescribed for the priest's gift &c. Ib. 10<sup>a</sup> top רָפָה רָפָה בִּי when it says, 'the shoulder boiled' it means entire (not carved). Ib. 10<sup>a</sup> אֵין בִּי אֵלֶּה שְׁנֵי רָפָה when it says, 'He shall take &c. from the ram' it means that it must be boiled joined to (or jointly with) the body of the ram. Tanh. Vayera 5 Abraham בִּלְעָדָה שְׁלֵשָׁה שְׁלֵשָׁה swallowed the fig ripe, i. e. spoke deliberately, opp. *נִשְׁבָּר*; Gen. R. a. 49 בִּי שְׁלֵשָׁה שְׁלֵשָׁה (corr. acc.).

רָפָה ch. sama. Targ. Y. Ex. XII, 9.

רָפָה m. (preced.) *cook*.—Pl. רָפָה. Targ. Ezek. XLVI, 24 (some ed. רָפָה).

רָפָה (v. רָפָה) in *peace, well*, whence (as a dialectic term) *granted, if is right, it would be right*. Psa. 7<sup>a</sup> יֵשׁוּעָה . . . שָׁמַח בִּי it is right as far as 'a Sabbath' is concerned, for it may happen on an eve of Pass-over concurring with a Sabbath, but (when it says) 'on a Holy Day', how can &c.? Ib. 24<sup>a</sup> קָרָא . . . אֵין בִּי I grant, if . . . it would be right (to infer that &c.), but

now &c. Ib. 24<sup>a</sup> קָרָא . . . אֵין בִּי it is right according to him who says . . . but according to &c., a. v. בִּי רָפָה רָפָה רָפָה בִּי, v. XII.

רָפָה, רָפָה &c., v. רָפָה &c.

רָפָה m., pl. רָפָה (b. h., preced.) *spices, perfumes*, esp. those used for blessings at the exit of the Sabbath. Ber. YIII, 4 sq., a fr.]

רָפָה (Pachel of רָפָה) to *scrub, discover*. Targ. Pa. XLIV, 32 (b. text רָפָה. Ib. XXVII, 4 רָפָה ed. lang. to find the truth, speculate (ed. רָפָה, b. text רָפָה).—Yeb. 120<sup>a</sup> he passed before them with a phylax on his face רָפָה אֵלֶּה and they (the officers) did not discover it (the disguise); for Var. v. Ar. ed. Koh. a, v. רָפָה אֵלֶּה. Ber. 18<sup>a</sup> רָפָה רָפָה אֵלֶּה and he (Abraham) does not discover the disguise; Ar. (taking רָפָה as part. pass.) and he (in his disguise) is not discovered (as a Jew). Mub. 38<sup>a</sup> רָפָה רָפָה he saw him, and discovered his fraud, v. Tosa.; (ed. a. Nishi רָפָה רָפָה looked at his fraud). [Targ. Y. II Dent. IV, 24 רָפָה, Var. רָפָה, read: רָפָה.] V. רָפָה.

רָפָה (v. רָפָה II a. רָפָה) to *be meet, pleasant*.

Pl. רָפָה, רָפָה to *gladden, to bring good tidings to*; in gen. to *announce*. Hull. 87<sup>a</sup> רָפָה רָפָה I am bringing good news. Sabb. 68<sup>a</sup>, v. רָפָה; a fr.—Part. pass. רָפָה informed of good news, assured. Y. Kil. IX, 32<sup>a</sup> top רָפָה רָפָה בִּי אֵין בִּי he shall receive a message from the life in the world to come, i. e. he may be assured of salvation; Y. Keth. XII, 25<sup>a</sup> רָפָה רָפָה . . . (corr. acc.); Y. Shab. III, end, 47<sup>a</sup> רָפָה רָפָה רָפָה. Be. R. a. 46 רָפָה רָפָה רָפָה thou art informed that I have forgiven thee &c. Y. Ber. V, end, 8<sup>a</sup>; a. e.

*Nithpa.* רָפָה to *be gladdened, to receive good tidings*. Pesik. R. a. 42 רָפָה בִּי he was assured that he would have children. Gen. R. a. 47; a. 28 רָפָה רָפָה she was assured that she would nurse her child. [V. רָפָה II.]

רָפָה, רָפָה I ch. same, 1) to *be glad*.—Pa. Targ. Y. Gen. XXI, 7. Targ. Y. II Ib. XLIX, 21 רָפָה.

Pa. רָפָה, רָפָה as preced. Pl. Targ. Y. I Gen. XLIX, 21. Targ. Jer. XX, 15; a fr. [Targ. Y. II Dent. IV, 24, v. רָפָה.]

*Hithpa.* רָפָה as preced. *Nithpa.* Targ. Ruth I, 6; a. e.

רָפָה, רָפָה II, v. רָפָה.

רָפָה m. (b. h.; v. preced.) (*ripe, warm, sweet, well-looking*, v. Freying Arab. Diet. a. v. *bar*, A. comp. *רָפָה*) *body* (b. h.); *flesh, meat*. Hull. VIII, 1 בִּי רָפָה any kind of meat. Ib. 16<sup>a</sup> רָפָה רָפָה meat eaten for satisfying the appetite, i. e. secular meal of meat, opp. to sacrificial *meals* (v. Dent. XII, 20). Ib. 17<sup>a</sup>, v. רָפָה; a fr.—רָפָה בִּי (abbr. רָפָה) *flesh and blood*, i. e. *mortal man*. Ber. 10<sup>a</sup>, a. v. fr.]

רָפָה, רָפָה, רָפָה, רָפָה ch. same; 1) *body, flesh, meat*. Targ. Gen. II, 21. Targ. Lev. XIII, 2, a. v. fr.—Hull. 109<sup>b</sup> בִּי רָפָה . . . רָפָה I desire to eat something tasting like meat with milk. Sabb. 140<sup>b</sup>; a. v. fr.—2) *mortal*. Targ. Y. Gen. XI, 24. Targ. Jer. XVII, 2; a. e.

בְּתוֹלָתָא II f.=h. בְּתוֹלָתָא Targ. Lam. I, 15.



מִיָּמָה (12, 10, 19, 18) is a T. Talmudic expression of Plautus; in legend, name of Moses' sister-in-law. In the T. it is the daughter of the Levi, given to him. מִיָּמָה is a T. Talmudic expression to him when someone is like that of the son of B. (Moses).

8733. 1733. 1733 pr. m. m. *Isidorek*  
 18 father of R. Isidore of Naxos. Yab. 1733. Paa. 1733  
 a. (v. 2) 3 33 Hoo R., a scholarly family of Babylonian  
 descent, much favored by Herod. Paa. 66°. R. Meta. 65°  
 top.

2000

*place, decree, allotment* (—מקום). Cant. R. to 11, 17, v. *מקום* א. *מקום*.—*מקום* v. *מקום* א. *מקום*.

**לְהַגִּיד**, **לְהַגִּיד** (= **לְהַגִּיד**, v. **לְהַגִּיד**) after, behind. Dan.  
VII, 6; 7.—Targ. Gen. X, 22; a. fr.—With suff. (pl.) **לְהַגִּידוֹתָם**.  
**לְהַגִּידוֹתָם** Ac. Targ. O. Ex. XXXIII, 23; a. fr.—Ber. 19<sup>a</sup>  
שׂוֹמֵר הַיָּד (evil) **בְּחֶסֶד וְכֶסֶד** Ma. M. (ed. **בְּחֶסֶד וְכֶסֶד**).  
S. Bata. D. R. a. l. note of Mar Samuel's private in-  
struction. 71<sup>b</sup> **לְהַגִּיד לְךָ בְּשִׁקְטָא** follow the rule of silence; i. e.  
those of a peaceful nature are of pure descent. Pes. 84<sup>a</sup>  
**לְהַגִּיד לְפָנֵינוּ** we are guided by the present status. Ab.  
Zar. 10<sup>b</sup> **לְהַגִּיד לְפָנֵינוּ** let them (the presents) pass  
on to thy successors to be given to my successors that  
they may come after thy death (as bribes to protect them).  
Y. Dem. II, 25<sup>a</sup> which (opinion of) R. Meir? **לְהַגִּיד**  
**לְפָנֵינוּ** that opinion of R. M. which is taught below; a. fr.

1875. 1875. 1875 m. (present) the last,  
 latest. Tang. Ri. IV, 8; a fr.—Tang. Fa. LXXVIII,  
 1875 Mo. (ed. Vien. 1875, 6th. ed. 1875).—(1875) 1875  
 1875 the gladiator's last day, a fr.—1875 v. 23.—1875  
 1875 Tang. (1875 XXXIII, 2; a fr.—1875 1875  
 1875 the last and the last of the quoted inscription. 1875  
 1875. 1875 1875 1875 1875 1875 1875 1875  
 1875, 1875, 1875 1875 1875. Ab. Xer. 51°, a fr.—  
 1875 on the last place, last. Tang. Fa. (1875, XIII, 11)  
 1875

**THE**

in place - post w. Targ. Y. II Lev XXVI, 42.

**וְעָלָה** in place of **וַיִּקְרָא** present of the covenant offer-  
ings.—**וַיִּקְרָא** means the covenant with Abraham (Gen  
XV, 17–18). Cant. II. to II, 17; a. fr.

<sup>1</sup>וַיִּשְׁמַע (72, v. 72) to make incense. <sup>2</sup>פָּנָה with 2 to urge, beg persistently. Hull. 7<sup>b</sup> וַיִּשְׁמַע הָאֱלֹהִים וַיִּפְּחֵם הָאֱלֹהִים he begged him very persistently (to accept the invitation). Rhodm. 20<sup>a</sup> וַיִּשְׁמַע הָאֱלֹהִים וַיִּפְּחֵם הָאֱלֹהִים וַיִּפְּחֵם הָאֱלֹהִים (Mr. M. 72, with 2, Rashi with 2, v. to Hull. 1. a.; ed. did. vera.) a scholar is urged to sit down (in court), an ignorant man is not urged. [Ih. וַיִּשְׁמַע הָאֱלֹהִים וַיִּפְּחֵם הָאֱלֹהִים וַיִּפְּחֵם הָאֱלֹהִים (read 72) he urged him (the scholar, to sit down) and made the [ignorant] man stand up; v. וַיִּשְׁמַע הָאֱלֹהִים וַיִּפְּחֵם הָאֱלֹהִים to be urged.]

<sup>9</sup> T. 22, Tang. Job. XXX, 7. 1877. Ma. Van. Ind. 1877. read 1877, v. 777.

2 *Gimmel*, the third letter of the Alphabet. It interchanges with *ו* and *ק*; comp. *קמץ* a. *קמץ*; *קמץ* a. *קמץ* &c.; is related to *ק*, as *קמץ*, *קמץ*; v. letter *ק*.

2 prosthetic in foreign words before l, v. *спрѣтъ*,  
*спрѣтъ*

♫ as a numeral letter, three, v. 3.

222. v. 702.

תנ"ך, ח. נח.

**מַלְכֵי**, **מַלְכִּים** m. (b. h.; preced.) *lofty; ruler, lord, proud, haughty.* Ps. 114<sup>a</sup>: מַלְכֵי אֶרֶץ אֲשׁוּרָא *A proud people.—P.* מַלְכֵי, מַלְכִּים Gen. R. s. 68 (ref. to מַלְכֵי, Gen. XXV, 28): מַלְכֵי שָׂרִיסִים two rulers of nations (Rome and Israel). Ber. 57<sup>b</sup>; Ab. Zar. 11<sup>a</sup> מַלְכֵי שָׂרִיסִים מַלְכֵי עַלְמָא read the word מַלְכֵי not *goyim* (as the Masorah intimates) but *goyim* (lords); (Ms. M. a. Yalk. Gen. 110 וְעַלְמָא) Sifra B'huq. Par. 2, ch. V (ref. to Lev. XXVI, 19) מַלְכֵי עַלְמָא the "pride of your power," those are the lordly (patrons)

of whom Israel is proud. Cant. R. to III, 10 **מֶלֶךְ בְּרִי** there are four majestic rulers (in the animal kingdom) the ruler among birds &c.; Ex. R. a. 22. Hag. 13<sup>b</sup> **מֶלֶךְ עוֹלָם** who is exalted (rules) over the rulers.—Y. Kidd. IV, end, 66<sup>c</sup>. **בְּרִי מֶלֶךְ** most slaves (when raised to power) are overbearing; Treat. Sofrim XV, 10 **מֶלֶךְ** (corr. acc.): a. fr.—V. **מֶלֶךְ**.

743 v. 8 ch.

**פָּרֹחַ הַכְּבוֹד** f. 10. 16. 78. 1) brightness, pride.  
Y. Yoma VII. 46<sup>a</sup> פָּרֹחַ כְּבוֹד to avoid the appearance of pride  
(on the Day of Atonement).—2) glory. Hag. 5<sup>b</sup> (ref. to פָּרֹחַ,  
Jer. XIII, 19) מִן בְּרוֹךְ הַכְּבוֹד over the glory of Israel  
that has been taken from them &c. 10. 17 פָּרֹחַ הַכְּבוֹד  
מֵעוֹלָם וָעֶד over the (lost) glory of the heavenly king-  
dom (the destruction of the Temple).

STN. v. STN L

פְּדוּתָא f. (b. h. פָּדָה; פָּדוּ) 1) *redemption, delivery*.  
Meg. 15<sup>a</sup>, a. fr. פְּדוּתָא דְּמַרְיָא causes redemption to

come (through his good deeds). Cant. R. to II, 2 נִצְחָוּתָא בְּמִוֶּרֶת of to-morrow's redemption, i. e. Messianic days.—Kidd. 15<sup>b</sup> נִצְחָוּתָא redemption from service by himself, ג' קרובים, ג' by relatives, ג' אחרים, ג' by strangers (Lev. XXV, 47 sq.). Pes. 118<sup>a</sup> כִּן דְּהִי' than delivery (from evil); a. fr. [Lev. R. s. 32, end; Koh. R. to IV, 1, read נִצְחָוּתָא, v. גִּזְלָא].—Pl. נִצְחָוּתָא. Y. Peah VII, 20<sup>b</sup> bot. ג' שְׁנֵי two redemptions (of fruits).—2) *G'ullah*, a) that section of the prayers between the Sh'ma (שְׁמַע) and the T'fillah (תְּפִלָּה), so called from its contents. Ber. 9<sup>b</sup> לְתַפְלָה ג' he recited the T'fillah immediately after closing the G'ullah (with the benediction נִצְחָוּתָא). Ib. 4<sup>b</sup>; a. fr.—b) *the seventh benediction of the T'fillah, prayer for redemption*. Meg. 17<sup>b</sup>.

נִצְחָוּתָא ch. same, *redemption*. Targ. Y. Num. XXV, 12.

נִצְחָוּתָא m. (b. h.; נָאֵר) *majesty, pride*. Sifra B'huck. Par. 2, ch. V; v. נִצְחָוּתָא. [In the post-Talmudic period *Gaon* (excellency) was the title of the chiefs of the Babylonian academies.—Pl. נִצְחָוּתָא.—*Gaonate*.]

נִצְחָוּתָא, Gen. R. s. 94, v. נִצְחָוּתָא.

נִצְחָוּתָא, נִצְחָוּתָא f. (נָאֵר) 1) *haughtiness*. Targ. Prov. VIII, 13 (Ms. נִצְחָוּתָא).—2) *loftiness*. Targ. O. Ex. XV, 1; 21 Var., v. נִצְחָוּתָא.

נִצְחָוּתָא, נִצְחָוּתָא v. נִצְחָוּתָא.

נִצְחָוּתָא, נִצְחָוּתָא (b. h.; נָאֵר, גִּזְלָא *to rise; to be arched, caved to rise, swell*; trans. *to be elated, proud; to be exalted, majestic*. Mekh. B'shall, Shirah 2, v. infra. [Tosef. M. Kat. I, 7 גִּזְלָא, v. נִצְחָוּתָא].

*Pi*. נִצְחָוּתָא, נִצְחָוּתָא *to exalt*. Mekh. l. c. נִצְחָוּתָא He (the Lord) exalted me, and I exalt him; Tanh. ib. 12 נִצְחָוּתָא; Yalk. Ex. 242 נִצְחָוּתָא (corr. acc.). Y. Taan. III, 67<sup>a</sup> top (ref. to Job XXIII, 29) ... נִצְחָוּתָא אֲנִי אֲמַרְדּוּ לְהַשְׁפִּילָן. I (the Lord) decreed to humble them (by dearth), and thou—to raise them (Bab. ib. 23<sup>a</sup> הגבחתו).

*Hithpa*. נִצְחָוּתָא, *Nithpa*. נִצְחָוּתָא *to show one's self glorious, exalt one's self, be exalted*; (in an evil sense) *to be proud, boast, to lord it*. Mekh. l. c. (ref. to Ex. XV, 1) נִצְחָוּתָא וְיִתְרֵד לְהַתְנַחֵם He was glorious and will be &c. Ib. נִצְחָוּתָא הוּא עַל כָּל הַמְּתַנַּחֵם He exalts himself above all those who are boastful, נִצְחָוּתָא לְפָנֵינוּ מִתְּנַחֵם לְפָנֵינוּ for that with which the nations boast themselves, becomes the means of their punishment; Tanh. l. c.—Hag. 13<sup>b</sup>, v. נִצְחָוּתָא. Ib. 5<sup>b</sup> נִצְחָוּתָא פֶּרֶס הַמֶּלֶךְ וְכ' an officer who lords it over the community. B. Bath. 98<sup>a</sup> נִצְחָוּתָא בְּגִלְתּוֹ who parades the scholar's cloak. Tosef. Sot. III, 10 sq. נִצְחָוּתָא אֵלֶּי וְכ' became haughty only in consequence of the bounties &c.; Snh. 109<sup>a</sup>. Ber. 10<sup>b</sup> נִצְחָוּתָא וְשָׂחָה וְנָחַם זה Ms. M. (ed. לאחר שנהג; Yalk. Kings וזה וזה נִצְחָוּתָא; Lev. 616 נִצְחָוּתָא after this man has eaten and drunk and become haughty, v. נִצְחָוּתָא. Lev. R. s. 10 נִצְחָוּתָא (Ex. R. s. 37 וזהו דְּמִי) became overbearing.

נִצְחָוּתָא, נִצְחָוּתָא ch. same; *to rise, grow &c.* Targ. I Sam. II, 5 נִצְחָוּתָא (some ed. נִצְחָוּתָא).

*Hithpa*. נִצְחָוּתָא, נִצְחָוּתָא 1) *to grow high*. Targ. Job VIII, 11 (h. text נִצְחָוּתָא).—2) *to be exalted; to be proud*. Targ. Ex. XV, 1; 21. Targ. Y. II Gen. XXXIV, 31 (מִלְּגִלָּה); a. e.

נִצְחָוּתָא pl. of. נִצְחָוּתָא.

נִצְחָוּתָא, v. נִצְחָוּתָא.

נִצְחָוּתָא, v. נִצְחָוּתָא a. e. נִצְחָוּתָא.

נִצְחָוּתָא m. pl. (abstract noun, v. נִצְחָוּתָא; emp. תְּרִים) *loftiness, excellence*; (in a bad sense) *haughtiness*. Hull. 92<sup>a</sup> (play on שְׁלֹשָׁה שִׁירֵי ג' בְּכָל יוֹם, Gen. XL, 10) the three princes of excellence (influential patrons of Israel) in every generation (in Palestine under the Roman, in Babylon under the Parthian government).—Ber. 10<sup>b</sup>; Yalk. Lev. 616 (ref. to I Kings XIV, 9) אִיִּי אֵלֶּי גִּזְלָא read not *garvekha* (thy body), but *geekha*, thy swelling or pride (applied to taking a meal before prayer), v. נִצְחָוּתָא.

נִצְחָוּתָא (b. h.) [*to cover*, emp. Job III, 4;] *to ransom, redeem, protect*. Pes. X, 6 נִצְחָוּתָא וְכ' has protected us and redeemed our ancestors. Gen. R. s. 78, beg.; Midr. Till. to Ps. XXV, beg.; Lam. R. to III, 23 נִצְחָוּתָא רַבָּה תִּיִּיִּי thy faith is great enough to redeem us. Gen. R. s. 44.—Kidd. 20<sup>b</sup> נִצְחָוּתָא לְהַצְאִיר he may borrow money and redeem his property (from the sanctuary), and may redeem in instalments. Midr. Till. to Ps. XXXI, beg. נִצְחָוּתָא אֲרָנוּ redeem us; a. fr.—V. נִצְחָוּתָא.

*Nif*. נִצְחָוּתָא *to be redeemed*. Ber. 9<sup>a</sup> נִצְחָוּתָא וְכ' when the Israelites were redeemed from Egypt. Kidd. 15<sup>b</sup> (ref. to Lev. XXV, 54) נִצְחָוּתָא הוּא ג' וְכ' through those (his relations) he may be redeemed, but he is not freed after six years of service (Ex. XXI, 2). Ib. 20<sup>b</sup> when the jubilee year arrives נִצְחָוּתָא וְכ' and it (the field) has not been redeemed. Ib. נִצְחָוּתָא כְּחֵל לִיִּיִּי it has the privilege of immediate redemption. Sabb. 118<sup>b</sup> נִצְחָוּתָא מִיִּיִּי they would be released (from captivity) at once. Y. Taan. II, 65<sup>d</sup> top נִצְחָוּתָא וְכ' וְיִתְרֵד וְכ' and they will be released &c.; Gen. R. s. 56 נִצְחָוּתָא; a. fr.—[In b. h. ג' also: *to cover* (with blood), *stain, make repulsive*.] V. נִצְחָוּתָא.

נִצְחָוּתָא ch. same.—Part. נִצְחָוּתָא, נִצְחָוּתָא. Targ. O. Num. XXXV, 12; 19; 21, a. e. נִצְחָוּתָא, v. נִצְחָוּתָא.

נִצְחָוּתָא, Y. Hall. I, 57<sup>d</sup> נִצְחָוּתָא, v. נִצְחָוּתָא.

נִצְחָוּתָא, v. נִצְחָוּתָא.

נִצְחָוּתָא, v. נִצְחָוּתָא.

נִצְחָוּתָא, v. נִצְחָוּתָא II.

\*נִצְחָוּתָא = נִצְחָוּתָא *to swallow*. Pa. נִצְחָוּתָא *to make swallow*. Hull. 111<sup>a</sup> נִצְחָוּתָא שְׂבָא make (the son of) Sh'ba swallow it (Rashi). [Ar. reads נִצְחָוּתָא (contr. Pa. of נִצְחָוּתָא, emp. Syriac read P. Sm. 761 sq.) it made (the son of) Sh. feel nauseous (which was his reason for not eating it.)]





of thorns and when he brings them, all people will run away from him; [Y. Maas. Sh. IV, 55<sup>b</sup> bot., v. אֵיזָא].

**גָּבַחַ** m. (preced.) *rakings*, v. next w. אֵיזָא a ball of clipped wool. B. Bath. 74<sup>a</sup>; Snh. 110<sup>a</sup>; Num. R. s. 18. Ber. 9<sup>b</sup> דִּרְחָא חִיורָא בין ג' דִּרְחָא between a lump of white wool &c. Ib. 8<sup>a</sup>, v. חִיורָא I.—Pl. גָּבַחַ. Gitt. 68<sup>a</sup>.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ** f. (גָּבַחַ) *rakings, small stubble, straw* &c., used as fuel. Sabb. III, 1 sq., Y. ed. (Mish. a. Bab. ed. גָּבַחַ Chald.). Y. ib. III, 5<sup>c</sup> bot., Bab. ib. 36<sup>b</sup>. Kel. XVII, 1 בִּין הַכֵּלִים the vessels of the bathers cease to be susceptible of levitical uncleanness, when they are so defective as to let small fuel drop out. Par. IV, 3; a. fr.

**גָּבַחַ**, v. גָּבַחַ, גָּבַחַ, גָּבַחַ.

**גָּבַחַ** f., v. גָּבַחַ.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ**, v. גָּבַחַ, גָּבַחַ, גָּבַחַ.

**גָּבַחַ** (b. h.; v. גָּבַחַ; cmp. גָּבַחַ) *to be high; to be elated*. Meg. 15<sup>a</sup> גָּבַחַ הָמָן (Var. לְבוֹשׁ הָמָן) Haman is haughtier than Ahasver (he dared what Ah. did not venture); Yalk. Esth. 1056.—Sot. 5<sup>a</sup> לְמַעַל גָּבַחַ הָרֹם and Mount Sinai did not rise higher (grow proud).

**Hif.** גָּבַחַ 1) *to raise, elevate; to make elated*. Taan. 23<sup>a</sup> אֶתְּחַלֵּף בְּחַפְצֵי תְּפִלָּתִי hast thou lifted up through thy prayer, v. גָּבַחַ.—Erub. 55<sup>a</sup> מִי שֶׁמְגַבֵּחַ דַּעְתּוֹ עָלָיו כְּשֶׁמִּים Ms. M. (ed. עָלָה, ed. Sonc. מגַּבֵּחַ עֲצָמוֹ כְּשֶׁמִּים; v. Rabb. D. S. a. l.; Yalk. Deut. 940 (שְׂמִינֵר דַּעְתּוֹ) who exalts his mind in himself as high as the heavens (who considers himself very wise, ed. who considers himself on account of his knowledge of it as high &c.). Ib. 13<sup>b</sup> לִמְנוּחָהּ מִגָּבַחַּתְּהּ and whomsoever exalts himself, the Lord will lower; ib. 54<sup>a</sup>; Ned. 55<sup>a</sup>. Tanh. Ki Thissa 14 מְגַבְּחִים פָּנֵיהֶם lifted their faces up; a. fr.—Hall. III, 1 מְגַבְּחַת הַלֵּלָהּ she lifts up (dedicates) the priest's share; v., however, גָּבַחַ.—2) *to take up* a lost object in order to take possession of it. B. Mets. 8<sup>a</sup> הַמְּגַבְּחִי לְחֵבֶרְוֹ if one takes up an object in behalf of his neighbor; ib. 10<sup>a</sup>; Bets. 39<sup>b</sup>; a. fr.

**Hof.** גָּבַחַ *to be raised*. Sot. 47<sup>b</sup> הַשְּׁפִלִים הוּמָּהּ the low have been raised. Tanh. Ki Thissa 5; Lev. R. s. 8 בִּלְשׁוֹן זֶה with the word *zeh* (Lev. VI, 13) has he (Aaron) been raised.—Part. מוּגָבַחַ, f. מוּגָבַחַ. Y. Shebu. I, 32<sup>d</sup> bot. what means שְׂאֵת (Lev. XIII, 2) מוּגָבַחַ a raised spot (Sifra Thazr., Neg. ch. מוּבַחַת, corr. acc.).

**Hithpa.** גָּבַחַ, **Nithpa.** גָּבַחַ *to be elated, boastful*. Tanh. Huck. 1 הַחֹרֵל מְגַבְּחֵהוּ he beame more and more overbearing (Tanh. ed. Bub. ib.; Num. R. s. 18 מְגַבְּחֵהוּ). Num. R. s. 6, beg. מְגַבְּחֵהוּ בְּעַצְמָם they were proud of their own selves.

**גָּבַחַ** ch. same, *to be high, elated*. Targ. Ps. CXXXI, 1.—Sabb. 67<sup>a</sup> וְכִי גָבַחְתָּ מִכָּל וְכִי thou art higher than all other trees. Meg. 15<sup>a</sup> וְכִי מֶלֶכָּה גָבַחְתָּ Ms. M. (ed. גָּבַחְתָּ) the King on high is higher than the king below. Hull. 7<sup>b</sup> וְכִי מֶלֶכָּה גָבַחְתָּ a mountain rose between them (separat. them). [Y. Ter. X, 47<sup>b</sup> bot. גָבַחְתָּ מִן רַבְּחֵיהֶּם, Tosaf. to Hull. 64<sup>b</sup> גָבַחְתָּ].

**Af.** גָבַחַ 1) *to raise*. Targ. II Chr. XXXIII, 14.—2) *to take up*. Succ. 44<sup>b</sup> וְכִי גָבַחְתָּהּ he took it (the festive wreath) up once as such and a second time for the willow branches thereon. B. Mets. 2<sup>b</sup> בְּהִרְדֵּי הָרָרִי אֶתְּחַלֵּף they took the lost object up at the same time. Ib. 8<sup>a</sup>; a. fr.

**Ithpa.** גָבַחַ, **Ithpe.** גָבַחַ 1) *to be high; to grow proud*. Targ. Job XXXV, 5. Targ. Koh. I, 12.—2) *to rise*. Targ. Job XXXIX, 27; a. e.—Hull. 141<sup>b</sup> sq. דִּלְיָהּ גָבַחְתָּ that the young birds may rise (when frightened).

**גָבַחַ** f. (b. h.; preceded.) *height, excellence; pride, haughtiness*. Ber. 10<sup>b</sup> (ref. to Ps. CXXX, 1) אֵין גָבַחַ לְפָנֵי וְכִי there must be no high (elevated stand during prayer) before the Lord. Esth. R. to IV, 15 לֵב מִן גָבַחַתְּהוֹ from haughtiness.—Tanh. Ki Thissa 27 עֵלֹם גָבַחְתָּ the hight of the world, i. e. the Most High.

**גָבַחַתְּהוֹ** ch. same. Targ. II Chr. XXXII, 26.

**גָבַחַ** m. (b. h.; preceded. ws.), constr. גָבַחַ 1) *high, exalted, elevated* &c. Sot. 5<sup>a</sup> אֶתְּחַלֵּף בְּחַפְצֵי תְּפִלָּתִי a high person looks up to a higher one, but ignores the lower one. Gen. R. s. 22 (ref. to Ps. XXXII, 1) happy is he who is higher than himself (who controls) his sin, and whose sin is not higher than himself; a. fr.—Snh. 5<sup>b</sup> (in Chald. diction) גָבַחַ עֵינַיִם דָּוִד אָבִיו this man's (my) father was ambitious.—Fem. גָבַחְתָּ. Ab. V, 19 גָבַחְתָּ haughtiness, opp. נְמוּכָה.—Pl. גָבַחְתָּ, f. גָבַחְתָּ. Esth. R. to IV, 7 דְּרַשְׁפֵּל הָגָב the high were lowered.—Y. Shebi. VI, 36<sup>c</sup> top הָרֹם גָבַחְתָּ my father was ambitious, v. supra.—Esp. גָבַחְתָּ the Most High. Y. Snh. VII, 25<sup>b</sup> top; ib. 2<sup>c</sup> top גָבַחְתָּ בְּעִבְדֻתָּהּ (ה) with a service peculiar to it (that idol), or with a service prescribed for the worship of the Lord; Y. Naz. VI, beg. 54<sup>c</sup> לְמַלְאכָה הָגָב referring to a service prescribed for the worship of the Lord (but applied to an idol).—Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> הָרֹם גָבַחְתָּ it is an expression alluding to Divinity, v. חָרָם. חָרָם לֵבָיִם for the Lord, on the altar. Pes. 3<sup>b</sup> סֶלֶקֶא אֵלִיָּה לֵבָיִם the fat-tail is offered on the altar; a. fr.—2) *an abnormally tall and slim person with shaking gait*. Bekh. 45<sup>b</sup> (explain. קָפָה, Mish.) גָבַחְתָּ ed. (Ar. גָבַחְתָּ).—Fem. גָבַחְתָּ. Ib. (Ar. גָבַחְתָּ).

**גָבַחְתָּ**, v. גָבַחְתָּ.

**גָבַחַ** I (b. h.; גָבַחַ) [*heap, mound*,] 1) *landmark, boundary; limit; qualification*. B. Bath. 69<sup>b</sup> (ref. to Gen. XXIII, 17) מִי שֶׁצָּרִיךְ לָגָבֵי כְּמִיבֵי such trees as require boundaries (small trees, are included in the sale). Ab. Zar. 24<sup>b</sup> מִן בְּהֵמָה לְקָרְבָן this assertion (גָבַחְתָּ יֵשׁ לָהּ) must be qualified. Y. Hall. I, 57<sup>b</sup> top (ref. to Is. XXVIII, 25) עַד גָבַחְתָּ שֶׁל לֶחֶם so far goes the definition of bread, i. e. only these species can be called *lehem*.—



2: (in gen.) country contrast to the sanctuaries (TEMPLES) and Jerusalem. Matt. 23: 35. <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup>

\*2211 pr. n. O'bul (High-land), emp. 8729. Det.  
IX, (6) sub. 077 (077) \*2211 (Det. M. Bick. n. Caut. B. 10  
II, 10 573).

**בְּבִילָא**, **בְּבִילְיָא** in (Y. present) of *Gubla*. Rab. R. to I, 4 3 **בְּבִילָא** (ed. Will. **בְּבִילְיָא** h. form); Y. Shab. III, 29 **בְּבִילָא** **בְּבִילְיָא**; Y. Kadd. IV, 60<sup>top</sup>; Y. Yeb. VIII, 9<sup>2</sup> **בְּבִילָא** of *Gubla*.

NY 521, Y. Ter. X, 47<sup>b</sup>, read NY 531.

נָחַם m. (h. b.; נָחַם) strong, brave, mighty; Jer. Sed. 38<sup>3</sup> 3 on a strong man; Sabb. 92<sup>a</sup>. Ab. IV, 1 3 yet who is a hero? Tam. 37<sup>a</sup>; a fr.—ח. נָחַם Gen. R. s. 37 3 נָחַם Philistines which means giants, opp. נָחַם. Bot. 48<sup>b</sup> 3 7 four (Philistine) heroes; a e.

גבור. v. 18, חג, כשר ג' חיל, גבור

2724 v. 2001

**גבורה** f. (b. h.; גבר) 1) *superiority, strength, might*. Yoma 49<sup>b</sup> וזו היא גבורתו Ms. M. (ed. גבורתו) in this His strength consists (in His long-suffering). Kidd. 49<sup>b</sup> עשר קבין גבורה ten measures of bravery have come down into the world, nine of which the Persians have taken: Bath. B. to l, S. Num. B. a. 10 (allud. to Koh. X, 17 a. l. v, 22) כח של עושה the strength (acquired by the study) of the Law consists in 'happy', the strength of wine in 'woo'; a. fr.—2) *Divine Majesty, the Lord*. Sabb. 87<sup>a</sup>. Ib. 88<sup>b</sup>, a. fr. מפי ה' from the mouth of the Lord.—3) *high age*, v. infra.—**גבורות** 1) *manifestations of Divine power, wonders*. Yoma l. c. גבורותיו where are the evidences of His power (that we should call Him **גבור**)—2) *G'burolh*, the second section of the T'fillah (v. **גבורה**), praising the powers of the Lord, also called **גבורות**, Y. Ber. IV, end, 8<sup>a</sup> this is the order &c. **גבורות** Aboth, G'burolh and Kiddush hash-Shem; K' Gushat. **גבורת** the power of rain, a clause praising the Lord for giving rains, inserted in G'burolh. Ber. V, 2 טובין גבורת we mention 'the power of rain', i. e. insert the clause, in 'the Resurrection', contrad. to the prayer for rain (**גבורה**). Taan. 2<sup>a</sup> וזו גבורתו why is it named G'burolh G'hamim? Ans. טובין גבורת because the rains come down through (God's) wonderful power (ref. to Job. V, 9—10).—3) (allusion to Ps. XC, 10) *the age of eighty*. M. Kat. 28<sup>a</sup> גבורת (Ms. M. גבורה) 'eighty years' is called g'burolh (g'burah). Treat. 8'mahoth III, 8 טובין של גבורה (Y. Bicc. II, 64<sup>a</sup> bot. טובין של גבורה) a death of g'burah (at a high age); Ab. V, 21 טובין גבורה if one has reached the age of eighty. M. Kat. l. c. טובין לו if one has reached the age of eighty.

בביתא, Meg. 18<sup>a</sup>, v. א.

צב, צב, צב, צב ch. b. צב.

Targ. II Chron. X, 19; Targ. Jer. XI, 70 (ed. Vinn.  
N...); Targ. Jos. X, 6; a fr.—*Fr.* Targ. Jer. XI, 70  
Targ. Ps. XX, 7.—Targ. I Chr. XI, 19 (Var. *S*  
Targ. Deut. III, 24 (Var. O. *S*, v. Deut. Targ. O.  
II, 10; ed. Amst. *S*); a fr.—Targ. O. II, XXXIII, 29  
*S* they mighty deeds (in text *S*).

222) m. (223) pile of stones. 14 8-10-21. Total  
(Obs. N 11, 0, v. 22)

724 p. n. pl. v. 732

תָּבִיבִי, תָּבִיבִי (Tavbi, Tavbi) (Tavbi, Tavbi) (Tavbi, Tavbi)  
 and then back to Tavbi. In the words of  
 forward, held in front)

724; 19. 231 (v. proved. and) to show a bald-pate  
Tussock. Habb. VI (VII), 1 231, v. 231.

תת"א, ו. תת"ב.

פָּרָחָה f. (b. h. פָּרַח) 1) *high forehead*; *bellows* (in *front*). Hull. 68 ב' פָּרָחָה אָרְזָה a species of locusts which occasionally appear, having no long-stretched heads (= פָּרָחָה אָרְזָה lb.); [Ar.: a protuberance on the back, *hump*]. Neg. X, 10 פָּרָחָה a leprose affection on the front of the head (making it bald). lb. פָּרָחָה ב' פָּרָחָה אָרְזָה ב' which portion of the head is called *gabbalah*? From the crown sliding down forward to where the hair begins on the forehead; *Sifra* Thacr. Par. 5, ch. X. Toscf. Neg. IV, 11; a.fr.—2) *the front or outside of cloth*; *the nap of new cloth*, opp. פָּרָחָה. *Sifra* l.c. ch. XV פָּרָחָה אָרְזָה ב' *gabbatha* (Lev. XIII, 55) means *new clothes* (v. Targ. O. a. l.).

三、 二、

22, 182

נָתַן, שָׁלַח (v. 22, v. 22a) *to collect a bill, taxes &c.; to make one's bill paid, to arise.* Keth. 90<sup>a</sup>, a fr. if a later creditor (second mortgage) שָׁלַח בִּלְיָא שֶׁהָיָה לוֹ collected first, what he has collected is his own. B. Meta. 11<sup>a</sup> שָׁלַח בִּלְיָא שֶׁהָיָה לוֹ he may make himself paid of unmortgaged property. Keth. V, 1 שָׁלַח אֶת הַכֶּלֶב she is entitled to the whole amount; a. v. fr.—*Lev. R. a. 11* the king sent a treasury officer לְשַׁלֵּחַ to collect (the delinquent taxes); *Gen. R. a. 42* לְשַׁלֵּחַ; Tanh. Sh'mini 9. [*Lev. R. l. c.* שָׁלַח אֶת, read שָׁלַח, comp. *Gen. R. l. c.*] *Ex. R. a. 20* שָׁלַח אֶת הַדָּם who collected from him (punished him for) the blood on his hand? *לֹא שָׁלַח אֶת הַדָּם* not the Israelites collected it, but the Gibeonites did.—*Gen. R. a. 85*; *a. 92* and *לֹא שָׁלַח אֶת הַדָּם* the creditor met with a chance to collect his bill, i. e. the Lord takes this occasion to visit our sins; a. fr.—*Part. pass.* שָׁלֻחַ *collected, seized.* B. Meta. 56<sup>a</sup> שָׁלֻחַ לֵב counting on the Shekel contributions collected (though not yet delivered in the Temple treasury); Keth. 106<sup>b</sup>; Y. Shek. II, beg. 40<sup>a</sup>. Shebu. 48<sup>a</sup>, a fr. שָׁלֻחַ בִּלְיָא is considered as if collected (in the possession of the creditor); a. fr.

Nif. 7033 1) to be collected, to be collectible. B. Meta.  
L. c. 7033 7703 35; Y. Shek. L. c. 7033 70 on what is







**גִּבְנוֹן** m. (b. h. גִּבְנוֹן; גִּבְנוֹן) *humpy, humpbacked*. Pl. גִּבְנוֹנִים. Mekh. Yithro, Bahod. 4 (ref. to Ps. LXVIII, 17) 'כלם ג' אדם וכו' ye are all humpbacked (blemished) as we read (Lev. XXI, 20) &c., v. גִּבְנוֹן; (Meg. 29<sup>a</sup> מומין ג' אדם); Yalk. Ex. 284; v. Tanh. B'midbar 7; Yalk. Ps. 796.

**גִּבְנוֹנִי**, v. גִּבְנוֹנִי.

**גִּבְסִים**, v. גִּבְסִים a. גִּבְסִים.

**גִּבַּע** (emp. גִּבַּע) *to be arched*.—Part. גִּבְרִיעַ, v. גִּבְרִיעַ. \*Af. גִּבְרִיעַ *to waddle*. Y. Dem. I, 22<sup>a</sup> top saw one mouse (which had swallowed a jewel) ואחר גִּבְרִיעַ come in waddling.

**גִּבְעָה** (b. h.) pr. n. pl. *Geba*, a Samaritan town. Kel. XVII, 5 ג' חצירי leaks of G.; Y. Orl. III, 63<sup>a</sup> bot. ג' חציר (corr. acc.); Tosef. Kel. B. Mets. VI, 10 בית ג' של בית ג' (corr. acc.); Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) גִּבְעָה הכותרים. [Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) גִּבְעָה הכותרים, רמון, Yalk. Zech. 585 ורמון ג'.]

**גִּבְעָה** f. (b. h.; גִּבְעָה) 1) *hill*. Lev. R. s. 10 ג' כמין like a hill (the bullock between the two rams). Cant. R. to IV, 6 ג' עשה עלותיהן he piled up their preputia; Gen. R. s. 47 ג' חצירי ערלות; a. e.—Pl. גִּבְעוֹת. Hag. 15<sup>a</sup> ג' ברא הרים ברא He created mountains, and (corresponding to them) hills. Taan. 8<sup>b</sup> (ref. to Job XXXVII, 13) אם לשבט בהרים וג' if He sends rain as a scourge, He sends it on mountains and hills. Ab. Zar. 17<sup>a</sup> ג' הרים ye mountains and hills! Sot. 5<sup>a</sup>; a. fr.—2) pr. n. pl. *Gibeah*. Gitt. 6<sup>b</sup> ג' עסק בפלגש studying the case of the woman murdered in Gibeah (Jud. XIX sq.). Pesik. R. s. 11 ג' בפלגש in the war about the woman of G.; a. e.—Shebu. 35<sup>b</sup> ג' שמות האמורין בן Rashī (ed. פנקס) the names (*Adonai, El* &c.) used in the chapter about Gibeah (Jud. XX).

**גִּבְעוֹל** m. (b. h.; גִּבְעָה, dimin.; emp. גִּבְרִיעַ) *calyx or capsule of plants*. Par. XII, 2 (of hyssop).—Pl. גִּבְעוֹלִין. Ib. 2; 5; Yoma 14<sup>b</sup>.—Ib. 75<sup>a</sup> ג' זרע פשהו בגבעולין (Ms. M. 2) the seed of flax in (its) capsules; v. פֶּד II. Num. R. s. 7 ג' נעשה ה flax had formed capsules; Lev. R. s. 18 ג' ומצאה (when no longer good for linen). Par. XI, 7, v. גִּבְעָה; a. fr.

**גִּבְעוֹנִי**, v. next w.

**גִּבְעוֹנִי** m. (b. h.) *Gibeonite, one not admissible as a member of the congregation of Israel*, v. נָחִין. Pesik. R. s. 26 (ref. to Jer. XXVIII, 1). Yeb. 71<sup>a</sup> ג' מחול (Ar. ed. Koh. oth. ed. גִּבְנוֹן) a circumcised G.; Ab. Zar. 27<sup>a</sup> גִּבְעוֹנִי; Yalk. Gen. 81 Ms. גִּבְעוֹנִי (v. Rabb. D. S. to Ab. Zar. l. c. note 40).—Pl. גִּבְעוֹנִים. Num. R. s. 8; Ex. R. s. 30; Yeb. 78<sup>b</sup>; a. fr.—Ch. גִּבְעוֹנִי. Targ. II Sam. XXI, 1; a. e.—Kidd. 70<sup>b</sup>, v. גִּבְעוֹנִי; a. e.

**גִּבְעָה** f. ch.=ה. גִּבְעָה. Targ. Jud. VII, 1; a. e.—Pl. גִּבְעָה. Targ. Zeph. I, 10 (ed. Lag. גִּבְעָה).

**גִּבְרָה** (b. h.; v. גִּבְרָה) *to be uppermost, prevail; to be strong*. Num. B. s. 7 לשון גִּבְרָה, v. אָנוּשׁ. Sot. IX, 15

the violent prevailed. Y. Bets. II, 61<sup>c</sup> top; Tosef. Hag. II, 11; Bets. 20<sup>a</sup> גִּבְרָה יָדוֹ וכו' the Shammaites prevailed over (outnumbered) the Hillelites; a. fr.

**גִּבְרָה** *to make strong, strengthen, sustain*. Lam. R. to III, 1 גִּבְרָה לַעֲמִיד בְּכִינִי he made me strong enough to survive all these calamities; ib. 12. Cant. R. to II, 14 גִּבְרָה לְיִשְׂרָאֵל (ed. Wil. מְגִבְרִין Hif.) sustains Israel. Ib. III, 7 שֶׁחַן מְגִבְרִין אֹתוֹ (the sixty words of the priestly benediction) strengthen Israel. Mekh. B'shall., Amalek, s. 1 מְגִבְרוֹת יִשְׂרָאֵל וכו' can Moses' (uplifted) hands make Israel victorious?; a. fr.—Part. pass. מְגִבְרָה, v. infra.

**גִּבְרָה** 1) same; v. supra.—2) *to grow strong*. Ib. 'לְתִגְבֵּיר בְּדֹת וכו' (Moses' uplifted hands indicated that the Lord remembered that) Israel would in the future be strong in the Law which was to be given through his (Moses') hands, opp. לְחֻמֵּיךְ; Yalk. Ex. 264.

**גִּבְרָה**, *Nithpa*, *to rise, swell; to grow strong, gather courage; to make one's self master*. Tanh. B'resh. 7 מִיַּם מִתְגַּבְּרִין the waters of the Nile rose. Num. R. s. 19 מִיַּם מִתְגַּבְּרִין and rose there. Ib. מִיַּם מִתְגַּבְּרִין full of high waters. Snh. 96<sup>a</sup> ג' עָד וכו' had no courage until he came to Dan. R. Hash. III, 8 מִיַּם מִתְגַּבְּרִין they were victorious. Hag. 16<sup>a</sup>, a. e. if one feels to make itself master over him; Kidd. 80<sup>b</sup>. Ned. 81<sup>a</sup> מִיַּם מִתְגַּבְּרִין על הָעָם because they lord it over the people (Ar. מִתְגַּבְּרִין, v. גִּבְרָה). Num. R. s. 18, v. גִּבְרָה. Yalk. Is. 287 (ref. to Is. XVII, 11) מִיַּם מִתְגַּבְּרִין (Lev. R. s. 18 מִיַּם מִתְגַּבְּרִין, corr. acc. or מִיַּם מִתְגַּבְּרִין) an affliction which makes itself the master, v. אָנוּשׁ. Gen. R. s. 76; a. fr.

**גִּבְרָה** I ch. same. Targ. Ps. CIII, 11.—Gitt. 60<sup>b</sup>, v. אָנוּשׁ. Pes. 76<sup>a</sup>, a. fr. גִּבְרָה in the case of a contact between warm and cold substances, the upper one prevails (heating or cooling the substance into which it is poured); גִּבְרָה the lower prevails.

**גִּבְרָה** as preced. **גִּבְרָה**. Targ. Am. V, 9. Targ. Zech. X, 6; a. e.—Part. pass. מְגִבְרָה *growing, swelling*. Targ. Is. VIII, 8.

**גִּבְרָה** *to make strong, to cause to overpower*. Targ. Is. XLI, 25.—Snh. 38<sup>a</sup> גִּבְרָה חֲמַר וכו' let the wine get the better of the young men, i. e. give them plenty to drink, that they may become mirthful.

**גִּבְרָה** m. (b. h.; גִּבְרָה) 1) *man, master*. Lam. R. to III, 1. Kidd. 80<sup>b</sup> (ref. to Lam. III, 39) גִּבְרָה חֲמַר וכו' (Rashi) is man master over his sins (sinless)?—2) *cock*. Yoma I, 8 גִּבְרָה בְּקִרְיָתָהּ at the time of the crowing of the cock; ib. 20<sup>b</sup>; Y. Shek. V, 48<sup>d</sup> bot.; Y. Succ. V, 55<sup>c</sup> disputed meaning: *man's (the cryer's) crying, or the cock's crowing*, v. מִיַּם מִתְגַּבְּרִין.—3) (euphem.) *membrum virile*. Bekh. VII, 5 (44<sup>b</sup>) גִּבְרָה אִישׁ a man with an abnormally large membrum.

**גִּבְרָה** II, *גִּבְרָה* ch. same; *man*. Targ. Gen. II, 24; a. v. fr.—Ber. 63<sup>a</sup> גִּבְרָה בְּאֵר דְּלִיתָּהּ where there is no man, (leader). B. Mets. 97<sup>a</sup> (prov.) גִּבְרָה דְּנִשְׁכָּה וכו' for a man whom women killed there is no law or judge. Erub. 53<sup>b</sup>, v. אִישׁוֹ. Men. 42<sup>b</sup>, a. e. גִּבְרָה חֻבָּתָהּ personal duty, opp. דְּ



feels the duty resting on the garment (whether or not you wear it).—**אִישׁ אֶחָד** a certain man. B. *Maas.* l. a.; a. v. fr. [*Fragn.* **אִישׁ אֶחָד**, or **אִישׁ**, euphem. for *I*, or *them*; v. **אִישׁ**.]—**לֹא־נָבִיא** **בְּלֹא נָבִיא** (**לֹא־נָבִיא**) without naming an authority.—**לֵךְ**, **לֵבֵן**, **לֵבֵן**, **לֵבֵן**, Targ. O. *Deut.* i. 18; a. v. fr.—**לֵבֵן** **לֵבֵן** **לֵבֵן** **לֵבֵן** (Chet. ii. 10 to ii. 12) **לֵבֵן** they shall be strong (trained) in all things. B. *Kam.* 93<sup>a</sup> (prov.) **לֵבֵן** **לֵבֵן** **לֵבֵן** **לֵבֵן** when we were young, we were esteemed as men, now that we are old &c.; a. v. fr.—**לֵבֵן** **לֵבֵן**, v. *supra*. **לֵבֵן** **לֵבֵן** **לֵבֵן** **לֵבֵן** the accustomed sign for the nation, as pointed in *Am.* **לֵבֵן** **לֵבֵן**, **לֵבֵן**, **לֵבֵן**, **לֵבֵן**—*Lev.* **לֵבֵן**, only assumed for argument, v. *supra*. V. also **לֵבֵן**.

三、二、一、

2000

1911

1873 pr. n. (b. h.) Gabriel, name of an angel  
(Divine Strength). Dan. VIII, 16; a. e. Gen. E. a. 1, beg.  
IX, E. a. 1. Y Bar I, 1<sup>st</sup> line. 25 26 27 28 29 30 31  
[In distress must not invoke Gabriel &c.; a. v. fr.]

תִּבְרִית f. (denom. of תָּבַר) cock-like. Sabb. 67<sup>b</sup> kill this hen שֶׁתִּבְרִית for she crowed like a cock (a superstitious practice); (Tosef. ib. VI (VII), שֶׁתִּבְרִית תָּבַר).

2. (b. h.)—Gen. B. a. 81 <sup>אֵלֶּיךָ</sup> is her  
son. Ib. a. 48 <sup>אֵלֶּיךָ</sup> (<sup>אֵלֶּיךָ</sup>) my mistress; a. c.

25723 v. 211L

𐤎𐤌𐤍 m. (denom. of 𐤎𐤌𐤍) brave, hero. Sifrê Deut.  
306; Yalk. ib. 941 𐤎𐤌𐤍(𐤎) 'a hero (who is) like  
thyself.

Num. B. a. 7 (ref. to **דִּבְרֵי** Is. XVII, 11, v. **רָחֵם**) leprosy is called a strong disease **כִּי חֲזָק הָעֲרֻמָּה** (not **חֲזָק**) because it is an overpowering affliction; Lev. B. a. 18 **חֲזָקִים** **כִּי חֲזָק** an overpowering and weakening etc.

to be high, piled up, denom. 三三

At the top to fill with piles of stones. Tosef. Oh. XVII, 9  
 which he filled up &c.; (Oh. XVIII, 5  
 &c.).

**חָבַד** ch. same. to heap up. Targ Prov. VI, 8 ed.  
(Ms. חָבַד).

[illegible]

**הַרְבֵּי אֲבָנִים** (*harbē avanim*) heap of stones, pile, mound.  
Sabb. 78<sup>r</sup>, lb., 152<sup>v</sup> (ref. to Koh. XII. 5 וְכַדְמֵי הַקֶּשֶׁת) "עַל  
זוֹ עֵצָא זֶה כְּפִי חֵטְא" even a small mound appears to him (the aged  
man) like the highest mountains. Y. Erub. II, 20<sup>r</sup>, opp.  
**הַרְבֵּי**. — Pl. מִגְדָּלִים. Y. Sot. VII, 21<sup>a</sup> בְּחֵטְא דְּבִי שְׂמֵרָה (not  
שְׂמֵרָה . . . ) they put up two mounds and named them  
Mount Gerizim &c.

19. 1. v. ~~XXXXXX~~ - ~~XXXXXX~~ in (A. ~~XXXXXX~~). Y. ~~XXXXXX~~  
VII, 234 3 ~~XXXXXX~~ (Jewish) children (in Rome)  
made little piles of.

723 pr. n. pl. Gabbick, later name for Biblical Gabbath, in the territory of Han. (Comp. as to change of Biblical names Y. Meg. I, 70<sup>a</sup> bot.) Y. Taan. IV, 68<sup>a</sup>, Ruth R. introd., Cant. R. to I, 14 2<sup>a</sup> 575-576 2<sup>a</sup> 725 between G. and Antipatris there were sixty myriads of townships, Y. Meg. I, c. F238; Lam. R. to II, 2 725-726.

NT-1, v. 1000 1.

23 m. (h. h.) 1) roof. Midd. V. S. Psa 18<sup>a</sup>, v. <sup>אֶת־הַ</sup>אֶת־הַ  
a. v. fr.—Yoma 47<sup>a</sup> 13b <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ cancelled all, v. <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ.—?) in gen.  
upper portion, top, apex. Y. Yeb. VIII. v <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ  
<sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ the largest portion of the top of the menubral  
corona, contrast. to <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ, v. <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ; Y. Sabb. XIX.  
end, 17<sup>b</sup> <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ (corr. acc.).—Hall. 67<sup>a</sup> <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ  
the outer covering of a dome.—? <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ, Eub. IX. 1; a  
fr.—Men. X. 2 (64<sup>b</sup>), v. <sup>הָאֵלֶּיךָ</sup>הָאֵלֶּיךָ.

7-23, v. 7-24

*... or ... m. pl. (= ... , r. ... ) dove-like  
gen. Hor. 13<sup>a</sup> Ar. (Var. Ar. a. ed. ... )*

74. 7. 78 a. 78.

**71** pr. n. m. Gad 1) son of Jacob. Gen. R. s. 71; a.  
fr.—**72** **וְגָד**, v. **וְגִיד**.—2) the prophet in the days of  
David. B. Bath. 15<sup>a</sup> **וְגָד מֵיָמֵינוּ בְּרַחֲמֵינוּ** Gad, the secv.,  
and Nathan, the prophet, continued the Root of Shalom!  
(from XXVIII, 2; Ms. O. **וְגָד מֵיָמֵינוּ . . . בְּרַחֲמֵינוּ**).

72 I, 772 m. (רע, comp. ט) [cutting,] bitter, acrid.  
 Ex. R. a. 5 (ref. to Num. XI. 7) רע רע bitter and acrid.  
 Targ. B'shall, ed. Bub. 21 רע רע (read רע רע; Yalk.  
 Ex. 258 רע רע).—Pl. רע, רע, רע. Gen. R. a. 71  
 (play on *Gaddi*, Num. XIII, 11) [read:] רע רע acrid  
 and bitter (people); Yalk. Gen. 126 רע, רע, v. רע II;  
 Yalk. Ezra 1067 רע רע (corr. acc.). [רע, Targ. Y. Num.  
 XXII, 7 Ar. a. v. רע, read רע.]

12 II m. (b. h.; cmp.  $\text{פ} \text{II}$ ) a rounded-off seed grain,  
 coriander, (in Talm. a. Midr.) *linseed*. Yoma 75<sup>a</sup> (ref. to  
 Ex. XVI, 7)  $\text{כִּי הָיָה כְּחֶלֶב הַיָּם}$  the manna resembled a grain  
 by its rounded shape, and a pearl by its white color;  
 even so it has been taught  $\text{כִּי הָיָה כְּחֶלֶב הַיָּם}$  the word  
 god (grain) is used, because the manna resembled linseed;  
 Yalk. Ex. 261; Num. 734. Mekh. B'shall, Vaynana, 5  
 (ref. to Ex. I. c.)  $\text{אֲנִי לֹא יוֹדֵעַ לְשׁוֹן הַיָּם}$  I do not know to  
 which the comparison refers (to shape or to color);  $\text{כִּי הָיָה}$   
 ...  $\text{כְּחֶלֶב הַיָּם}$  it resembles (in form) linseed: but you might  
 think &c.,  $\text{לְכָל הַיָּם}$  therefore 'white' is added.

73. 73 III m. (b. h.; 73, emp. 73) 1) *deceit, sale*,  
emp. *God* [Foster], a god worshipped by the Babylonians  
and the Jewish exiles. Sbh. 63<sup>b</sup> 73 73 73 73 God  
is also one of the names of idols mentioned in the Bible.

Sabb. 67<sup>b</sup> אֵינוֹ אֱלֹהִים לְשׁוֹן עֵצָא Gad is nothing else than a designation of an idol, v. next w.—2) גַּד רֶגֶן pr. n. *Gad Yavan* (*Greek Fortune*) near Jerusalem. Zab. I, 5 בְּמֶנֶן לְשִׁילֹחַ as long as it takes from G. Y. to Siloah; Tosef. ib. I, 10 בְּמִגְדְּרֵי לְשִׁילֹחַ; Snh. 63<sup>b</sup> בְּמִגְדְּרֵי לְשִׁילֹחַ (corr. acc.)—[*Gad Yavan* is prob. the name of a pool connected with the Siloah, perh. *Fount of the Virgin*, v. Sm. Bible Dict. s. v. Siloam.] [Toh. VI, 6; Erub. 22<sup>b</sup> בֵּית גַּד נֶגֶד, v. גִּלְגֹּל.]

גַּדָּא, גַּדָּא ch. same, *luck; genius, godhead*. Targ. O. Gen. XXX, 11 גַּדָּא; Y. II גַּדָּא (not גַּדָּא). Targ. Esth. VIII, 15 גַּדָּא (not גַּדָּא).—Gen. R. s. 71 רַבִּיתָא גַּדָּא the good genius of the house. Sabb. 67<sup>b</sup> לֹא גַדָּא וְסִינֹק לֹא (Ms. M. מִסִּינֹק), a charm formula supposed to mean, *Be lucky, my luck, and tire not* (prob. *Grow, my luck &c.*, v. גַּדָּא). Hull. 40<sup>a</sup> דָּחַר לִגְדָּא to the godhead of the mountain. Ned. 56<sup>a</sup> (explain. דָּחַר) the bed reserved for the domestic genius (bed of state). Y. Ab. Zar. I, 39<sup>d</sup> top יֹכֵן גַּדָּא, v. אֲרַקְלִים. Gen. R. s. 65 (בֵּיתָא) דָּחַר דָּחַר by the idolatrous godhead by whom thou standest, i. e. to whom thou referest in saying, 'Let my father rise' (Gen. XXVII, 31). Y. Sabb. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, 38<sup>d</sup> בְּגַדָּא מַלְכִּי (not בְּגַדָּא) doest thou rely upon thy good luck? Koh. R. to VII, 26 מַה רַע בְּיָדָא גַּדָּא how bad is this woman's (my) luck!; a. fr.—Pl. גַּדָּא, גַּדָּא. Y. Ab. Zar. III, 48<sup>a</sup> bot. אֶתְרָא גַּדָּא a place called *Gaddaya* is cacophemistically named *Gallaya* (dung-hills); Tosef. ib. VI (VII), 4 גַּדָּא ed. Zuck. (ed. גַּדָּא, corr. acc.).

גַּדָּא pr. n. m. *Gaddai* (b. h. גַּדָּא). Keth. 105<sup>a</sup>.

גַּדְבֵּל, v. גַּדְבֵּל.

גַּדְבֵּרָא m. גַּדְבֵּרָא. Pl. גַּדְבֵּרָא. Dan. III, 2; 3.—Targ. Koh. II, 7.

גַּדְגֵּל, v. גַּדְגֵּל.

גַּדְגֵּלֹת, Y. Shek. to IV, 4 in Bab. ed. (Var. גַּדְגֵּלֹת, v. גַּדְגֵּלֹת).

גַּדְגֵּלֹת f. pl. (cmp. II גַּדְגֵּל) *melilot*, a kind of clover, v. גַּדְגֵּלֹת. Y. Erub. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top; Erub. 28<sup>a</sup>. Ber. 57<sup>b</sup>.—[In later ritualistic literature our w. designates *cherries*, v. Löw Pf. p. 94.]

גַּדְגֵּלֹת, Tosef. Ab. Zar. VI (VII), 4 ed. Zuck., v. גַּדָּא.

גַּדְגֵּלֹת, v. גַּדְגֵּלֹת.

גַּדְגֵּלֹת, v. גַּדְגֵּלֹת.

I (b. h.; cmp. גַּדְגֵּל) *to cut, cut off*. Par. II, 2; Bekh. 44<sup>a</sup> גַּדְגֵּל let him lop off (the black tops of the horns or hoofs).—[V. גַּדְגֵּל].—Transf. (cmp. גַּדְגֵּל) *to fix the price*. B. Bath. 13<sup>a</sup> אֲגִיד גַּדְגֵּל either fix you a price for my share, or I shall do so (and buy your share); דִּינָא גַּדְגֵּל the right of settling by *god o agod*. Ib. אֲגִיד גַּדְגֵּל the offer to buy is applicable in this case (the half-freed slave can offer to buy his other

half), but the offer to sell cannot be made (since there is no price for a free man).—Part. pass. גַּדְגֵּל (*stripped* (of branches); transf. *empty-handed*. Gen. R. s. 68, beg. גַּדְגֵּל (Yalk. ib. 117 גַּדְגֵּל) Isaac sent Jacob away without anything valuable.

Pi. גַּדְגֵּל *to cut off, level*. Gen. R. s. 71 (play on גַּד, Gen. XXX, 11) בָּא מִי שְׂתִירִד לְגַדְגֵּל וּבִי he has come who is destined to level the fastnesses of the nations (idolatry). Tanh. Ki Thissa 13 (play on גַּד, Josh. XV, 37) from there the Lord יֵצֵא וּמַגְדֵּל will proceed and level &c.; Ex. R. s. 40 וּמַגְדֵּל (corr. acc.).

Nif. גַּדְגֵּל *to be cut off*. Keth. 51<sup>a</sup> לִיגְדֵּל אֶת הַחֹמֶר Ar. (ed. לִיגְדֵּל, v. לִיגְדֵּל).

Hithpol. גַּדְגֵּל *to make incisions in one's own body*. Yeb. 13<sup>b</sup>, v. גַּדְגֵּל. Tanh. Sh'lah. 15; Num. R. s. 17 קָבַר מָוֶה when one buried a dead, the law says, Ye shall not &c. (Deut. XIV, 1). V. גַּדְגֵּל.

\*Polet גַּדְגֵּל same. Yeb. l. c. גַּדְגֵּל לֹא קָרָא אִם יִהְיֶה כֵּן (that Deut. XIV, 1 meant only to forbid incisions in the body) it ought to read *lo t'god'du*, ye shall make no incisions.

גַּדְגֵּל ch. same. [Dan. IV, 11; 20.] Targ. Deut. XIV, 1 אֶת־לְבָשִׁתָּא לִירֵא וּבִי even to cut a shroud for him (the dead, on the second Holy Day); Sabb. 150<sup>b</sup>, v. גַּדְגֵּל.

II, v. גַּדְגֵּל.

m. *acrid*, v. I.

I m. (b. h.; v. גַּדְגֵּל) *troop, band*. Pesik. R. s. 20, end מַלְאֲכִים גַּדְגֵּל a troop of angels. Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> לְכוּ גַדְגֵּל go ye and stretch your hands out (for booty) as a band (of marauders). Pesik. R. l. c. שֶׁל גַּדְגֵּל as a band of angels of destruction.—Pl. גַּדְגֵּלֹת, גַּדְגֵּלֹת a troop of angels of destruction. Ber. 29<sup>b</sup> חֵיהָ גַדְגֵּלֹת in a place where there are hords of wild beasts or robbers; Tosef. ib. III, 11 Var. ed. Zuck.

II pr. n. pl. *G'dud*. Arakh. IX, 6 (32<sup>ab</sup>); Y. Meg. I, 70<sup>a</sup> bot. גַּדְגֵּל q. v.

גַּדְגֵּל, v. גַּדְגֵּל.

גַּדְגֵּלֹת, v. גַּדְגֵּלֹת.

f. (גַּדְגֵּל, v. גַּדְגֵּל part. pass.) *a tree stripped of all branches*. Erub. 100<sup>b</sup> (Ar. גַּדְגֵּל, Var. גַּדְגֵּל; Ms. M. גַּדְגֵּל, ed. Sonc. גַּדְגֵּל; v. Rabb. D. S. a. l. note). [גַּדְגֵּלֹת, Targ. Is. XXXVIII, 12, v. גַּדְגֵּלֹת.]

m. *stripped, empty-handed*, v. גַּדְגֵּל.

f. (dimin. of גַּדְגֵּל) *small troop*. Pl. גַּדְגֵּלֹת. Sifra B'huck. beg. (ref. to Lev. XXVI, 31) I shall lay waste your sanctuaries גַּדְגֵּל even of the troops (of travellers; Rashi: of pilgrims).

II f. (גַּדְגֵּל; cmp. Ps. LXV, 11) *ruins*. Pl. גַּדְגֵּלֹת. Erub. V, I (52<sup>b</sup>) גַּדְגֵּלֹת (Ms. M. omits גַּדְגֵּלֹת) debris ten palms high. Comp. גַּדְגֵּל I.



גדול, v. גדול.

גדול, Y. Dem. I, 21<sup>b</sup> בְּשֵׁם הַגָּדוֹל H. H. to Dem. I, 2 (ed. פרידמאן), prob. בְּשֵׁם הַגָּדוֹל, v. גדול.

גָּדוֹל m. (b. h., גדול) 1) *great, distinguished, (name) a great man, leader.* Sabb. 94<sup>b</sup>, a. fr. בְּשֵׁם הַגָּדוֹל 'the human dignity is something great, for it overrules a prohibitive law &c. Ned. 45<sup>b</sup> לְבַשְׁתָּ לְבָשֶׁת לְבָשֶׁת labor is something great, for it honors him who pursues it.—Rut. I, 9 גָּדוֹל לְבָשֶׁת his superior. Gen. H. a. 100 גָּדוֹל הַגָּדוֹל the Great One of the world, the Lord.—Mab. 21<sup>b</sup> הַגָּדוֹל a world-renowned man (Solomon). M. Kat. 32<sup>a</sup> הַגָּדוֹל a prominent man of his days. Y. (b. III, 47) תַּפְּסָה הַגָּדוֹל the chief of the family; a. v. fr.—2) *adult, of age, older.* Yeb. II, 8 בְּבִן on the eldest brother. Ib. XIII, 11 קָטָן לְבָשֶׁת if one of the brother's widows is of age, and the other a minor; a. fr.—גָּדוֹל טָהוֹר (abbr. גָּדוֹל) *Highpriest.* Ib. IX, 1; a. fr.—H. קָטָן, קָטָן, קָטָן; קָטָן. Koh. H. to VII, 8 הַגָּדוֹל scholars, v. supra; לְבָשֶׁת prominent citizens of Jerusalem.—Ab. Zar. 16<sup>a</sup> הַגָּדוֹל Roman dignitaries; a. fr.—Bér. 23<sup>b</sup>, a. e. טָהוֹל (sub. קָטָן) the larger functions of the body, movement of the bowels; v. קָטָן.

גָּדוֹל, v. גדול.

גָּדוֹל (b. h., גדול) *greatness, distinction, dignity, wealth, high position, office.* Gen. 29<sup>a</sup> 3 בְּשֵׁם הַגָּדוֹל learning and high office combined in one person. Ber. 61<sup>a</sup> הַגָּדוֹל בְּבִן הַגָּדוֹל for distinction the superior is first mentioned, for degradation the inferior. Erub. 13<sup>b</sup> הַגָּדוֹל הַגָּדוֹל hunting for office. Ib. 24<sup>a</sup> לְבָשֶׁת will rise to distinction. Y. Ter. V, 43<sup>a</sup> תַּפְּסָה לְבָשֶׁת 'for ornament' (Num. XVIII, 11) means for installation in office, for unguent, and for lighting. Meg. 31<sup>a</sup> הַגָּדוֹל הַגָּדוֹל Ma. M. (ed. פרידמאן) a description of the greatness of the Lord. Ex. R. a. 3 end הַגָּדוֹל הַגָּדוֹל הַגָּדוֹל the heart (of Aaron) which rejoiced over a brother's distinction shall wear the Urim &c.; a. fr.

גָּדוֹל, גָּדוֹל, v. גדול.

גָּדוֹל f. (גדול) *blasphemy.* Sabb. 73<sup>a</sup>, v. גָּדוֹל.

גָּדוֹל, v. גדול.

גָּדוֹל pr. n. pl. G'dor, in Perasa. Y. Meg. I, 70<sup>a</sup> bot.; Arukh. 32<sup>b</sup> (repeatedly גדול). Ib. בגָּדוֹל גָּדוֹל Gamla in Galilee, G. in Perasa. Y. E. Hash. II, 58<sup>a</sup> תַּפְּסָה גָּדוֹל (as stations for signaling the New Moon) the mountains of Mikhvar and G'dor (Bab. ab. 23<sup>b</sup> הַגָּדוֹל הַגָּדוֹל, corr. acc., v. גדול); Y. Shebi. IX, 38<sup>a</sup> bot.

גָּדוֹל, גָּדוֹל a *stripped tree*, v. גָּדוֹל.

גָּדוֹל, גָּדוֹל pr. n. pl. G'darakh (Gadara) near Tiberias, giving the name to a species of carob. Y. Maasr. I, beg. 48<sup>a</sup> הַגָּדוֹל; Y. Orl. I, 61<sup>a</sup> תַּפְּסָה גָּדוֹל; Gen. R. s. 79 הַגָּדוֹל; Yalk. ib. 133 הַגָּדוֹל.

גָּדוֹל, v. גדול.

גָּדוֹל (גָּדוֹל, גָּדוֹל) pr. n. m. Gadakh. Tosef. Maasr. H. I, 14; Erub. 77<sup>a</sup> (v. Hakh. D. a. e. I.).

גָּדוֹל (v. גדול) to cut, divide, separate.

פָּרָשָׁה לְבָשֶׁת, communicate. Sabb. 94<sup>b</sup> אֲבָיָה הָיָה מְבַרְכֵּן אֶת הַגָּדוֹל and if he does not obey, bring him over (i. e., force him with argument), but he (R. Ami) understood that he said him *g'd'el* (excommunicate him). Ib. הַגָּדוֹל אֲבָיָה he (Abba bar Abba) did not obey, and he (R. Ami) excommunicated him (Abba). [Tosef. read for הַגָּדוֹל: הַגָּדוֹל, fr. גָּדוֹל, a man, bring of הַגָּדוֹל draw him over.—Ar. a. v. 72<sup>a</sup> read: bring him over (ref. to Deut. XIV, 1), without referring to any excommunication, while a. v. 72<sup>a</sup> הַגָּדוֹל הַגָּדוֹל is quoted exclusively as later insertion of a corrupt.]

גָּדוֹל m. (b. h., גדול) 1) *kid, in gen. young animal.* Hull. 113<sup>a</sup> (ref. to Gen. XXXVIII, 17) הַגָּדוֹל הַגָּדוֹל here it reads *g'd'el* (azim from which we learn that whenever *g'd'el* without any qualification is used, it includes cow and sheep. Men. XI, 4, v. a. fr. H. גָּדוֹל, גָּדוֹל. Hull. 17<sup>a</sup>, Tosef. D. II, 4 הַגָּדוֹל הַגָּדוֹל on account of the calf or heifer being too young for offering on Passover.—Y. ib. X, 37<sup>a</sup> bot.; Gen. R. a. 42, a. e. הַגָּדוֹל הַגָּדוֹל הַגָּדוֹל when there will be no kids (young students), there will be no weathers (leaders, scholars). Y. (b. I, 19<sup>a</sup>) תַּפְּסָה הַגָּדוֹל הַגָּדוֹל the kids (young scholars) thou hast left behind (in Palestine) have grown to be weathers; a. e.—Tosef. the tender grain in its husks. Pesik. Amer. p. 99<sup>b</sup>; Tanh. E'eb 17; Yalk. Deut. 892 (homiletic interpret. of Deut. XV, 21) הַגָּדוֹל הַגָּדוֹל הַגָּדוֹל do not cause me to ripen the grains in their mothers' womb (husks, so as to be blown out by the East wind).—2) *the Capricorn, a sign in the Zodiac.* Pesik. R. a. 20. Yalk. Ex. 416; Kings 165. [Yalk. Num. 765 הַגָּדוֹל הַגָּדוֹל הַגָּדוֹל, v. גָּדוֹל.]

גָּדוֹל, גָּדוֹל ch. same. Targ. O. Gen. XXXVIII, 17, 18 (Y. גָּדוֹל (7)); 23 O. a. Y. גָּדוֹל.—Pes. 3<sup>b</sup> הַגָּדוֹל הַגָּדוֹל, v. גָּדוֹל. Sabb. 18<sup>a</sup> הַגָּדוֹל (הַגָּדוֹל) meat of a kid. Ib. 20<sup>a</sup>. Hull. 51<sup>a</sup>—H. גָּדוֹל, גָּדוֹל, constr. גָּדוֹל, גָּדוֹל. Targ. Deut. XIV, 4. Targ. Gen. XXVII, 16 ed. Berl. גָּדוֹל; 9 גָּדוֹל; a. e. Midr. Sam. ch. XX (expl. הַגָּדוֹל I Sam. XVII, 18) הַגָּדוֹל הַגָּדוֹל kids taken away from their mothers.—גָּדוֹל, Targ. Y. Num. XV, 27 (h. text ט).

גָּדוֹל II pr. n. m. Gadga. Y. Sot. IX, 24<sup>b</sup> הַגָּדוֹל הַגָּדוֹל (Soh. 11<sup>a</sup> הַגָּדוֹל הַגָּדוֹל). Tanh. Ki Thetse 9; Pesik. Zakhor p. 25<sup>b</sup> הַגָּדוֹל הַגָּדוֹל; Lam. R. to III, 64 גָּדוֹל; Yalk. Ps. 827 (Yalk. Sam. 123 Ma. O. גָּדוֹל, v. Buh. Pesik. I. e. note 76).

גָּדוֹל, v. גדול.

גָּדוֹל, Hull. 65<sup>a</sup> ed., read גָּדוֹל, v. גָּדוֹל a. גָּדוֹל.

גָּדוֹל, גָּדוֹל, Y'land. Mattheoth quot. in Ar., הַגָּדוֹל הַגָּדוֹל, read with Yalk. Num. 765: הַגָּדוֹל . . . . .

(or לְגִדְדִי) the wolf is coming to get his kid; emp. Tanh. Matt. 4 לעצאן פרשו לו המצודה while the wolf goes for the sheep, spread ye the snare for him.

**גִּדְדָה** f. (גִּדָּר I Hithpa.) 1) *incision in the flesh, wounding*. Kidd. 35<sup>b</sup> לִגְ' (אֵם) perhaps the exemption of females (intimated by נִסִּים Deut. XIV, 1) refers (also) to the law forbidding incisions? Ib. שְׂרִיטָה (also) *s'ritah* and *g'didah* are legally the same. Macc. 21<sup>a</sup> בְּכָלִי בִידִי שְׂרִיטָה בִידִי וְג' בכלי ביד וג' *s'ritah* is done with the hand (nails), *g'didah* with an instrument.—2) *cutting dates*, v. גִּדְדָה.

**גִּדְדִים** pr. n. m. *G'didim*. Kidd. 66<sup>a</sup> Judah b. G.

**גִּדְדִית** f. *she-kid* (v. גִּדָּר). Men. XIII, 7 (107<sup>b</sup>).—Transf. *the tender grain in the husks*. Pl. גִּדְדִית. Pesik. R. s. 25 וְכ' I shall make ripe &c., v. גִּדָּר.

**גִּדְדָּא** v. גִּדָּא II.

**גִּדְדִיתָא** v. גִּדָּא I.

**גִּדְדִל** m. (גִּדָּל) *growing*, esp. *one entering on puberty*. Tosef. Mikv. VI, 10, v. גִּדְדִית.—Pl. גִּדְדִלִים, v. גִּדָּל I.

**גִּדְדִל** m. (b. h.; גִּדָּל II) 1) pl. *twisted threads, fringes*, v. גִּדְדִית. Men. 39<sup>b</sup>; Yeb. 5<sup>b</sup> גִּדְדִל שְׁנֵים *gadil* (a twist) means at least two threads, *g'dilim* means four threads (which doubled make eight). Sifrē Num. 115; a. e.—2) *twist, table-cloth*. B. Bath. 57<sup>b</sup> גִּדְדִל שְׁנֵים שְׁלִישִׁי ג' . . גִּדְדִל two thirds of the width of the table covered and one third uncovered for putting on dishes and vegetables.

**גִּדְדִל\*** m. ch. (גִּדָּל) *liberal, heaped measure*, opp. מִדְקָה. Y. Pes. IV, end, 31<sup>c</sup> (Esth. R. to I, 4 גִּדִישׁ).

**גִּדְדִילָא** ch.=h. גִּדָּל. Men. 39<sup>b</sup> top וְג' מִגִּדְדִילָא and the fringe is twisted (without leaving loose threads). Pl. fem. גִּדְדִילָא, v. גִּדְדִל.

**גִּדְדִילָתָא** I f. (גִּדָּל I) *growth*. ג' *the way a thing grows, in natural position*. Nidd. 67<sup>a</sup> גִּדְדִילָתָא in her natural position (not pressing limbs together). Succ. 45<sup>b</sup> גִּדְדִילָתָא as the plants grow (not upside down); a. e.

**גִּדְדִילָתָא** II f. (גִּדָּל II) 1). Sifrē Num. 115 וְג' *the twisted fringe must start from the border*, and the loose fringes out of the twist; Yalk. ib. 750.

**גִּדְדִילָה** f. (גִּדָּל) *plaiting, wreathing*. Targ. O. Ex. XXVIII, 14; a. e. (עבר text).

**גִּדְדִילָתָא** f. (preced.) *rope, chain, plat of hair, fringe*. Targ. Is. V, 18.—Pl. גִּדְדִילָתָא, גִּדְדִילָתָא. Targ. Jud. XV, 13 sq. Targ. Y. II Deut. XXII, 12. Targ. O. Ex. XXVIII, 4; 24; a. e.

**גִּדְדִין** v. גִּדָּר ch.—[Targ. Y. Num. XXII, 7 Ar., read גִּדְדִין.]

**גִּדְדִין** v. גִּדְדָּא.

**גִּדְדִין** m. (b. h. גִּדָּר; גִּדָּר) *fence, guard, precaution against trespassing the law*. Y. Dem. I, 21<sup>d</sup> מִפְּנֵי גִדְדִין in order to guard it against transgressing. Gen. R. s. 79 וְכ' (גִּדְדִין) *thou hast broken down the guard (enactment) which the scholars have erected*; a. fr.

**גִּדְדִין** c. ch. same, *fence, partition*. Targ. O. Num. XXII, 24; a. e.—*the central fence of the ear, anti-helix*. Targ. Y. Lev. VIII, 23, a. e. (h. text תַּנְהָה).—B. Kam. 23<sup>b</sup> וְכ' erect you a fence in your field.

**גִּדְדִין** f. (preced.) *fence, fortification; transf. guard, self-restraint*. Cant. R. to IV, 12 גִּדְדִין עֲרוּהָ moral restraint, v. גִּדָּר.—Pl. גִּדְדִינָא. Pesik. R. s. 26 saw the Temple (which the angels had set on fire) של אַבְנִים עָשׂוּר לוֹ ג' ג' של אַבְנִים (גִּדְדִין) surrounded with stone fences (fortified).

**גִּדְדִין** f. (גִּדָּר) *cutting dates, date harvest*.—Pl. גִּדְדִינָא. B. Bath. 36<sup>b</sup> (Ar. a. ed. Pes. גִּדְדִין), v. גִּדָּר.

**גִּדְדִישׁ** m. (גִּדִישׁ) *heaped, liberal measure*. Esth. R. to I, 4; v. גִּדָּל.

**גִּדְדִישׁ** I m. (b. h.; גִּדִישׁ) *a heap, esp. of sheaves, shock or stack of grain; [in b. h. also mound]*. B. Mets. V, 7 וְכ' פֹּסֶק כְּמוֹ עַל הַגִּ' he may conclude a bargain with him (the early harvester) for the grain in the stack (though no price has been published as yet). Peah VI, 2. Yad. IV, 7.—Pl. גִּדְדִישִׁין, גִּדְדִישִׁין. Gen. R. s. 51 end. B. Kam. 60<sup>b</sup>. Pesik. Shubah p. 164<sup>a</sup> גִּדְדִישִׁין של עֲבִירוֹת a. e. [v. גִּדִישׁ.]

**גִּדְדִישׁ** ch. same, *pile; mound*. Targ. Y. Ex. XXII, 5. Targ. Job V, 26.—Y. Sabb. XVI, 15<sup>d</sup> end, spread his cloak ג' over a burning stalk.—Pl. גִּדְדִישִׁין. Targ. O. Ex. XXII, 5. Targ. Job XXI, 32.

**גִּדְדִישׁ** m. ch. (גִּדִישׁ II) *staff, leader of a blind man*. Lev. R. s. 22; Yalk. Koh. 972 ג' לִידָה וְכ' and the seeing man was a leader to the blind man.

**גִּדְדִישִׁתָּא** f. (גִּדִישׁ I) *heaped measure*. Targ. Y. Lev. XIX, 35.

**גִּדְדִישִׁתָּא** v. גִּדָּא I.

**גִּדָּל** I, **גִּדָּל** (b. h.; v. גִּדָּל II) *to be high, to grow, belarge, tall*. Ex. R. s. 1 גִּדָּל שָׁא וְכ' he was extraordinarily tall for his age. Ib. וְכ' אִין הַכֹּל גִּדָּלִים do not all children grow?—Y. Maasr. I, 49<sup>a</sup>, v. גִּדָּל; a. fr. Fem. גִּדָּלָה, pl. גִּדָּלוֹת. Succ. 34<sup>a</sup>; a. fr.

Pl. גִּדָּל 1) *to raise* (of live stock and of plants); *to rear, train*. Kil. VIII, 1 גִּדָּל לִבְנֵיךָ you are permitted to raise. Snh. 19<sup>b</sup> מִיכָל גִּדָּלָה Michal reared (Mirab's children). Ib.; Meg. 13<sup>a</sup> וְכ' הַמְּגַדֵּל יָתוֹם he who educates an orphan in his house. Gen. R. s. 98 מְגַדֵּל שֶׁנֶּחֱרַץ הָיָה . . מְגַדֵּל שֶׁנֶּחֱרַץ





*Nif.* *to be lopped, diminished.* Cant. R. to III, 7 <sup>7</sup> *נָגַד* (Var. *נגד*, v. *נגד*) Adam's high stature was reduced. [V. *נגד*.]

*גָּדַד* ch. same. \*Targ. II Sam. X, 4 (ed. Lag. *גָּדַד*).

*Ithpa.* *to be cut, mutilated.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

*גָּדַד* (b. h.; cmp. preced.) *to cut, scrape.* Part. pass. *גָּדוּד*, pl. *גָּדוּדִים*. Pes. 42<sup>a</sup> *הָיוּ מִיָּדָיו* Ar., v. *גָּדוּד*.—*גָּדוּד*, v. *infra*.

*Pi.* *גָּדַד* 1) *to hollow out, scrape or chisel so as to form an enclosure or rim* (cmp. *גָּדַד*, *גָּדַד*).—2) *to scrape, to empty to the dregs.* Kerith. 7<sup>b</sup> (explain. *מגדק*, Num. XV, 30, as a metaphor) as one says to his neighbor *הַקֶּטֶרֶת אֶת הַקֶּטֶרֶת וְחִסְרָתָהּ* Ar. (ed. *גָּדַד*; Sifré Num. 112) *thou hast scraped out the dish and lessened the thickness of the vessel* (i. e. besides worshipping the forces of Nature to impair, so to speak, the supremacy of the Creator); he who thus explains, is of the opinion that *מגדק* means blaspheming the Divine Name; *וְגָדַדְתָּ אֶת הַקֶּטֶרֶת וְלֹא וְגָדַדְתָּ* thou hast scraped the dish clean but not impaired it (i. e. to worship natural forces without denying the Divine supremacy); he who thus explains, is of the opinion that *מגדק* is a worshipper of idols; [Y. Snh. VII, 25<sup>b</sup> top *וְגָדַדְתָּ אֶת כָּל וְגָדַדְתָּ* thou hast emptied the whole dish and left nothing in it, i. e. thou hast erased the entire Law; Sifré l. c. *גָּדַדְתָּ*].—Trnsf. (cmp. *אָרַר*, *קָלַל*) *to blaspheme* (God); *to revile, reproach.* Kerith. I, 2 *הַמְגַדֵּף אֶת הַמִּצְוָה* the blasphemer is also excluded from the rule (and has not to offer a sacrifice in the case of sinning through ignorance); expl. ib. 7<sup>b</sup>, v. *supra*. Snh. VII, 5; a. fr.—Num. R. s. 10 *הַמְגַדֵּף בְּנִחְרָצָה* because he (Sisera) disgraced and reviled them (the Israelites) with oppressive measures, therefore he died an ignominious death, for (the Lord) delivered him into the hands of a woman; a. fr.

*גָּדַד* ch., *Pa.* *גָּדַד* 1) same, *to blaspheme.* Targ. I Kings XXI, 13; a. e.—Y. M. Kat. III, 83<sup>b</sup>; Y. Snh. VII, 25<sup>b</sup> top.—2) (with *ב*) *to sneer at.* Snh. 40<sup>b</sup>; Ab. Zar. 35<sup>a</sup> *בָּהּ* *גָּדַד* R. . . . sneered at the opinion.

*גָּדַד* m. (v. *גָּדַד*) *Pi.* 1) *hollowed out*, whence 1) *rim, border.* Succ. 20<sup>b</sup>; Ab. Zar. 76<sup>ab</sup> Ar., v. *גָּדַד*.—2) (cmp. *גָּדַד*) *wing.* Targ. Job XXXIX, 13. Targ. O. Deut. IV, 17 (ed. Berl. *גָּדַד*, v. Berl. Targ. O. II, p. 50); a. e.—B. Bath. 73<sup>b</sup> *דָּלִי לִי גָדַד* (Rashbam *גָדַד* towards me) a wing.—Trnsf. *bird; feather, plumage.* Keth. 105<sup>b</sup> *וְגָדַד* a bird flew on his head. Gitt. 86<sup>a</sup> *בְּגִי דְאִוּוּת* with a goose feather; Ab. Zar. 28<sup>a</sup>. Hull. 46<sup>b</sup> *וְגָדַד* a feather or some spittle.—*Pl.* *גָדַד*, *גָדַד*. Targ. Job XXXVIII, 13 *בְּגִי דְאִוּוּת* the earth. Targ. Ex. XXXVII, 9. Targ. Y. Gen. I, 21; a. e.—B. Bath. l. c. *וְגָדַד* whose feathers fell out on account of their fatness. Hull. 31<sup>a</sup> *וְגָדַד* we see *גָדַד* that the rims of the cut throat stand apart (Rashi: that the plumage of the throat is cut through).

\* *גָדַד*, Y. B. Mets. IV, beg. 9<sup>d</sup> *לִגְיָא*, read *מְבֹקָא*, as Y. Gitt. IV, 48<sup>b</sup> top; cmp. Y. Peah III, 17<sup>d</sup> bot.

*גָדַד*, v. *גָדַד*.

*גָדַד* m. (*גָדַד*) *blasphemer.*—*Pl.* *גָדַדִּים*. Y. M. Kat. III, 83<sup>b</sup> *וְגָדַדִּים* since the (gentile) blasphemers (of the Lord) became too numerous, they (the Israelites) ceased to rend their garments (on hearing blasphemy); Y. Snh. VII, 25<sup>b</sup> top *הָגָד* (corr. acc.).—Y. Yoma VII, 44<sup>c</sup> top; Cant. R. to IV, 4 *עַל הָגָד* (Lev. R. s. 10 *הַמְגַדֵּפִים*) atones for the blasphemers.

*גָדַד* to roll, v. *גָדַד*.

*גָדַד* (b. h.; v. *גָדַד* I) 1) *to cut, esp. to harvest dates.* B. Mets. 89<sup>b</sup> (Ar. *גָדַד*, v. Rabb. D. S. a. l. note 300). B. Bath. 36<sup>b</sup> *עַד שֶׁיִּגְדֹּר ג' דְּרִירוֹת* until he has reaped three date harvests.—Y. Sabb. VII, 9<sup>c</sup> top; Bab. ib. 73<sup>b</sup> (terms equivalent to *קוצר*); Y. ib. 10<sup>a</sup> ed. Krot. *הַגֹּדֵר* (corr. acc.).—Sabb. 50<sup>a</sup>; 125<sup>b</sup> *שֶׁנֶּדְרָן לְעֵצִים* . . . twigs of a date tree which one cut with the intention of using them for fuel; v. *גָדַד*.—Tosef. Ber. IV, 21; a. fr.—\**Part. pass.* *גָדַד* cut down. Tosef. Shebi. IV, 13 *בְּצִיפּוֹרִי* (Var. *גָדַד*; R. S. to Shebi. VI, 4 *גָדַד*) a ruined vineyard in Zepphoris.—2) *to surround with a fence, fence in; to limit, control, ward off.* B. Kam. 28<sup>a</sup> *לֹא שִׁוְרָה* he ought to have fenced it in and did not do so. Tosef. M. Kat. I, 7 *מִדִּירָן* if a city wall is broken into, we may fence it in (repair it, during the festive week).—Gen. R. s. 49 (play on *haaf*, Gen. XVIII, 23) *וְגָדַדְתָּ* Thou controllest the anger, but the anger does not control Thee.—Y. Ber. IX, end, 14<sup>c</sup> *וְגָדַדְתָּ* v. *גָדַד*.—Mikv. V, 6 *וְגָדַדְתָּ* one may form a dam with garments (Tosef. ib. IV, 10 *גָדַד*, corr. acc.). Y. Ber. III, 6<sup>c</sup> *וְגָדַדְתָּ* a custom which guards Israel from sin. Lev. R. s. 24 *מִי שֶׁהָיָה גָדַד עֲצֻמוֹ* (Y. Yeb. II, 3<sup>d</sup> top *פֹּרֵשׁ*) he who guards himself against sin (restraining himself from anything unchaste) is called holy. Gen. R. s. 70 *גָדַד* trained themselves to chastity; a. fr.—\**Part. pass.* *גָדַד* abstinent, chaste. Lev. R. s. 22 *וְגָדַד* and he will become abstinent of his own accord. Gen. R. l. c. *וְגָדַד* the people of the East are chaste; a. fr.—*Pa.* *גָדַד* (or *גָדַד*) to fence in a breach, to remedy calamities, also to check lawlessness by preventive measures (v. *גָדַד*). Ber. 19<sup>a</sup> *שֶׁנֶּדְרָן* that Thou repair our breaches (relieve us); B. Bath. 91<sup>b</sup>.—Lev. R. s. 1 (play on *Abigdor* I Chr. IV, 4) *יִשְׂרָאֵל הָרַבָּה גָדַדִּים* Israel had many fence-makers (guardians against sin). Ruth. R. s. 2, a. fr.—Erub. 6<sup>a</sup>, a. e. *גָדַד* v. *גָדַד*.—[Y. Erub. X, 26<sup>b</sup> bot. *גָדַד* ed. Tosef. ib. XI (VII), 18 *גָדַד* v. *גָדַד*.—Y. Sabb. XV, 15<sup>b</sup> top *וְגָדַדְתָּ*].

*Nif.* *to be guarded; to guard one's self.* Y. Sabb. XVII, beg. 16<sup>a</sup> *כִּיּוֹן שֶׁנֶּדְרָן* (ib. III, 6<sup>a</sup> top *שֶׁנֶּדְרָן*) when they had been trained (to guard against desecrating the Sabbath). Lev. R. s. 32 *כָּל הַנְּשִׁימוֹת* all women were made chaste through her meritorious example; a. e.

*Pi.* *גָדַד* to cut into. Gitt. 56<sup>b</sup>; Lev. R. s. 20; 22; Num. R. s. 18 *וְגָדַדְתָּ* and cut into the curtain (Koh.





גִּיגָה, *Pi. גִּיגָה* (onomatop.) to belch. Ber. 24<sup>a</sup>. Ib. <sup>b</sup> מִגִּיגָה.

גִּיגָה, v. גִּיגָה.

גִּיגָה m. (b. h.; cmp. גִּב belly, body; prep. within, among. Keth. 15<sup>a</sup>; B. Kam. 44<sup>b</sup>, a. e. לָגוּ one who throws a stone into (a crowd); Yalk. Deut. 921 לָגוּ (corr. acc.). Keth. 111<sup>a</sup>; Kidd. 44<sup>b</sup> בָּנוּ דְּבָרִים there is something in it, v. גִּב end.

גִּיגָה, גִּיגָה, גִּיגָה, constr. גִּיגָה ch. same; 1) (=h. גִּב belly; innermost. Targ. Ex. XXIX, 13; a. e. Targ. Prov. XXVI, 24. Targ. O. Deut. III, 16 (h. text תִּחַת); a. fr.—Sabb. 152<sup>b</sup> לִגְיָה דְּבִיתָא (insert ולִיחַל) and go home. Cant. R. to IV, 8 like the hen מִגִּיגָה קִטְמָא (read מִגִּיגָה) that shakes her wings off (rising) from between the ashes (Gen. R. s. 75 beg. the day on which he stood, i. e. that every day; a. fr.—Pl. גִּיגָה. Targ. Prov. XX, 27 (ed. Lag. גִּיגָה).—2) (with or without ב) among, amid; in, into. Targ. Ex. XIV, 22; a. fr.—Y. Peah VIII, 20<sup>d</sup> bot. כֵּן אֵיזָא לִיה שְׁחִיפְתָּא בִּנְיָא he owns a share in it. Ib. 48<sup>b</sup> קוּפָא לִגְיָא if the head of the pin is towards the inside. Lev. R. s. 12 מִלְּגוֹתֵי אִתְּרָא וְלִיחַל . . . pour thou out from inside (the hole), and I shall drink from outside. B. Mets. 53<sup>b</sup> sq., v. I ch. a. הוֹקְשָׁא.—Pes. 110<sup>b</sup> לָגוּ אַחֲרֵיהּ I have come among (you). Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>c</sup> bot. גִּיגָה in a unclean land. Y. Keth. I. c. <sup>a</sup> bot.; Y. Kil. I. c. <sup>b</sup> bot. גִּיגָה in the bath-house. Y. Ned. IX, 41<sup>b</sup> bot. גִּיגָה in the sun (in sunlight); a. v. fr.—גִּיגָה, מִגִּיגָה, because, in consequence of. Y. Taan. II, 65<sup>b</sup>, v. בְּרִי. Y. Ber. I, 3<sup>b</sup> top גִּיגָה צִיבֹרֵי because they are brief.—B. Mets. 39<sup>b</sup> מִגִּיגָה דְּמוֹקְשִׁין because we have to appoint a guardian for &c. Ib. 5<sup>b</sup>, a. fr. דְּחִשְׁדִּי מִגִּיגָה since he is suspected of wrong-doing in money matters, he is also suspected of swearing falsely; a. fr.—Hence מִגִּיגָה, מִגִּיגָה, 1) (=h. מִגִּיגָה, Shebu. 45<sup>b</sup>, and מִגִּיגָה, v. אַחֲרֵיהּ) a legal rule according to which a deponent's statement is accepted as true on the ground that, if he had intended to tell a lie, he might have invented one more advantageous to his case (cmp. B. Bath. 31<sup>a</sup> לָשְׁקֵר מה לו לִשְׁקֵר why should he lie? If he wanted to lie, he might have said &c.). Keth. 16<sup>a</sup> אֵיזָא מִגִּיגָה what miggo is there in that case, i. e. what choice did she have in inventing a statement, if she intended to tell a lie? Ib. מִגִּיגָה מִגִּיגָה מִגִּיגָה since in this case there is the legal presumption of a miggo, and so is in the other, what is the difference between the one miggo and the other?; a. fr.—2) (cmp. אֵיזָא) an action declared valid because one part of it was indisputably legitimate, or because the legal status required for its legitimacy might easily have been obtained. B. Mets. 9<sup>b</sup> דָּא בִּשְׁרִי מִפְקֵר וְכִי since, if he wanted, he might have declared his possession public property, in which case he would have obtained the legal status of poverty entitling him to the corner of the field (פִּתְחָא), and since (if he had resigned his property) he would have been entitled to take possession of the corner for himself, he has a right also to take possession of it in behalf of his neighbor. Ib. תְּרִי מִגִּיגָה לא אמרינן two

miggos cannot be accepted, i. e. two conditions required to make an action legitimate cannot be dispensed with. Ib. 8<sup>a</sup>. Ned. 88<sup>b</sup>; a. e.

גִּיגָה, גִּיגָה, גִּיגָה (גִּיגָה) m. (preced.) inner, inside (adj. a. adv.) Targ. I Kings VI, 27; a. e.—Zeb. 15<sup>a</sup> רָקָא גִּיגָה stands inside. Ib. לָגִי, v. גִּיגָה. Y. Sabb. VIII, 11<sup>a</sup> top גִּיגָה of the inside (reed), opp. בְּרִיאָה.—Pl. גִּיגָה. Targ. Y. Num. VI, 4.—Hull. 47<sup>a</sup> bot. מִגִּיגָה from the inner lungs (lower part), opp. אֶפְסָא. B. Bath. 29<sup>b</sup> גִּיגָה שְׂכוּרֵי the interior compartments. Hag. 5<sup>b</sup> בְּרִי the inner chambers of the heavens; a. fr.—Fem. גִּיגָה. Targ. Ezek. XL, 27; a. e.—Pl. גִּיגָה. Erub. 25<sup>b</sup> גִּיגָה (גִּיגָה) inner partitions.

גִּיגָה, v. גִּיגָה.

גִּיגָה m. (b. h.; גִּיגָה vindicator, redeemer, relative entitled to redemption (Lev. XXV, 25 sq.); in general relation.—הִרְגָה גִּיגָה avenger of blood, nearest relation (Num. XXXV, 19 sq.). Macc. II, 7. Ib. 12<sup>a</sup> [read:] בְּנוֹ בְּנוֹ when a father killed a son of his, his (surviving) son becomes the avenger of blood. Tanh. Masé 11 בְּנוֹ הִרְגָה אָבִיו and the avenger may meet him; Num. R. s. 23 בְּנוֹ הִרְגָה הָרֹכֵחַ. Macc. 10<sup>a</sup> (ref. to Deut. XIX, 6) הִרְגָה גִּיגָה the text means the avenger (is not punished); a. fr.—Pl. גִּיגָה, גִּיגָה. B. Kam. 109<sup>a</sup>; Kidd. 21<sup>a</sup> (ref. to Num. V, 8) גִּיגָה is there a person . . . without relations (heirs)?; Snh. 68<sup>b</sup> גִּיגָה. B. Kam. I. c. <sup>b</sup>; Snh. 69<sup>a</sup> בִּירִידֵי it is known that the minor has no heirs (offspring); a. fr.—Esp. the redeemer from captivity, also the Lord. Lev. R. s. 32 end; Cant. R. to IV, 7; Koh. R. to IV, 1 (ref. to Zech. IV, 2) one reads גִּיגָה (He emigrates), and one reads גִּיגָה (not גִּיגָה) her Redeemer (goes at the head of Israel). Ib. מִאֲן דְּאִמְרֵי גִיגָה (not גִיגָה) he who reads גִיגָה means 'the Redeemer' as it says (Is. XLVII, 4), Our redeemer &c.—Pesik. S'lh. p. 166<sup>b</sup> אֵין מִלָּא . . . they will be redeemed only through a complete redeemer (ref. to גִיגָה Is. LIX, 20 written plene). Ex. R. s. 26 beg.; a. fr.—Pl. as above. Gen. R. s. 85; Yalk. ib. 145 עֲמִידִים מִדְּרִיכִין (not עֲמִידִים) whence will the redeemers rise (if not from Judah)? Ib. אִנִּי מְעֻבְּרָה I am going pregnant with redeemers (of Israel).

גִּיגָה, גִּיגָה, גִּיגָה m. (Arab. gūwālīk, Pers. gawālakh=hippopera, Freytag s. v.) long pouch as a receptacle for grain, thrown over the shoulders or across an animal's back, haversack. Taan. 23<sup>b</sup> גִּיגָה רָבִי לִי גִיגָה (Ar. קֶא . . .; Ms. M. 2 שקיל גִיגָה, v. Rabb. D. S. a. l. note 200) get me my haversack, and I shall go and buy &c.—Pl. גִּיגָה, גִּיגָה. Targ. Lam. V, 5.—Sabb. 154<sup>b</sup>, v. הָרִי לְגִיגָה (where Var. lect. are quoted). Succ. 20<sup>b</sup> גִּיגָה (לְגִיגָה) are fit for haversacks.

גִּיגָה, v. גִּיגָה.

גִּיב, Pa. גִּיב, v. גִּיב I. [Targ. Prov. IX, 3 Ms., v. גִּיב II.]

גִּיב m. (גִּב, cmp. גִּב pit) lions' den. Ex. R. s. 18, end גִּיב לְדָנִיֵּאל He rescued Daniel from the lions' den. Deut. R. s. 2; a. e.



**גובא** *ch. 1) same.* Dan. VI, 9; 18; 17 sq.—Targ. *Ma.* XXI, 83 sq. (correspond. ed. *Ma.*); Targ. *Pa.* XLIV, 26 (ed. *Vien.* *Ma.*); a. e.—Y. *Ab. Zar.* IV, 64<sup>b</sup> bot. *גובא גובא* fell into a wine pit, v. *גובא*—*Pl.* *גובא, גובא, גובא, גובא*. Targ. *Jer.* II, 13. Targ. *Gen.* XXXVII, 20 ed. *Berl.* *גובא* (Y. *Gen.*)—2) (comp. *גובא, גובא*) *body, trunk, untrimmed leg.*—*Pl.* *גובא* or *גובא*. *De. Kama.* *גובא גובא* 2 logs of a date tree. *De. 21* *גובא גובא* v. *גובא*; *Babli.* *גובא* the swallowed serpent came out of his body *גובא גובא* in single trunks (sections of the body). *M. Kat.* 24<sup>a</sup> *גובא גובא* *ch. 1)* *chin*, v. *גובא* (*Rashi*); *the dimples of the chin*.—3) *back, top.* Targ. *Prov.* IX, 3 *Ma.* *גובא* (comp. *גובא*) *גובא*, ed. *Ma.* *h. text* *גובא*.—4) *\*prop. (comp. גובא) a. v. גובא* out of. Y. *Keth.* II, 36<sup>a</sup> *גובא גובא* and out of those (seventeen years) he spent thirteen years suffering with toothache, Y. *Kil.* IX, 32<sup>a</sup> *גובא גובא* (corr. acc.).

**גובא** *m. locust, v. גובא.* Targ. *Ex.* X, 4, a fr.—*Pl.* *גובא*. Targ. Y. II *Gen.* XXIII, 2 ed. *pr. a. ed. Ven.* (later ed. *גובא* *gubia*, Anak and his three sons, v. *Gen.* II, 55, *h. text* *גובא*).

**גובא**, v. *גובא*.

**גובא** *m. ch. h. גובא, גובא, comp. גובא* [*the hump-backed*], *gubay*, a species of edible locusts. *Ber.* VI, 1. *Sabb.* 37. Y. *Taan.* I, end 64<sup>b</sup> *גובא גובא* two calamities, drought and locusts. *De.* III, 46<sup>a</sup> (onomatopoeic etymology) why is it called *גובא גובא* because it collects the (fines of) judgment of the Lord.

**גובא** *ch. same.* Targ. Y. I *Deut.* XXVIII, 38. Targ. *Pa.* CV, 34. *Am.* VII, 1; a. e. (mostly *גובא*; Var. *גובא*).

**גובא** *m. pl. inhabitants of Goba, v. גובא.*

**גובא** *f. pl. (גובא) hills, esp. Gubatha*, near Sephoris. *Gen. R.*, s. 98 (ref. to *גובא*, I *Kings* XIV, 25) *גובא גובא* that is G. near Sepph. *Koh.* R. to IX, 10 the lamentations over the death of Rabbi at Sepph. were heard *גובא גובא* (some ed. *גובא גובא*, corr. acc.) as far as Goba, a distance of three *mil*; *De.* to VII, 11 *גובא גובא*; Y. *Kil.* V, 32<sup>b</sup> *גובא גובא* (combine in one v.); Y. *Keth.* XII, 35<sup>a</sup> *גובא גובא* (corr. acc.). [Y. *Shul.* VII, end, 25<sup>a</sup> *גובא גובא*; Y. *Ber.* III, 6<sup>a</sup> bot.; Y. *Naz.* VII, 56<sup>a</sup> *גובא גובא* (corr. acc.). Y. *Shek.* VII, 50<sup>a</sup> bot.; Y. *Suoc.* II, 53<sup>a</sup> *גובא גובא*—prob. the same as *גובא*.] V. *גובא*.

**גובא** *m. (b. h. גובא; גובא) height, elevation; thick, fleshy part* (comp. *גובא*). *Midd.* IV, 1 *גובא* *ib. 6.* *גובא*; a. fr.—*Men.* 37<sup>b</sup> *גובא גובא* the thickest part of the upper arm (*קיימא*); *גובא גובא* the highest point of the forehead. Y. *Yeb.* VIII, 9<sup>a</sup>; Y. *Sabb.* XIX, end, 17<sup>b</sup>; *Bab. ib.* 137<sup>b</sup> *גובא גובא* the thickest part of the apex.

**גובא** *ch. same.* Targ. Y. *Ex.* XIII, 9 (corresp. to *Men.* 37<sup>b</sup>, v. *preced.*). Targ. *Job* V, 7 (some ed. *גובא*, corr. acc.).

**גובא** *pc. a. Gubba, a Babylonic place or district* (v. *Gubba, Kermig, Mervan*, in programme of the Babylon. Gemara, *Beulan* 1070). *Kidd.* 75<sup>a</sup>, Y. *Yeb.* I, 5<sup>b</sup> *גובא גובא* (corr. acc.), Y. *Kidd.* IV, 45<sup>a</sup> *גובא גובא*—*Deum.* *pl. גובא*. *Kidd.* 70<sup>b</sup> (phonetic play) *גובא גובא* are legally considered like *Gittimot* (v. *גובא*); Y. *Yeb.* I, a. *גובא גובא* (corr. acc.), Y. *Kidd.* I, a. *גובא גובא*. *Ber.* 17<sup>b</sup> *גובא גובא* *h. text* *Gubba*.

**גובא** *m.—h. גובא, collection.* *Yeb.* 66<sup>a</sup>, a. e. *גובא גובא* wanting collection (not yet collected). *R. Meir.* 110<sup>a</sup> landed property *גובא גובא* because it is ready to be collected from, (is coizable for debts and cannot be hidden), is considered as if collected.

**גובא** *f. (b. h. גובא) a low fence.* Y. *Ket.* III, end 80<sup>a</sup> *גובא גובא* *Hanan* passed over the fence and tore the mixed seeds out.

**גובא** *m. (גובא, v. גובא) border of the field, hill, ridge.* *Kil.* III, 1 sq. *Ma. M.* (ed. *גובא*). Y. *Sh.* 39<sup>a</sup> (*R. S.* to *Kil.* III, 1, reads: *גובא*).—*Pl.* *גובא*. *ib.*

**גובא** *m. (גובא; v. גובא) a thick dough-like mass.* *Ber.* 38<sup>a</sup> *גובא גובא* it is a more thick mass (no bread).

**גובא** *m. pl. (v. גובא) of Gaba, Idumeans.* Targ. *Pa.* LXXXIII, 8 ed. (*Var.* *גובא, Ma. גובא*).

**גובא**, v. *גובא*.

**גובא** *ch.—h. גובא, ch.—h. גובא.* Y. *Ab. Zar.* II, 41<sup>a</sup> *גובא גובא*, Y. *Mag.* III, 70<sup>a</sup> *גובא גובא*.

**גובא** *ch. m. ch. גובא, cheese.* Y. *Shul.* VII, 60<sup>a</sup> *גובא גובא* a loaf of cheese. Y. *M. Kat.* III, 83<sup>b</sup> bot.—*Pl.* *גובא*. Targ. I *Sam.* XVII, 18. Targ. *Jud.* V, 25 (*corrum.* *h. text* *גובא*). Targ. *Pa.* LV, 32 (*h. text* *גובא גובא*). Targ. *Job* XX, 17; XXIX, 6 *Ma.* (v. *גובא*).

**גובא**, v. *גובא*.

**גובא**, v. *גובא*.

**גובא**, Y. *Kil.* IX, 32<sup>b</sup>, v. *גובא* *ch.*, end.

**גובא** *m. 1) גובא, man, husband.* Targ. *Koh.* V, 11.—Y. *Taan.* I, 64<sup>b</sup> bot.; a. fr.—*Pl.* *גובא, גובא*. Targ. Y. *Deut.* I, 18; a. e.—*Shul.* 65<sup>b</sup> *גובא גובא* what is the difference between man and men (you and common people). *Ber.* 31<sup>b</sup> *גובא גובא* a man among men (a distinguished man). *Gitt.* 45<sup>a</sup> *גובא גובא* these (our captives) are men and those (our husbands) in Nehardea are men (*Rashi*: our masters, husbands), a. fr.—2) *strength, skill.* *Kidd.* 25<sup>b</sup>; 64<sup>a</sup> *גובא גובא* because his skill (physiological knowledge) was great.

**גובא** *f. (גובא) hill, mound.*—*Pl.* *גובא, גובא*. Targ. *Zeph.* I, 10 *Kimhi* (ed. *גובא*).

**גובא, גובא, גובא** *f. (v. גובא) hill (or pit), esp. Gubla, Gaba, name of several places.* as *גובא גובא*, v. *גובא*; *גובא גובא*, v. *גובא* *ib.*

**גִּידָה** f. (comp. גִּיד) *little reservoir*, whence *tube*, *channel*. Targ. II Esth. I, 3 רְכוּחָא גִ' the tube containing the eye-paint; Ber. 18<sup>b</sup> גִּידָהִי my tube &c.—Sabb. 90<sup>b</sup> רְחֵשׁ בְּגִ' לִיהּ one puts it into a bronze tube. Ib. 146<sup>b</sup> גִ' to insert a tube into the barrel. Hull. 58<sup>b</sup> רְחֵשׁ אֶחָדָא הָדִירָא גִ' וְכִ' a channel was discovered forming the passage from the second stomach &c. Yeb. 75<sup>b</sup> רְשִׁכְתָּהּ זֶרַע גִ' the channel for the effusion of semen.

**גִּידָהִי**, v. גִּידָהִי.

**גִּידָהִי** = גִּידָהִי.

**גִּידָהִי**, v. גִּידָהִי.

**גִּידָה** 1) (sec. r. of אָגַד I) *to bind*; denom. גִּיד.—[Polel גִּידָה, fr. which גִּידָה]—2) (denom. of גִּידָה) *to form a faction*; (b. h. *to attack in small bands*). Yeb. 13<sup>b</sup> (ref. to Deut. XIV, 1, v. גִּידָה I) if *lo tithgod'du* were meant only in the one sense of 'ye shall form no factions', it would have read תִּגְדְּדוּ בָּלָא.

*Hithpol.* גִּידָהִי *to form bands, factions*. Ib. 14<sup>a</sup> כִּי רְחֵשׁ הָדִירָא לֹא חֲתוּמָא the law against factions applies only to &c.—Sifr. Deut. 96; [Pesik. Zut. R'eh (p. 43) גִּידָה].

**גִּידָה** or **גִּידָה**, forms of גִּיד a. גִּיד.

**\*גִּידָה** m. (גִּיד) [*stretched*], *leather bag* for wine, milk &c.; which travellers at night stretch like a tent in order to let the cool air strike it, *large leather bottle*. Sabb. 138<sup>a</sup> לֹא יִשְׁטַח . . . הַגִּיד (Ms. M. הַגִּיד a. O., v. Rabb. D. S. a. l. note) one must not stretch the bag &c. on the Sabbath. Ib. <sup>b</sup>, v. כֶּסֶד.

**\*גִּידָה** ch. same. Succ. 48<sup>b</sup> out of this man's (thy) skin גִ' כְּשִׁוּיָא לִיהּ (Ms. M. 2 גִּידָה) we shall make a bottle.

**גִּידָה** I f. (גִּיד) 1) *partition, wall*. Targ. Ps. LXII, 4 (ed. Vien. גִּידָה; Ms. גִּידָה, h. text רִבָּה). Targ. Koh. X, 8 רְחֵשׁ גִ' the world's fence (morality).—B. Bath. 2<sup>a</sup> (explain. Mish. ib. I, 1) it means גִ' *wall* (not *division*). Ib. 36<sup>a</sup> מִן דְּרֵירוּרִי וְלִבְרָא the land outside the fence which is erected to protect the fields from beasts. Sabb. 110<sup>b</sup> לִבְרָא וְחֵיטָא בֵּין הַכֹּסֶה וְהַחֲמִשָּׁה between the stove and the wall. Taan. 21<sup>a</sup> רְחֵשׁ (Ms. M.; Yalk. Deut. 897 אֶשְׁרָא) a ruinous wall. Koh. R. to X, 7 קָרַח רִשְׁיָא אֵל גִ' he knocked his head against the wall. B. Kam. 92<sup>b</sup> (prov.) רִבָּה שָׂדֵי רְחֵשׁ רִבָּה קִרְיָא חֲבֵרָא... רִבָּה רְחֵשׁ רִבָּה רְחֵשׁ (Ms. M. R. a. Yalk. Ez. 364 רְחֵשׁ רִבָּה רְחֵשׁ רְחֵשׁ) when thou hast called thy neighbor (cautioning him), and he would not answer, push down a big wall and throw it at him (he deserves to suffer).—Pl. with suff. גִּידָהִי. Targ. Ps. LXXX, 13 (ed. Vien. גִּידָהִי, Ms. גִּידָהִי, h. text גִּידָהִי).—2) (comp. גִּידָה) *banks*. Taan. 24<sup>b</sup>; Yoma 77<sup>b</sup> רְחֵשׁ גִ' the hanks of &c. \*Gitt. 73<sup>a</sup> גִּידָהִי אֶחָדָא רְחֵשׁ גִ' (ed. אֶחָדָא, v. next w.) on the banks of &c.

**גִּידָה** m. (גִּיד) *junction, joined boards*. Hag. 15<sup>a</sup> כִּי גִ' דְּמַלְא (Ms. M. 2 כִּי) as the boards of a landing bridge are placed side by side (leaving small slits). Snh. 7<sup>a</sup> רְחֵשׁ גִ' דְּמַלְא (Ms. M. לִגִּי, v. Rabb. D. S. a. l.) like the junction of a landing bridge (which is at first shaky,

but), once put up, grows firmer.—\*Gitt. 73<sup>a</sup> bought poppy seed, *אֶחָדָא דְּנָהָר וְכִ' deliverable at the landing of &c.*; v. preced.—Y. Meg. I, 71<sup>d</sup> top רְחֵשׁ גִ' the seam of the straps (of the phylacteries). V. גִּידָה.

**גִּידָה** II pr. n. m. *Gudda*. Ab. Zar. 32<sup>a</sup> (Ms. M. גִּידָה, v. Rabb. D. S. a. l. note).

**גִּידָה**, Yalk. Gen. 55, read גִּידָה, v. גִּידָה.

**גִּידָה** pr. n. m. *Gudgada*, father of R. Johanan. Hag. II, 7; Gitt. V, 5; Yeb. XIV, 2; Eduy. VII, 9. v. ר' נְחוּמִי בֶן גִ' ed. (Ms. M. ר' נְחוּמִי בֶן גִ').

**\*גִּידָה** m. pl. (v. גִּיד h. a. ch.) *good luck, Fortune*. Tosef. Sabb. VI (VII), 1 הַמְּגַבֵּה לִגְ' ed. Zuck. (Var. גִּידָה; oth. ed. הַמְּגַבֵּה לִגְ' he who shaves his head (makes a bald-pate) for good luck (a superstitious practice).

**גִּידָה**, v. גִּידָה.

**גִּידָה**, v. גִּידָה.

**גִּידָה** m. (b. h. גִּידָה; v. גִּידָה) 1) *greatness*. Erub. 21<sup>b</sup> כְּבוֹדִי וְגִידָהִי, my glory and my greatness.—Ex. R. s. 29; Cant. R. to I, 2 גִּידָהִי His greatness.—Ib. to II, 4; Num. R. s. 2 (play on *גִּידָה*, Cant. I. c.) עֲלֵי אֶחָדָא even his (the child's) elevating himself over Me (by putting his finger on the Divine Name) is (a token of) love; (Tanh. B'midb. 10 גִּידָהִי; ed. Bub. ib. note וְגִידָהִי Ms. R.).—2) *pile*.—Pl. גִּידָהִי. Y. B. Mets. II, beg. 8<sup>b</sup> כֶּסֶד (coins found) piled up (assorted according to their sizes, pyramid-like; Bab. ib. 25<sup>a</sup> כֶּסֶד).

**גִּידָה** m. (גִּידָה, v. גִּידָה) *thumb, great toe*. [Cant. R. to II, 4 גִּידָהִי עֲלֵי וְכִ' the child's pointing with his finger (comment.); v., however, preced. w.] Y. Ber. I, 2<sup>c</sup> top גִ' heel touching toe (in walking); Sabb. 62<sup>b</sup> (expl. חֲלוּקָא וְשִׁפּוּרָא, Is. III, 16).—Pl. גִּידָהִי, constr. גִּידָהִי. Sabb. 151<sup>b</sup> גִ' his great toes.

**גִּידָה** m. (גִּידָה, v. גִּידָה) *the heap, the difference between stricken and heaped measure*. Y. Pes. IV, end, 31<sup>c</sup> [read:] אֶחָדָא מִחֲשֻׁכָּא גִ' וְכִ' I will deduct the difference from my dowry, v. חֲשֵׁה.

**גִּידָה** f. *governess or hair-dresser*, v. גִּידָה.

**גִּידָה**, v. גִּידָה.

**גִּידָה** pr. n. m. *Gudda*. Ab. Zar. 32<sup>b</sup> (Ms. M. גִּידָה, v. גִּידָה II).

**גִּידָה**, v. גִּידָה.

**גִּידָה** f. pl. (denom. of גִּידָה *fold*, Num. XXXII, 16) *animals living in folds* (which they leave in day-time), in gen. *moving live stock*. B. Bath. 36<sup>a</sup>; Gitt. 20<sup>b</sup>; Keth. 84<sup>b</sup> הֵן לֵהֶם חֻקָּה the possession of fold-animals is no evidence of ownership (as they may have come over by accident). B. Mets. 69<sup>a</sup> כִּדְּחֵשׁ בְּכִ' fold-animals (small cattle given out for raising on half-profit) must be attended to twenty four months (before a division of profits can be demanded by the keeper).



**פדיון** f. (פדיו) *partition*; v. פדיו (—ה. פדיו קדש) a hedge of reeds spreading from a common stem. Erub. 17<sup>a</sup> (Ms. M. פדיון, p. 1, Ar. פדיון) Babb. 107<sup>a</sup> פדיון ed. (corr. פדיו, Ms. M. פדיון, corr. פדיו, Ar. פדיו) (to put a knife) between the branches of a hedge of reeds. [The vers. of Ar. proves פדיו to be the proper version and פדיו or פדיו, corruptions.]

**פדיון** m. (פדיו) *the heap, the top over the level of a dry measure*. Zeb. 63<sup>b</sup> פדיון כ' סאה as thick as the instrument for striking off the top of a 'ah. Men. IX, 6 (פדיו) דהו נקרא ליה (Var. פדיו) the heap was added to the measure, i. e. the additional quantity forming the top of other measures, was contained in the Highpriest's measure which was so much larger.

**פדיון** ch. same. Erub. 14<sup>b</sup> פדיון ל' this refers to heaped measure (dry quantities). Ib. פדיון ד' ד' ד' that top in dry measures amounts to one third of the entire quantity; Babb. 20<sup>a</sup>.

**פדיון** (Ms. M. פדיון) m. (פדיו—פדיו, or פדיו—פדיו, v. Shul. Mand. Gr. p. 22) *an abrupt sound, a subterranean thunder, earthquake, rumbling*. Ber. 58<sup>a</sup> פדיון (Mish. IX, 7). Ib. פדיון (Ms. M. פדיון) a thunder roared (a rumbling was heard). Ib. פדיון פדיון it really comes in one rumbling sound after the other.

**פדיון**, v. פדיו.

**פדיון** I f. (a corrupt. of פדיון, carruca, καρουχα, καρροχα) *a carriage used by persons of distinction* (v. Sm. Ant. s. v.). Taan. 20<sup>b</sup> פדיון אורא a gilt carruca (aurea carruca, v. Sm. Ant. I, c.); Git. 31<sup>b</sup>. B. Mets. 78<sup>b</sup> פדיון פדיון made them draw Raba's carriage. Ib. פדיון פדיון the carriage in which R. Hya will rise to heaven. —*II.* פדיון. Ib. פדיון Ms. H. (v. Rabb. D. S. a. I, note 290).

**פדיון** II m. (—פדיון, comp. Syr. פדיון acerbus P. Sm. 1384, a. h. פדיון) *sour and hard berry*. —*III.* פדיון. Naz. 34<sup>b</sup> פדיון ed. (Ar. פדיון) undeveloped grapes. —*Pes.* 23<sup>a</sup> פדיון Ms. M. (ed. פדיון, Ar. פדיון) undeveloped olives (used for rubbing the skin in fever).

**פדיון**, v. פדיו.

**פדיון**, v. פדיו, פדיון.

**פדיון** I m. (פדיו)—h. פדיו, 1) *trunk, stem*. Ber. 40<sup>b</sup> פדיון אורא (Ms. P. פדיון, Ar. פדיון) there remains a stem which produces fruits again. Ab. Zar. 35<sup>b</sup> פדיון פדיון ed. (Ms. M. פדיון, Ar. פדיון, v. Koh. Ar. Compl. s. v. II, p. 262); Nidd. 8<sup>b</sup> פדיון פדיון the gum which oozes out of the stem, opp. פדיון.—Ned. 50<sup>a</sup> (became rich) פדיון פדיון through a (hollowed out) trunk. Ib. פדיון פדיון they found on the sea shore nothing (of the wrecked ship) except a trunk. Ib. פדיון פדיון (Ar. פדיון, read פדיו) and the entire treasure of the ship was hidden in that trunk; [Bashi:

*chad, v. פדיון]—II* (that which is cut off.) *branches*, (that which is chopped.) *wind*. Hull. 2<sup>a</sup> פדיון פדיון (Ar. פדיון) he cut wind with it for idlest purposes. B. Kam. 21<sup>b</sup> פדיון פדיון (Ms. O. a. Ar. פדיון) chopped wind, binding chips and light. Babb. 164<sup>b</sup> פדיון פדיון ed. (Ms. M. פדיון, v. Rabb. D. S. a. I, note) low and spreading ramifications (forming the fourth wall of a *Serech*). Git. 60<sup>b</sup>, v. פדיון.—*III.* Rabb. 15<sup>a</sup> פדיון פדיון let him feel the ladder פדיון Ms. M. (ed. פדיון, Ms. O. פדיון) on the branches spreading beyond the circumference of the tree (Mashi) on pags reaching beyond &c.;—*IV.* פדיון (comp. פדיון) *lots, division by lots*. Lam. R. to I, 1 פדיון (פדיון) פדיון let us divide by lots (comment.) *pieces of wood* on which names are written for raffling.

**פדיון** II m. (v. פדיון) *custate, runch, in general, servant, guardmen*. Targ. I Kings XXII, 9; a. fr. (var. פדיון, פדיון, פדיון &c.—Babb. 127<sup>a</sup> פדיון פדיון ed. (ed. Babb. פדיון, v. Rabb. D. S. a. I, note 40; Ar. פדיון, v. Koh. Ar. Compl. s. v. פדיון, p. 256 notes).—*III.* פדיון &c. פדיון. Targ. II Kings IX, 22.—*Mag.* 27<sup>a</sup> (Ms. M. פדיון, Ar. פדיון). Kidd. 20<sup>a</sup> פדיון פדיון used to ward guardsmen.

**פדיון**, v. פדיון.

**פדיון**, v. פדיון.

**פדיון**, v. פדיון.

**פדיון**, v. פדיון.

**פדיון**, v. פדיון.

**פדיון** (פדיו, constr. פדיו) m. (פדיו) *surface, color; resemblance*. Erub. 12<sup>a</sup> פדיון פדיון of what color is thy cloak?—*Midr.* Till. to Ps. XC, end פדיון פדיון why has the blue been preferred to any other color?—*PL.* פדיון פדיון... Ber. 6<sup>b</sup>. Nidd. 24<sup>b</sup> פדיון פדיון the Mishnah (III, 2 פדיון) speaks of variegated colors. Num. R. a. 12 פדיון פדיון many qualities and many colors; a. fr.—*Tranf.* פדיון (comp. פדיון a. v. פדיון) *like, similar to; for example*. פדיון פדיון (Chald. פדיון) *for instance if, when*. Ps. 119 פדיון פדיון such things as dates, roasted ears &c. Ib. פדיון פדיון e. g. mushrooms for me. B. Mets. 101<sup>a</sup> פדיון פדיון something like this was very necessary to be said. Hull. 84<sup>a</sup> פדיון פדיון people like ourselves (in our condition). Y. Ber. I, 2 פדיון פדיון פדיון פדיון people like ourselves who are engaged &c. Shebi. VIII, 1; 3. Tosaf. ib. IV, 6. Ori. II, 7. B. Kam. 108<sup>a</sup> פדיון פדיון e. g. if he claims &c. B. Mets. 60<sup>a</sup> פדיון פדיון if he has &c.; a. v. fr.—*Denom.* פדיון *to color*. Babb. 140<sup>a</sup> פדיון פדיון (Ar. פדיון, Ms. M. פדיון, O. פדיון) only for coloring.

**פדיון**, v. פדיון, פדיון, פדיון, פדיון ch. same. Targ. Babb. I, 6. Targ. Y. Lev. XV, 3 פדיון. Ib. 19 פדיון ed. Amst.—Targ. Koh. I, 13 פדיון פדיון a sort of evil (h. text פדיון); a. e.—Nidd. 24<sup>b</sup> פדיון פדיון it would constantly have only one color.—*Tranf. way, manner*. Targ. Y. Lev. V, 4 פדיון פדיון in what way soever. Targ. Is. I, 11 פדיון פדיון (some

ed. and in this manner; a. e.—כִּי הָאֵל (abbr. כִּי) *like this, in this way, in a case like this*. Targ. Ruth IV, 6.—B. Mets. 30<sup>b</sup> גִּ' הָאֵל is there a renunciation of property like this, i. e. is such a conditional renunciation valid? Ib. 69<sup>b</sup> top כִּי צָרִיךְ וְכִּי in such a case he must give notice; a. v. fr.—*Pl.* גִּ' הָאֵל. Targ. Y. Num. II, 3; 10; a. e.—Targ. Y. Ex. XIV, 2.—B. Mets. 8<sup>b</sup> מִדֶּחַי גִּ' מִדֶּחַי there are two ways of driving. B. Kam. 108<sup>a</sup> מִמּוֹנֵי גִ' תְּרֵי two sorts of indemnities or fines; a. fr.—Ib. 86<sup>a</sup> (אֲרִישֵׁי) גִּ' wants to show faces (pantomimes, by moving his head).—קָבֹץ, v. preced. [Snh. 98<sup>a</sup>, v. קָבֹץ.]

גִּ' הָאֵל = גִּ' הָאֵל.

גִּ' (b. h., v. גָּז) *to cut (the way, air), pass, fly*.—*Hif.* גִּ' הָאֵל *to carry across, drive up*. Mekh. Yithro, Bahod. s. 5; Tanh. Vayikra 3; Yalk. Lev. 427.

גִּ' ch. same, 1) *to cut, cut off*.—Part. גִּ' אֵל. Gitt. 67<sup>b</sup> sometimes one cuts his speech short (does not finish his sentence).—Ned. 68<sup>a</sup> מִיָּמֵי גִ' does the husband (betrothed) cut the vow apart, i. e. annul half the vow of his betrothed, leaving it to her father to annul the other half?, opp. מִיָּקֶלֶשׁ he weakens the stringency of the entire vow.—2) *to cross, pass*. Targ. Is. LI, 10.—Koh. R. to VII, 8 גִּ' נִיָּו passed the street riding on horse-back (Yalk. ib. 974 עָבַר). Lev. R. s. 37 [read: גִּ' נִיָּו] when they were crossing a river.

*Af.* גִּ' הָאֵל *to carry across*. Gen. R. s. 10 וְכִּי גִ' הָאֵל carried it across the river; Koh. R. to V, 8; Yalk. ib. 972 גִּ' הָאֵל; Lev. R. s. 22 וּמִגִּ' הָאֵל (corr. וּמִגִּ' הָאֵל). Koh. R. l. c. אֲנִיָּו she carried it over; Lev. R. l. c. אֲנִיָּו (corr. acc.).

גִּ' הָאֵל, v. גִּ' הָאֵל.

\* גִּ' הָאֵל m. (גִּ' הָאֵל, emp. גִּ' הָאֵל) *chest, money chest*. Nidd. 50<sup>a</sup> Rashi, v. גִּ' הָאֵל I.

\* גִּ' הָאֵל pr. n. Goza, a river or channel in Babylon. Ab. Zar. 39<sup>a</sup> גִּ' הָאֵל (Ms. M. גִּ' הָאֵל; Succ. 18<sup>a</sup> אֵתָה, Ms. M. גִּ' הָאֵל, v. Rabb. D. S. a. l. note).

גִּ' הָאֵל castrate, v. גִּ' הָאֵל II.

גִּ' הָאֵל m. pl. (גִּ' הָאֵל) 1) *cut wool*. Targ. Ezek. XXVII, 24 (Ar. גִּ' הָאֵל, h. text גִּ' הָאֵל).—2) v. גִּ' הָאֵל.

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל m. (b. h., emp. Syr. גִּ' הָאֵל, a. גִּ' הָאֵל) *brood, chick, esp. pigeon*. Kinnim II, 1. Gen. R. s. 44 (expl. גִּ' הָאֵל, Gen. XV, 9) גִּ' הָאֵל, גִּ' הָאֵל. Y. Ned. I, beg. 40<sup>b</sup> לִים . . . ; Tosef. ib. IV, 1 לִי . . . Snh. 94<sup>b</sup>; a. fr.—Trnsf. *young children*. Pes. 49<sup>a</sup> גִּ' הָאֵל ed. (Ms. M. a. Yalk. Am. 545 בְּנֵי) and causes his children to become orphans. Y. B. Mets. I, end, 8<sup>a</sup> גִּ' הָאֵל (read גִּ' הָאֵל, v. גִּ' הָאֵל).

גִּ' הָאֵל I ch. same.—*Pl.* גִּ' הָאֵל, גִּ' הָאֵל. Targ. Cant.

IV, 1. Targ. Y. II Deut. XXXII, 11. Targ. Ps. LXXXIV, 4; a. e.—Y. B. Mets. I, 8<sup>a</sup> top. Pes. 119<sup>b</sup>; a. e.

גִּ' הָאֵל II m. (גִּ' הָאֵל) *robber*. *Pl.* גִּ' הָאֵל. Targ. Y. II Gen. VI, 11.

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל m. (גִּ' הָאֵל) *a figure of speech, hyperbole*. B. Mets. 104<sup>b</sup> בְּעֵלְמָה הָיָה דְּקָוִים גִּ' he used only a hyperbolic expression ('a thousand Zuz'). Arakh. 11<sup>a</sup> וְסִימָנָה גִ' מִתְּרִיבָה and thy mnemotechnical sign (to remember who said a hundred and who a thousand) be: the Boraitha (or Mishnah) frequently uses hyperboles. Bets. 4<sup>a</sup>; a. fr.—V. קָבֹץ.

גִּ' הָאֵל pr. n. pl. (a fictitious denom. of גִּ' הָאֵל II) *Gavzania (Eunuchia)*, a fictitious place. Sabb. 152<sup>a</sup> a eunuch (*gavvaza*) asked R. Joshua ben Karhah (Bald-head) how far is from here to Karhina (Baldburgh), upon which R. Josh. replied גִּ' הָאֵל (Ms. M. מִתְּרִיבָה) as far as from here to Eunuchia (v. Sachs Beitr. II, p. 132).

גִּ' הָאֵל m. (גִּ' הָאֵל) *circumciser, surgeon*. Y. Sab. XIX, beg., 16<sup>d</sup>; Bab. ib. 130<sup>b</sup> ר' יְהוֹדָה הַגִּ' R. J. the surgeon. [Cmp. גִּ' הָאֵל.]

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל m. (גִּ' הָאֵל) *laughter, sneer*. Targ. Prov. XIV, 13 (h. text שִׁחֵק). Targ. Ps. LXXIX, 4 (ed. Vien. גִּ' הָאֵל, Ms. גִּ' הָאֵל; h. text קָלֶס).

גִּ' הָאֵל, גִּ' הָאֵל, read גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל m. (b. h.; emp. גִּ' הָאֵל) *crowd, people, nation; pl. gentiles*, fr. which גִּ' הָאֵל = נִכְרִי or עֲבוֹדָה זָרָה, *gentile, idolator*. Tosef. Ab. Zar. III, 4 sq.; Y. ib. IV, 41<sup>a</sup> top contrad. to כּוֹרִי (Bab. ib. 29<sup>a</sup> נִכְרִי); a. v. fr.—*Pl.* גִּ' הָאֵל. Ab. Zar. I, 1 sq. in Y. ed. גִּ' הָאֵל (Bab. ed. נִכְרִי, נִכְרִי, Mish. עֲבוֹדָה זָרָה indiscriminately); a. v. fr.—Fem. גִּ' הָאֵל *gentile woman*. Y. Yeb. II, 4<sup>a</sup> top וְכִּי גִ' הָאֵל thy son from a gentile is not called thy son but her son (Bab. ib. 23<sup>a</sup> נִכְרִי); a. fr.—*Pl.* גִּ' הָאֵל. Y. ib. IV, 6<sup>a</sup> bot. [Y. Gitt. I, 43<sup>b</sup> top, a. e. גִּ' הָאֵל, v. גִּ' הָאֵל.]

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל, Targ. Prov. XVI, 30 some ed., read גִּ' הָאֵל, v. גִּ' הָאֵל.

גִּ' הָאֵל f. (b. h.; emp. גִּ' הָאֵל) 1) *inner body, creature*. Y. Ber. IV, 8<sup>b</sup> top וְכִּי גִ' הָאֵל to each creature its needs. Mikv. X, 7 לְפָסֵל אֶת הַגִּ' הָאֵל to make the inner body unfit (for receiving Trumah); Toh. I, 3 הַגִּ' הָאֵל; a. fr.—*Pl.* גִּ' הָאֵל, גִּ' הָאֵל. Yoma 80<sup>b</sup> גִּ' הָאֵל some ed. (oth. sing.)



11. *galearius* soldier's hat, common  
 12. *galearius* never despise a low Estima. 12. 12  
 (Y. Ter. VIII, end, 46) not even a low *galearius*.  
 num. R. s. 9; Tosef. Sot. III, 14, v. 12. Esth. R. to III, 1.  
 to VI. 12 practiced in four trades a bathar, a barber

גְּלִיּוֹרִין (read גְּלִיּוֹרִין) a soldier's servant and a crier; a. e.—*Pl.* גְּלִיּוֹרִין. *Pesik. R.* s. 15; *Pesik. Halhod.* p. 45<sup>b</sup> גְּלִיּוֹרִין (corr. acc.); *Num. R.* s. 11; a. e. the subordinate divine messengers.—*Naz.* 66<sup>b</sup> גְּלִיּוֹרִים מִחֶגְרוֹן וְכ' the common soldiers begin the battle and the heroes (veteran soldiers) wind up with victory; *Ber.* 53<sup>b</sup> גְּלִיּוֹרִין (Var. גְּלִיּוֹרִין, corr. acc.).

\* **גִּזְרֵי** m. (גלל) *threshing roller*. Targ. I Kings  
XIV, 10 ed. Lag. (ed. גַּזְרֵי, Var. גִּזְרֵי); v. גַּזְרֵי I.

ג.ה.ס. v, גוליקום

גְּלִיחָה v. גְּלִיחָה.

גוליתא, v. גולתא.

גֹּלֶל m. (גלל, comp. גל) the stone placed on top of a burial cave, top-stone, contrad. to דִּקְקָה. Ohol. II, 4; a. fr.—סָרַחְמָת הַגֹּלֶל the closing of the tomb with the *golel*. Snh. 47<sup>b</sup>; Sabb. 152<sup>b</sup> דֵּר שִׁיטָתָם הַגֹּלֶל.—Erub. 15<sup>b</sup>; Succ. 23<sup>a</sup> cannot be used לִקְבֵר גֹּלֶל for closing up a grave, i. e. if put on top, it is not considered a *golel* in levitical law, v. Hull. 72<sup>a</sup>.

חלל ch. same. Targ. Job. XIV, 22; a. e.

**גֹּלָם** m. (b. h. גַּלְסָה, גִּלְסָה) a rolled up, shapeless mass,  
whence 1) lump, a shapeless or lifeless substance. Y.  
Nidd. III., 50<sup>d</sup> and the other limbs of the embryo look  
like a lump, squeezed together. Gen. R. s. 14 ה' עָשָׂה לוֹ אֵת הָעוֹמֶינִי He made him stand; a large, lifeless mass.  
Ib. s. 24 ה' בָּרָא אוֹתוֹ He formed him into a huge body, which  
extended from one end &c. Ib. (ref. to Ps. CXXXIX, 16)  
**בְּחֻמְצֵי חַיִּים** (read גֹּלְמֵי חַיִּים) the embryos which Thy eyes  
have seen, have all been recorded (preordained) &;  
Pesik. R. s. 23; a. fr.—Ib. s. 33 נִקְדְּמוּ לָנוּ (read גִּלְמוֹתֵינוּ) (read גִּלְמוֹתֵינוּ)  
(גולמות) they were (hard) lumps (blocks).—2) unfinished  
matter, a vessel wanting finishing, opp. פְּשוט plain surface,  
forming no receptacle. Snh. 22<sup>b</sup> הֲיוֹת וְאַיִן הִיא אִישָׁה  
woman (unmarried) is an unfinished vessel, and she makes  
a covenant with (cares for) none but him who made her  
a vessel.—Pl. גֹּלְמֵיהֶם, גִּלְמֵיהֶם, constr. גִּלְמֵיהֶם. Kel. XII, 6 כְּלוּ  
gallies unfinished metal vessels, v. defin. Hull. 25<sup>a</sup>; Tosef.  
Kel. B. Mets. II, 10.—Ib. VII, 12 גִּלְמֵין (ed. Zuck. גִּלְמֵין)  
pumpkins in their natural shape, opp. מְחוּכְרוֹת ומְכוּפְּפוֹת.  
—Sifrē Num. 158 כְּלוֹם וְלא גִלְמוֹת (Yalk. ib. 786 גִּלְמֵין)  
'vessels' which means finished vessels but not half-finished.  
—Trnsf. uneducated, unrefined. Ab. V, 7.—3) body.  
Pl. as above. Sifrē Num. 131; Yalk. ib. 771 the spear  
entered both bodies.

**גִּלְמָא** ch. same; 1) *unfinished vessel*.—2) *Pl.* גִּלְמָא. Targ. Y. Num. XXXI, 22 (after Sifré Num. 158, v. preced.).—Sabb. 52<sup>b</sup> בגִּלְמֵי 123<sup>a</sup> it treats of unfinished (needles).—2) (cmp. גִּלְמֵי) *stone*. *Pl.* גִּלְמֵין. Targ. Esth. IX, 5 קְטִילָה ב' (for b. h. דָּרָגָה) death by stoning.—Snh. 95<sup>a</sup> [read:] גִּלְמָא ... דְּמִיתָא וְדִנְרֵימִיתָא bring ye unto me, each of you a stone (lump of clay), and we shall stone it (overthrow the city with mere stones); cmp. Yalk. Is. 284; Ar. s. v. גִּלְמֵי. —3) *hill*, v. גִּלְמָא II.

גולמו, גולמחרג, Snh. 95<sup>a</sup>, v. preced.

**גֻּלְמִי** m., **גֻּלְמִית** f.=like a **גֻּלְם**, *roughly shaped*.  
**Pl. גֻּלְמִיּוֹת**. **Ex. R.** s. 30, v. גֻּלְם.

**גולמיש** m. (גלם, with formative ירש—; cmp. גולמיש) [*hard, stone-like*, v. גולמא,] *golamish*, a species of cedar. R. Hash. 23<sup>a</sup>, (explain. אררא); Shh. 108<sup>b</sup> (v. Rabb. D. S. a. l. note 1).

גַּלְמֻשָּׁא, גַּלְמִישׁ ch. same. Targ. Y. Num. XIX, 6 (h. text ארז).—Pl. גַּלְמִשִּׁין. Targ. Cant. V, 15 (h. text ארזים).

גִּלָּן (b. h.) pr. n. pl. *Golan*, in Bashan (Gaulanitis). Targ. O. Deut. IV, 43 (Y. דְּבִירָא). Targ. Jos. XX, 8; a. e.—Macc. 9<sup>b</sup>.

\*גולנית f. (preced.) a coin named after Golan. Tosef. Maas. Sh. IV, 13 Var. (ed. Zuck. גולנית).

**גִּילְפָּא** m. *stone pitcher, jug*. Yoma 12<sup>a</sup> it is usage to leave in the inn **וְרֵשְׁבָא ג'** the (empty) wine pitcher and the hide (of the slaughtered animal). Ned. 49<sup>b</sup> **וְכַּ** would carry a pitcher (on which to sit during the lectures) on his shoulder.—**בִּתְּלִי, בִּתְּלִיָּא**. B. Bath. 71<sup>a</sup> the house **דְּמַחֲזִיק מֵאָה ג'** which has room for one hundred jugs (placed in rows). Ab. Zar. 32<sup>a</sup> **בְּ חִיּוּרֵי** in unglazed jugs. Hag. 25<sup>b</sup> **לְמִטְרָה אֵי** to provide jugs (for the harvest). [גולפין, Targ. Esth. IX, 5, a clerical tautography of גולפין, v. גולפא.]

גִּילְקָא, v. גִּילְקָא.

**גִּלְתָּחָה** f. (גול, גלל, גלץ) [wrapper,] a long woolen cloak of state used at prayers. Sabb. 77<sup>b</sup> (playful etymology) ג' גלי וחריב Ar. a. Bashi, roll it up and sit down (Ms. O. גלי ואחרי travel abroad and import it, ed. גלי וחריב uncover thyself and put it down). Y. Kil. IX, end, 32<sup>d</sup> to wrap up money 'גו גולתא וכו' in one's cloak and tie it up with linen cords. Y. Taan. III, 66<sup>d</sup> top נצור גולתא save thy cloak from the rain (a sneer at an un-efficacious prayer for rain). Ib. IV, 67<sup>c</sup> לוי גולתא את ירחב לוי give me my cloak that we may pray at the time of closing the gates (sunset). B. Mets. 85<sup>a</sup> וכו' ג' דרהבא וכו' they spread over thee a gold-trimmed cloak (at graduation ceremonies) a. fr.—*Pl.* גולתא, גולתא. Targ. Y. II Num. XV, 38 גולתיהון a. גולתיהון גולתיהון. Targ. Y. ib. XVI, 1 גולתיהון his cloaks. Ib. 2 גולתיהון. Targ. Y. I Deut. XXII, 12 גולתיהון, II גולתיהון. Ib. XXXIII, 19.—Gen. R. s. 36 (expl. סרבלה Dan. III, 21) בגולתיהון (fr. גולא) in their fine cloaks; Cant. R. to VII, 9; Esth. R. to I, 12. Bets. 38<sup>b</sup> גולתיהי שקלי have I taken your cloaks (that you laugh at me)?—[Gen. R. s. 19 גולין Ar. ed. Koh., v. גולין end.]

בָּנִי I m. *bent, joint*, v. בָּנָה II,

II to cut off, v. ממ.

**בִּזְמָה** m. h. a. ch. (b. h. **בִּזְמָה**, comp. **אֲנָמָה**, **אָנָם**) *bulrush, papyrus*. Targ. Is. XIX, 6. Targ. O. Ex. II, 3. Targ.



Job VIII, 11 (come ed. מִשְׁמַח) [Y. Bath VII, 10<sup>a</sup> bot. 1. Bata. IV, 65<sup>a</sup> bot. v. מִשְׁמַח]—*Pl.* מִשְׁמַח, קָמַח. Targ. Y. Gen. XLd, 2. Targ. Y. Ex. II, 2.—Y. Sabb. VII, 10<sup>a</sup> קָמַח.

**מִשְׁמַח** f. (מִשְׁמַח to scrape, v. Targ. Job XXXIX, 24) *hole, indentation*, Hull. II, 9 (41<sup>a</sup>). B. Bath. 10<sup>a</sup> for each hair מִשְׁמַח מִשְׁמַח בְּאֵזָרָא Y. Keth. I, 29<sup>a</sup> מִשְׁמַח לִיכָא מִשְׁמַח לִיכָא like one making a depression in flesh which fills up again; a. a.—*Pl.* מִשְׁמַח. Ab. Zar. 76<sup>a</sup> a knife מִשְׁמַח מִשְׁמַח which is not battered. Tosaf. Maasr. III, 18 פֶּה מִשְׁמַח (ed. Zuck. פֶּה מִשְׁמַח, sing.), v. פֶּה מִשְׁמַח Y. Nidd. III, 27<sup>a</sup> bot. מִשְׁמַח בְּמִשְׁמַח v. מִשְׁמַח—מִשְׁמַח, v. מִשְׁמַח.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח** m. (b. h. מִשְׁמַח, v. מִשְׁמַח) 1) *gomed*, a length measure, supposed to be the cubit less the hand's length; *arm*. [Arabh. 11<sup>a</sup> מִשְׁמַח מִשְׁמַח Ar. and the arm of the scraper was one cubit, contrad. to מִשְׁמַח itself, i. e. the perpendicular part; ed. מִשְׁמַח]—*Pl.* מִשְׁמַח, מִשְׁמַח. B. Bath. 100<sup>a</sup> מִשְׁמַח מִשְׁמַח ed. (Ms. M. a. Ar. 73).—2) a *veil* of a square *gomed*, used by Arabs in cold weather for covering the face.—*Pl.* מִשְׁמַח. Kel. XXIX, 1 מִשְׁמַח מִשְׁמַח מִשְׁמַח—Denom. מִשְׁמַח to measure by the *gomed*. Tana d'be El. I, ch. XXXI (v. Lattes Haggio p. 84).

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח** pr. n. m., v. מִשְׁמַח III.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח** f. (מִשְׁמַח, v. מִשְׁמַח) *hole, excavation*. *Pl.* מִשְׁמַח. Y. Kil. III, 28<sup>a</sup> מִשְׁמַח מִשְׁמַח בְּשֵׂם מִשְׁמַח בְּשֵׂם מִשְׁמַח depressions in a field of the width of 3c.—Y. Ab. Zar. IV, 44<sup>a</sup> bot. מִשְׁמַח מִשְׁמַח what is left in the depressions in the vat.; Tosaf. ib. VII (VIII), 8 מִשְׁמַח מִשְׁמַח ed. Zuck. (Var. מִשְׁמַח).—Tosaf. Mikv. III, 4; Hag. 10<sup>a</sup> מִשְׁמַח.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח** f. (b. h. מִשְׁמַח) *pil*. Targ. Prov. XXII, 14 מִשְׁמַח (ed. מִשְׁמַח). Ib. XXIII, 27. Ib. XXVI, 27 mase.

**מִשְׁמַח** f. (מִשְׁמַח to consume) *burning, glowing coal*. Targ. Y. Ex. XXVII, 2.—Y. Bets. II, 61<sup>a</sup> top; Y. Maas. Sh. V, 56<sup>a</sup> top; Y. Hag. II, 78<sup>a</sup> bot. (prov.) מִשְׁמַח מִשְׁמַח מִשְׁמַח a coal which does not burn you in its time, will never burn you.—*Pl.* מִשְׁמַח, מִשְׁמַח, מִשְׁמַח. Targ. Y. Gen. III, 24. Targ. Job V, 7; a. a.—Targ. Y. Ex. XXXVIII, 4 מִשְׁמַח (corr. acc.), v. מִשְׁמַח. Hull. 98<sup>a</sup>. Gen. R. s. 51 (ref. to מִשְׁמַח, Pa. XI, 6) מִשְׁמַח מִשְׁמַח בְּשֵׂם מִשְׁמַח burning coals (=מִשְׁמַח) or snares; Yalk. Ps. 658, emp. Midr. Till. to Ps. XI. Sabb. 110<sup>a</sup>; a. e.

**מִשְׁמַח** f. 1) same. Hull. 11<sup>a</sup> מִשְׁמַח מִשְׁמַח he may put a burning coal on it.—2) a *local skin-disease*, prob. a *burn*. Y. Ab. Zar. II, 40<sup>a</sup> top; Y. Sabb. XIV, 14<sup>a</sup> top.

**מִשְׁמַח** f. *church*. מקרא. Targ. Job XXXIX, 24 מִשְׁמַח מִשְׁמַח (prob. מִשְׁמַח pl., h. text מִשְׁמַח).

**מִשְׁמַח** (comp. מִשְׁמַח to surround, with מִשְׁמַח, to cover, Denom. מִשְׁמַח) *Midr. Till. to Ps. I מִשְׁמַח מִשְׁמַח מִשְׁמַח as the shield surrounded the body, so does the Lord protect man. Sol. 10<sup>a</sup> (read) מִשְׁמַח מִשְׁמַח מִשְׁמַח as the Lord protects the whole world, so did Haman in his generation protect Israel; Yalk. Jud. 69. Sol. 21<sup>a</sup>, a. e.*

**מִשְׁמַח** ch., v. מִשְׁמַח.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח** tail, v. מִשְׁמַח.

**מִשְׁמַח** bed-cloth, v. מִשְׁמַח.

**מִשְׁמַח**, v. מִשְׁמַח.

**מִשְׁמַח** f. (מִשְׁמַח) *inclined to steal*. Denom. B. a. e. Tash. Vayesheb 6; v. מִשְׁמַח a. מִשְׁמַח.

**מִשְׁמַח** f. (מִשְׁמַח, מִשְׁמַח מִשְׁמַח v. מִשְׁמַח) *land troop*. B. Meta. 88<sup>a</sup> מִשְׁמַח מִשְׁמַח בְּשֵׂם מִשְׁמַח a troop of horsemen. Ab. Zar. 11<sup>a</sup> מִשְׁמַח מִשְׁמַח a troop of Roman (soldiers). [Ib. מִשְׁמַח מִשְׁמַח מִשְׁמַח read with Ms. M. מִשְׁמַח מִשְׁמַח, v. Rabb. D. S. a. l.). Ber. 28<sup>a</sup>; a. e.—Red. 28<sup>a</sup> מִשְׁמַח מִשְׁמַח the troop commanded by Hemah (angel of wrath).—*Pl.* מִשְׁמַח. Hull. 60<sup>a</sup> מִשְׁמַח מִשְׁמַח Ar. (ed. מִשְׁמַח) His armies are too numerous.

**מִשְׁמַח** II f. (מִשְׁמַח) 1) *tail*. *Pl.* מִשְׁמַח. Bata. 10<sup>a</sup> מִשְׁמַח מִשְׁמַח (Ar. a. v. מִשְׁמַח 2, v. infra) who scratch themselves against the walls (in mainly self chastisement).—2) *gunda*, name of a domestic overall used at work for the protection of one's clothes, *duster*. *Qitt.* 68<sup>a</sup> (in Heb. diction) מִשְׁמַח his duster (was all that was left to Solomon) (Snh. 20<sup>a</sup> (Ms. M.) Yalk. Kings 177, Tash. Ahare 1 מִשְׁמַח; Koh. R. to II, 10 מִשְׁמַח; Y. Snh. II, 20<sup>a</sup> bot. מִשְׁמַח. Sabb. 119<sup>a</sup> B. Anan (while preparing for the Sabbath) מִשְׁמַח מִשְׁמַח (Ms. O. מִשְׁמַח, Alf. Ma. מִשְׁמַח, Asheri ed. Ven. מִשְׁמַח, v. Rabb. D. S. a. l. note 2) put a *gunda* on.—*Pl.* מִשְׁמַח. Sol. 22<sup>a</sup> מִשְׁמַח מִשְׁמַח מִשְׁמַח....מִשְׁמַח מִשְׁמַח let the great Court call to account those who are wrapt up in overalls (hypocrites whom you cannot see through; Rashi: those who wrap themselves in cloaks as though they were true Pharisees; oth. vera, v. supra).

**מִשְׁמַח** f. (מִשְׁמַח II; 2 inserted, emp. next to 1) *spiral form*, (sub. מִשְׁמַח) *writing in spiral form* (emp. Greek *bustrophedon*), esp. signatures of witnesses alternately in Hebrew handwriting (from the right to the left) and in Greek (from the left to the right). *Qitt.* 87<sup>a</sup> (ref. to two documents side by side on the same sheet with two Hebrew and two Greek signatures going through from under one document to the other), מִשְׁמַח מִשְׁמַח מִשְׁמַח perhaps it was signed *gundalith*, and all the signatures belong to



one document (to the one on the right in the case of Hebrew commencing the spire, to that on the left, if Greek begins the spire). Ib. (ref. to a case when Hebrew and Greek signatures alternate with each other) דילמא ג' חתים וחלחא וכו' perhaps it was signed *gund'lith*, so that three of the signatures belong to one document, and only one to the other. [For oth. interpret. v. comment. a. Ar. Compl. s. v. גונדל.]

גונדרר, v. גונדרר.

גונדרריתא f. (גונדרר, נ inserted; cmp. preced. art.) *balustrade, ledge*. Kidd. 70<sup>a</sup> וכו' פורחא דג' וכו' (Ar. by cler. error זא . . .) I am only making a little bit of a balustrade (a word considered too affected in place of b.h. מחיצה, Talmudic מעקה).

גונדרריתא f. (גונדרר, נ) woman. Gen. R. s. 18; s. 31; v. next w.

גונדרריתא m. (an assumed form corresp. to γυναικας) man, v. גונדרריתא. Gen. R. s. 18; s. 31.

גונדרריתא, v. גונדרריתא.

גונדרריתא, v. גונדרריתא.

גונדרריתא, v. גונדרריתא.

גונדרריתא m. *bed-cloth, blanket*. Targ. Jud. IV, 18 (h. text שמיכה). Targ. II Kings VIII, 15 (h. text מכבר). [Var. גונדרריתא.]

גונדרריתא m. (v. גונדרריתא) a *Goth*. Lam. R. to II, 2 (Y. Taan. IV, 69<sup>a</sup> top כוחרתא, Yalk. Deut. 946 גינא).

גונדרריתא I (cmp. גונדרר) to *swell, be bold* (gen. with לב). Keth. 12<sup>a</sup> גונדרריתא לבי גס בה גס בה 12<sup>a</sup> in order that he may become bold towards her (become intimate). Ib. 28<sup>a</sup> שאין לבי גס בה for he is not intimate enough with her (not having been married to her). Sot. I, 6 לבי גס בהן she is too proud towards them (their appearance may only harden her heart). Gitt. VII, 4 לבי גס בהן she is too proud towards her handmaid (so that her presence has no restraining influence). Ab. IV, 7 גונדרריתא לבי גס בהן he who gives decisions in haughtiness. [Ib. רוח גס.] Tosef. Maasr. III, 7 לא גס לבי וכו' I did not venture to say &c.

Hif. גונדרריתא (with לב or רע) to *embolden one's heart; (reflexive) to become bold*. Ex. R. s. 6 לבי גס who made thee so bold i.e. who has encouraged thee to take such liberties? Y. Maasr. II, beg. 49<sup>a</sup> לבי גס שראכל to encourage him to eat. Y. Shn. I, 18<sup>a</sup> bot. דר גס לבי גס he dared to judge singly. Num. R. s. 2 לבי גס they became presumptuous; Lev. R. s. 20 לבי גס (corr. acc.)—Num. R. s. 19 דיה גס ברי וכו' (sub. לבי) was arrogant (towards the king) in privacy; דר במעמד וכו' was arrogant in the presence of his legions; a. fr.

גונדרריתא ch. same. Ber. 47<sup>a</sup> גס דעתייה Ms. M. he has become proud. Shn. 8<sup>a</sup> קא גאס (ביה) (Ms. O. גאס, v. Rabb. D. S. a. l. note) he was arrogant.

Af. גונדרריתא as h. Hif.—Targ. Y. Deut. XVII, 20. Ib. Lev. IX, 7 מנדק א' take courage. Ib. Ex. XXVIII, 39 מנדק א' the haughty (cmp. גס רוח, s. v. גס).

Ithpa. גונדרריתא to *become bold, haughty*. Targ. II Chr. XXVI, 16 (h. text גבה). Targ. Koh. I, 12 (Var. אגבה).

גונדרריתא II to *come in contact, touch, be connected*. Denom. גונדרריתא. [Ukts. II, 6 שיגוס, v. גונדרריתא.]

Hif. גונדרריתא to *stir* (with a ladle &c.). Makhsh. V, 11 ומנדקתא she stirs the pot. Ab. Zar. 38<sup>b</sup> top ומנדקתא and may stir it.—Sabb. 67<sup>b</sup> המנדק בפני אפרורים (missing in Ms.) who stirs a dish before chickens (a superstitious practice). Meil. 17<sup>a</sup>, a. e.

Pi. גונדרריתא, v. s. v. גונדרריתא.

גונדרריתא ch. same 1) to *come in contact, meet*. Pes. 110<sup>b</sup> מינדק גאס בה an Arab met him. Gitt. 65<sup>b</sup> מינדק גאס בה (Ar. מינדק) he may meet him.—Adj. גונדרריתא, v. גונדרריתא. —2) to *recline, dine*, v. גונדרריתא.

גונדרריתא m. (גונדרריתא) *nauseousness, indigestion*. Sifra B'har Par. 3, ch. IV (ref. to Lev. XXV, 19) אוכל ולא ג' eating (with gratification), but not to produce indigestion. [Prob. to be read גונדרריתא ולא אוכל, v. גונדרריתא.]

גונדרריתא, Ex. R. s. 9 some ed., v. גונדרריתא.

גונדרריתא m., גונדרריתא f. (Pol. of גונדרריתא, Syr. P. Sm. 686) *rapidly passing away, sinking, dying*. Ohol. I, 6; a. fr.—Kidd. 71<sup>b</sup> ג' עילם Elam is to be despaired of (with reference to purity of descent, v. גונדרריתא).—Pl. גונדרריתא, v. גונדרריתא. Gitt. 28<sup>a</sup>, a. fr. למיתה רוב ג' the majority of those believed to be in a dying condition, really die. Shebu. 37<sup>b</sup>.—Y. Yeb. I, 3<sup>b</sup> top (of genealogical descent, v. supra). V. גונדרריתא, גונדרריתא.

גונדרריתא m. *chariots* (?). Targ. Is. X, 32 (missing in ed. Lag. I, p. XXVIII<sup>7</sup>; Shn. 95<sup>b</sup> has קריות).

גונדרריתא, v. גונדרריתא.

גונדרריתא (b. h.; cmp. גונדרר, גונדרר) 1) [to *shrink, fail, fall away*. Gen. R. s. 31 (explain. ריג, Gen. VI, 17) ריג (Yalk. Gen. 55 ריג, v. ריג). Ib. s. 12 גונדרר; s. 19 גונדרר, read: גונדרר his stature was reduced.—2) (act. v.) to *diminish*. Tanh. Noah 7; ed. Bub. 10 גונדרר וכו' and they (the wild beasts) diminished their numbers, as it says (Gen. VII, 21) and there were diminished &c.

גונדרר I, perf. a. part. גונדרר (= גונדרר) [to *join body to body, to squeeze, cork, bung*. Nidd. 6<sup>b</sup> וכו' היה גונדרר was corking (pitching) wine jugs. M. Kat. 11<sup>b</sup> גונדרר כדו we take for the mourner his wine jug for corking. [Ib. Mish. II, 1 גונדרר, omitted in Ms. M., v. Rabb. D. S. a. l. note.] Maasr. Sh. III, 12 גונדרר אכ"ש שגפן; Tosef. ib. II, 18 שגפן (Var. גונדרר) though he corked them; a. e.





**גופתייה** m. (v. preced.) of *Gufta*. Y. Sabb. V, 7<sup>b</sup> 'הנין ח' read 'הנין ח' Hanin of G.

**גופתהא**, v. גופתהא.

**גורץ** I ch. (cmp. גורץ) to *gnaw* (of mice). Part. גורץ, pl. גורצים. Hor. 13<sup>a</sup>.

**גורץ** II m. (v. preced.; cmp. קנץ) *short, dwarfish*. Ber. 31<sup>b</sup>, v. גורץ. —Pl. גורצים. Pesik. V'zoth p. 200<sup>a</sup> ממו' of a lower stature; (ib. Bahod. p. 108<sup>a</sup> ממו' קוצים כיוצא בו; Sifré Deut. 343 קוצים; Yalk. Ps. 776; Ex. 286). —Fem. גורצה. Yeb. 106<sup>b</sup> ג' הוא ארוך ויהא if he is very tall and she dwarfish.

**גורץ** ch. same. Targ. Job XIV, 1 (Ms. גורץ; h. text קצר). —B. Mets. 27<sup>b</sup> ג' גופו דאריך אי' Ms. M. a. H. (ed. insufficient signs of the body for identification—e.g. 'very tall', 'dwarfish'. Snh. 109<sup>b</sup> כי ג' וכ' when he was short, they stretched him. Meg. 27<sup>b</sup> היה ג' היה a very short man. Ned. 50<sup>b</sup> ורבה כריסיה ג' short and very stout. —Pl. גורצים. Hull. 63<sup>a</sup>. Sot. 38<sup>b</sup> ג' ארכי באפי ג' the tall in front of the small. —Fem. גורצה. B. Mets. 59<sup>a</sup> (prov.) ג' אמהך if thy wife is dwarf, bend down and listen to her (advice), v. לחש.

**גורץ** sparks, v. גורץ.

**גור** I (b. h.) [to *move around* (cmp. סחר),] to *be a stranger, sojourn, dwell*. Sot. 36<sup>b</sup> ג' שג' וכ' he is named Gera (Gen. XLVI, 21), because he (Joseph) dwells in exile; Gen. R. s. 94. Yeb. 96<sup>b</sup> is it possible בשני עולמות to dwell (simultaneously) in two worlds? Sabb. 104<sup>a</sup>, v. ג'. Sifré Deut. 301 (ref. to Deut. XXVI, 5) להשחקק אלא ... למגר שם it proves that he (Jacob) did not go down to be permanently settled, but only to sojourn there; a. fr. —Denom. גר.

**גר** (denom. of גר) to *make a proselyte, to initiate into the Jewish faith*. Gen. R. s. 39 (ref. to Gen. XII, 5 'the souls which they had made') אלו הנרים שגידרו they had made. Ib. כל that means the proselytes they had made. Ib. ג' ומוגירו וכ' whoever befriends a gentile and effects his conversion, is considered as though he had created him. Sabb. 31<sup>a</sup> ג' make me a Jew with the condition &c.; a. fr. [For גר to *dress with lime*, v. גר.]

**Hithpa.** **התגבר**, **Nithpa.** **נתגבר** to *become a proselyte*. Ber. 57<sup>b</sup> ליתגבר they will adopt the Jewish faith. Yeb. 47<sup>b</sup> גר שבה לחתג' if a stranger comes (appears before Jewish authorities) desirous to become a Jew. Ab. Zar. 3<sup>b</sup> מתגבירין shall ask to be admitted &c.; a. fr.

**גר** ch. same. Taan. 25<sup>a</sup> גר בכ' גר Ar., ed. Ven. a. oth. (v. Rabb. D. S. a. l. note 1, ed. גר) proselytes shall dwell with thee (in heaven); (for oth. vers. v. גר III).

**Pa.** **תגבר** to *convert*. Targ. Y. Gen. XII, 5, v. preced. Targ. Y. Ex. XVIII, 7; 27; a. e.—Sabb. 31<sup>a</sup> תגבר he accepted him for initiation. Yeb. 76<sup>a</sup> תגבר he made

her an Israelite. Gen. R. s. 76, end תגבר would she not have converted him?; a. e.

**Ithpa.** **אתגבר**, **אתגבר** 1) to *reside as a stranger*. Targ. Lev. XVI, 29; a. fr.—2) to *become a Jew, to embrace the Israelitish faith, to be converted*. Targ. Y. Ex. XVIII, 6. Targ. Ps. LXVIII, 19; 32; a. e.

**גר** II (euphem., cmp. גור ch.) to *have illegitimate intercourse*; (also as act. v.) to *seducer*. Targ. Job XXXVI, 20 Ms. (ed. תגבר). Targ. Y. Lev. XX, 10 (O. גור); a. e.—Part. גור, גור. Lev. R. s. 8; Koh. R. to IV, 6 בתורין ג' אר. (ed. תגבר), v. גור ch.—Ab. Zar. 10<sup>b</sup> הנה ליה הרהא ג' he (the emperor) had a daughter whose name was Gira (Ar. גילא), and who did wrong (was seduced); he sent to him (Rabbi) גרגירא (Ar. גרגילא) a *gargira* (rocket, play on גירא).

**Pa.** **תגבר** to *seducer*. Targ. Job XXVI, 20, v. supra. Targ. Prov. VI, 32 תגבר ארתה Ar. (ed. תגבר בא').

**גר** III m. (b. h.; גר, cmp. בור אוריו Hull. 78<sup>b</sup>) *young animal, whelp, cub*. Yalk. Job 926 ג' אחד וכ' גורא a young (R'em) appeared in Palestine; Gen. R. s. 31 גורא א' (corr. acc.). —Pl. גוראים. Ib. גוריו וכ' his (the R'em's) whelps went into the ark. Ib. s. 98 של גוריו .... the strength of the lion and the daring of his whelps.—**גור** pr. n. m., v. גורא II.

**גר** ch. same. Lev. R. s. 19 (prov.) ג' טב מכלב ג' טב מכלב raise not a gentle cub of a vicious dog, much less a vicious cub &c.—[Pl. גורי. Y. B. Bath. II, 13<sup>b</sup> bot. ג' prob. גורי, v. גורי III.]

**גוראות**, pl. גוראות, v. גוראות II.

**גר** m. (גר) *wicker-net* used in vine and oil presses.—Pl. גר. Ab. Zar. 75<sup>a</sup> (Ms. M. indistinct: גמגרי, גורגרי, or גורגרי).

**גורגרי**, v. גורגרי.

**גורגוס** pr. n. m. (Γόργος) *Gorgos*. Treat. S'mah. II, 4 (Asheri to M. Kat. 141 גורגוס).

**גר**, v. גר.

**גר**, v. גר.

**גר** m. (גר) *connected with a wheel work*. Arakh. 10<sup>b</sup> (expl. הרדוליס hydraulis) ג' טבלא Ar. (ed. גורגריא) a musical instrument (of pipes) worked by the pressure of water, v. טבלא I (Rashi: bell,—which, however, does not correspond to the context in which הרדוליס is used; v. esp. Tosef. Arakh. I, 13).

**גר**, v. גר.

**גר**, v. next w.

**גר** m. (Gordianus) *Gordian*, name of a gold *denar* coined by one of the Roman emperors of that name. Y. Yoma IV, 41<sup>d</sup> top; Num. R. s. 12;





מזרילא v. גזרלא



**חָמַל**, v. **חָמַל**.

**חָמַל** m. (חָמַל, v. **חָמַל**, s. v. **חָמַל** 699) *childish man*. Targ. Ps. VIII, 3 Ma. (ed. חָמַל, חָמַל, *childish*, h. text חָמַל).

**חָמַל**, v. **חָמַל**.

**חָמַל** m. (חָמַל) *circumciser, surgeon*.—*H.* חָמַל Y. Keth. V, 39<sup>a</sup> חָמַל חָמַל לְחַמְלָא (corr. חָמַל) I (as an infant) could distinguish the surgeons that attended me at circumcision.

**חָמַל** m. pl. חָמַל *inhabitants of Uzer* (Y. Jer. V, 25<sup>a</sup> bot. v. חָמַל, Y. Erub. V, 35<sup>a</sup> bot. v. חָמַל).

**חָמַל** *circumcision*, v. **חָמַל**.

**חָמַל** m. of *Uzer* (Y. Jer. V, 25<sup>a</sup> bot. v. חָמַל, Y. R. Hash. III, end, 89<sup>a</sup> חָמַל חָמַל [Unp. חָמַל]).

**חָמַל** *circumcision, feast of circumcision, the circumcised member*. Targ. Y. Ex. IV, 25 sq. Targ. Y. Gen. XXIV, 25 חָמַל; v. חָמַל—Y. Succ. III, 35<sup>a</sup> חָמַל חָמַל the feast of circumcision at R. &c. Y. Ab. Zar. III, 48<sup>a</sup> חָמַל חָמַל he staked his life for the ceremony of circumcision. Y. Meg. I, 73<sup>a</sup> bot. חָמַל see that I am circumcised; ib. III, 74<sup>a</sup>; Y. Buh. X, 29<sup>a</sup> חָמַל; Koh. R. to IX, 10 חָמַל.

**חָמַל** (b. h.) *to cut, shear*. Pesik. R. a. 11 (play on חָמַל Cant. V, 11) חָמַל חָמַל חָמַל the garden which I trim at all times. Ib. when they sin חָמַל I cut (punish) them at once; Yalk. Cant. 992.—Hull. 138<sup>a</sup> חָמַל חָמַל but when he hires his (the gentile's) sheep for shearing (Hashi חָמַל). Ib. חָמַל; a. e.—Part. pass. חָמַל (v. חָמַל) *covered with fleece*. Koh. R. to I, 9 a time will come when the wolf חָמַל shall have a fleece of fine wool.

**חָמַל** *to be cut, trimmed, shorn*. Ukta. I, 4 חָמַל חָמַל חָמַל those plants which usually are cut but which have been taken out with their roots. Pesik. R. I. c.; Yalk. I. c. חָמַל חָמַל חָמַל whatever (plant) is cut (trimmed) soon drives new shoots and grows better. Cant. R. to VI, 11 חָמַל חָמַל חָמַל as the nut-tree is trimmed and shoots anew. Ib. חָמַל חָמַל חָמַל as the nails are cut and grow again, חָמַל חָמַל חָמַל so the more Israel is shorn of his worldly toil and given up to the toils of the study of the Law.

**חָמַל**, **חָמַל** ch. 1) same. Targ. Gen. XXXVIII, 13 חָמַל ed. Berl. (Y. חָמַל). Targ. Deut. XV, 19 חָמַל ed. Berl. (Y. חָמַל); a. e.—Y. Sabb. VII, 10<sup>a</sup>. Succ. 30<sup>a</sup> bot. חָמַל חָמַל חָמַל (v. Rabb. D. S. a. l. note) do ye not cut (the myrtle) yourselves, but let them cut it. Hull. 138<sup>a</sup> חָמַל חָמַל חָמַל from the time he commenced shearing; a. e.—Bets. 6<sup>a</sup>, v. חָמַל. Nidd. 17<sup>a</sup> חָמַל חָמַל if he cut something else afterwards.—Part. pass. חָמַל *cut, shorn*.

*shortened*. Targ. Ps. LXXXII, 6 חָמַל חָמַל (Ma. M. חָמַל) *cut* *cut* *cut* up *cut* (h. text חָמַל). Targ. Cant. IV, 2. Targ. Job XIV, 1, v. חָמַל.—Yoma 10<sup>a</sup> חָמַל חָמַל *defective earthen vessels* (Ma. M. חָמַל, 2 a. Ar. חָמַל, Ma. l. חָמַל, חָמַל, v. Rabb. D. S. a. l. 1)—7) *to cross, pass* (v. חָמַל). Targ. Is. I, 10; a. fr., v. חָמַל.—Keth. R. to III, 13 חָמַל חָמַל *passing the street on horse-back*; (Koh. R. to VII, 8 חָמַל). Psa. 111<sup>a</sup> חָמַל חָמַל (v. Rabb. D. S. a. l. note) *to go out of its way*, v. חָמַל. Lev. R. a. 12 חָמַל חָמַל Ar. ed. Koh. (with ed. חָמַל, differ. v. in ed.) *the watchmen are past*—8) *to castrate*. B. Meta. 60<sup>a</sup> חָמַל חָמַל (v. חָמַל).

*Pa.* חָמַל *to cut into, interrupt*. Lam. R. to I, 3 חָמַל חָמַל *interrupts the study of the midday*, v. חָמַל I.

*Hlpe.* חָמַל *to be cut*. Targ. Am. VII, 1.

**חָמַל** m. (preced.) *wool-cutter*.—*H.* חָמַל. Gen. R. a. 68, end, will you import חָמַל חָמַל wool cutters to Damascus? (Mat. K. חָמַל wool).

**חָמַל** m. pl. חָמַל *sheep* (Y. Jer. V, 25<sup>a</sup> bot. v. חָמַל, Y. R. Hash. III, end, 89<sup>a</sup> חָמַל חָמַל). Targ. I Sam. XXV, 7 חָמַל ed. Lag. (ed. חָמַל); II Sam. XIII, 28 sq. חָמַל ed. Lag. (ed. חָמַל).

**חָמַל** *to cut* (v. חָמַל).—*H.* חָמַל. Rabb. 138<sup>a</sup> חָמַל חָמַל (Ma. M. חָמַל, v. חָמַל) *to cut a myrtle branch for one* (attending a wedding, Hashi חָמַל for the bride), ib. חָמַל חָמַל (Ma. M. חָמַל, Ar. a. v. חָמַל *to cut*, v. חָמַל, or *to sew*, v. חָמַל I) *to cut a shroud for the dead*, Bets. 6<sup>a</sup> חָמַל חָמַל (Ma. M. חָמַל, v. Rabb. D. S. a. l. note). Sukh. 106<sup>a</sup> (prov.) when the camel asked for horns, חָמַל חָמַל חָמַל they cut off the ears he had. Ib. 90<sup>a</sup> חָמַל חָמַל I myself will cut thy hair. Succ. 37<sup>a</sup> חָמַל חָמַל he may be induced to cut it (Ma. M. ... חָמַל). Gitt. 3<sup>a</sup> חָמַל חָמַל he may cut it short, i. e. say only a portion of a lengthy legal formula, v. חָמַל. Y. ib. V, 47<sup>a</sup> חָמַל חָמַל חָמַל and what crop thou mayest cut, cut, i. e. enjoy the crop as my tenant; a. e.—2) *to pass, go out of one's way*. Psa. 111<sup>a</sup> חָמַל חָמַל חָמַל (Ma. M. חָמַל, v. חָמַל) he went out of the demon's way.—Targ. Jer. VIII, 6 חָמַל חָמַל Ar. a. v. חָמַל (ed. חָמַל, corr. חָמַל) which passes swiftly (h. text חָמַל)—3) *to deal out, dispense, repay*. Pesik. Zakkor p. 24<sup>a</sup> [read:] חָמַל חָמַל חָמַל (v. Buh. note 68 sq.) to repay the good man his goodness &c.; Tanh. Ki Thatsé 6 חָמַל חָמַל (corr. acc.); ed. Buh. ib.; Treat. Sotrim XIV, 7 חָמַל חָמַל (corr. acc.); Yalk. Ps. 719.—Y. Taan. IV, 68<sup>a</sup> חָמַל חָמַל and he (R. Ba bar Zabda) retaliated to him (R. Elazar) his refutation; Y. Meg. I, 70<sup>a</sup> חָמַל חָמַל.

*Pa.* חָמַל *to cut, design*. Targ. Is. XLIV, 13.

**חָמַל**, v. *preced.*

**חָמַל** pr. n. pl. *Club*, v. חָמַל a. חָמַל

**חָמַל** m. (חָמַל) *cut off, whence 1) branch, club*. Sukh. 7<sup>a</sup> חָמַל חָמַל lifted up his club and stood (against me);

גֵּזֶל, גֵּזֶל m. (b. h. גֵּזֶל; גֵּזֶל) robbery, wrong, oppression. Sabb. 32<sup>b</sup> וב' ביוון ג' וב' as a punishment for the crime of oppression, the locust rises &c. (ref. to Am. IV, 1a. 9). Gen. R. s. 31, beg. שְׂמוֹפִים בְּיָמָהּ וּב' steeped in lust and violence. Pes. 113<sup>b</sup> Canaan bequeathed to his sons . . . אהבו את ה' love ye violence. B. Kam. 80<sup>b</sup> אין בו משום ג' the law of robbery does not apply to it (it is not private property). Erub. 100<sup>b</sup> we should have learned מַמְלָה ג' the regard of property from the ant. B. Kam. 109<sup>a</sup> גֵּזֶלָהּ עד שריצא גֵּזֶלָהּ till he dispossesses himself of his robbery. Ib. שריצא גֵּזֶלָהּ (corr. acc.). Ib. גֵּזֶלָהּ רוצא וב' his robbery must go



713<sup>a</sup> ch. same, 1) to cut, split. Targ. Ps. LXXXIV, 13 (h. text  $\text{חָתַם}$ ). Targ. Y. Lev. XXV, 3 sq. (h. text  $\text{חָתַם}$ ; a. e.—B. Kam. 81<sup>b</sup>  $\text{חָתַם}$   $\text{חָתַם}$   $\text{חָתַם}$  ed. (Ar.  $\text{חָתַם}$ ), Ma. B.  $\text{חָתַם}$ , Ma. F.  $\text{חָתַם}$   $\text{חָתַם}$  Af.) I should have split thy shoulder with the iron weapon (i. e. should have excommunicated thee).— $\text{חָתַם}$   $\text{חָתַם}$  to make a covenant (h. text  $\text{חָתַם}$ ). Targ. Gen. XV, 18; a. fr.—2) to circumcise, have one's self circumcised. Targ. Gen. XVII, 10; 11; a. fr.—Targ. Y. Lev. XIX, 23  $\text{חָתַם}$   $\text{חָתַם}$  (h. text  $\text{חָתַם}$   $\text{חָתַם}$ , v.  $\text{חָתַם}$ )—Part. pass.  $\text{חָתַם}$ , pl.  $\text{חָתַם}$ . Targ. Y. Gen. XVII, 13. Targ. Josh. V, 5; a. e.—Macc. 11<sup>b</sup> (prov.)  $\text{חָתַם}$   $\text{חָתַם}$   $\text{חָתַם}$   $\text{חָתַם}$  (Gen. R. s. 80  $\text{חָתַם}$   $\text{חָתַם}$ ) Shechem wants to marry (Dinah), and Mabgai (his subject) must submit to circumcision. Gen. R. l. c.  $\text{חָתַם}$  be thou circumcised. Y. Kidd. III, 64<sup>d</sup> bot.  $\text{חָתַם}$   $\text{חָתַם}$   $\text{חָתַם}$  how about circumcising . . . on the Sabbath? Y. Sanh. XIX, 18 bot.  $\text{חָתַם}$   $\text{חָתַם}$   $\text{חָתַם}$

וכ' למיגזר *had a case, when he was to have his son... circumcised (on a Sabbath).* Y. Meg. I, 72<sup>b</sup> bot. *hc* (Antoninus) went and had himself circumcised; (Y. Snh. X, 29<sup>c</sup> (וגזר גרמיה); Koh. R. to IX, 10 *היה גזר* was circumcised; a. fr.—3) *to decree; to enact a prohibition as a precautionary measure, to prohibit, guard.* Targ. Job XXII, 28; a. e. Targ. Is. XXI, 17 *גזר* it is so decreed.—Ab. Zar. 36<sup>a</sup> *ואתו איננו ויגזר* and they came and forbade (gentile bread &c.) even in the field. Sabb. 14<sup>a</sup> *ולא גזר* declared him unclean.—Ib. 53<sup>b</sup> *ולא גזר* and we do not prohibit it (from fear) lest he may &c. Ab. Zar. 38<sup>b</sup> *הא אתו הא* v. e. may forbid one thing in order to ward off from another thing; a. v. fr. V. *גזרה*.

*Ithpe. גזר* 1) *to be cut off.* Targ. Job XVIII, 14; a. e.—Ms. *מחגיר*; h. text *רחמל*. Targ. Ps. LVIII, 8 (Var. *מחגיר*).—2) *to be decreed.* Targ. Koh. VIII, 4; a. e.

*גזר* m., constr. *גזר* (גזר) *decree, sentence, legal decision, divine dispensation.* Keth. 8<sup>b</sup> *לוי גזר* even if a divine decree granting seventy years of happiness were sealed to him; Sabb. 33<sup>a</sup>. Lev. R. s. 26 *בלוי שטר ובלוי גזר* without a note of indebtedness and without a judicial verdict. Ib. *במה גזר דין*, corr. *גזר*.—Y. Snh. III, 21<sup>d</sup> *לוי גזר* the court passes sentence over him; a. fr.—Pl. *גזר דין*. Lev. R. l. c. Y. M. Kat. III, 82<sup>a</sup> bot. (expl. *בזר*, Mish. III, 3) *גזר* that means judicial verdicts.

*גזר* (גזר), *גזר* m. *piece (of wood), log, club.* Y. Shebi. IX, 39<sup>a</sup> top; Y. Shek. VI, end, 50<sup>b</sup> *אחד גזר* he may offer one log; (Bab. ed. Var. *גזר*).—Pl. *גזרין*, *גזרין*. Tam. II, 3. Yoma II, 5 *גזרין עצים*; Y. Shebi. l. c.; Y. Shek. l. c. *גזרין* (corr. acc.); Bab. ed. *גזר*. Tosef. Kel. B. Kam. I, 6 *גזרין* *אח פצעני* they split his scull with clubs; Snh. IX, 6 *גזרין*; ib. 82<sup>b</sup> *גזרין*; Taan. 18<sup>b</sup> *בגזר*; (Sifra Emor Par. 8, ch. IX *בבכשיות*, v. *בכשית*); Koh. R. to III, 17 *בגזר*; a. e.

*גזר*, *גזר* I ch. 1) same, *piece; club.* B. Kam. 81<sup>b</sup> *גזר* (Ms. H. a. F. *גזרין*, R. *גזרין*, v. *גזר*).—Pl. *גזרין* *לחרוץ* (v. preced.). Targ. I Kings III, 25 *לחרוץ* (ed. Lag. only *לחרוץ*) into two pieces (h. text *לשנים*).—2) *what is to be cut* (h. *פזלה*). Targ. Y. Lev. XIX, 23, v. *גזר*.—3) (cmp. *גזר*) *a guard.* Sabb. 54<sup>b</sup> *גזר* (a strap on the foot of the ass) which is put on him as a guard (against knocking the feet against one another).

*גזר*, *גזר* II m. (cmp. h. *גזר*) *sheep in folds, fold, flock.* Targ. Prov. XXX, 31 *בה גזר* Ms. (ed. *גזר*) between the flock.—Pl. constr. *גזרין*. Targ. I Kings XX, 27 (h. text *והשיפ*).

\**גזר* m. pl. (גזר) *persecutors* (v. *גזרה*). Targ. Y. II Deut. XXXII, 33.

*גזר*, *גזר* f. (b. h.; גזר) *enclosure; balcony.* Ohol. XIV, 1, v. *גזר*; Y. Shebi. III, 34<sup>c</sup> bot., v. *גזר*.—Pl. (from *גזר*) *גזרין*. Ohol. VIII, 2 Mish. (Talm. ed. *גזרין*),

Ar. *גזר*, R. Hai Gaon *גזר*, v. Koh. Ar. Compl. II, p. 264, note 3).—2) (cmp. *גזר* a. *גזר*) *heaven stone block.* Pesik. Aniya p. 135<sup>b</sup> (ref. to *גזרה*, Lam. IV, 7, v. Bub. note 24) *כל גזר* every block which will be placed in the future Jerusalem, will be as handsome as sapphire; Yalk. Is. 339 *גזרה*; Lam. R. to l. c. *כל גזרה* every stone block in Jerusalem was as hard as sapphire.

*גזרה*, *גזרה* f. (b. h.; גזר) 1) *a secluded and narrow place, dale, precipice.* Yoma 67<sup>b</sup> *גזרה* and how do we know that the place (Azazel) must be precipitous? We read *g'zerah* (Lev. XVI, 22); Sifra Aharé Par. 2, ch. II. Gen. R. s. 98, beg. *איהו לשם ואיהו* which (goat) for the Lord and which for the precipice.—2) *decree, edict, divine dispensation; (in an evil sense) persecution by foreign governments.* Sifra l. c. ch. VI, Par. 5 *מלך יהא גזרה* lest you may think it is a royal ordinance (the reason of which is not known); v. vers. in Yalk. Lev. 576. Num. R. s. 19 *על גזרה* I have decreed it, thou art not permitted to transgress my decree (though knowing no reason).—R. Hash. 18<sup>b</sup> *גזרה המלכות* (Ms. M. *שמו*) political persecution. Sabb. 145<sup>b</sup> to reflect *איהו גזרה* what hard dispensation to send them; a. fr.—3) *a rabbinical enactment issued as a guard* (v. *גזר*), *preventive measure; in gen. prohibition, restriction.* B. Bath. 60<sup>b</sup>, a. e. *גזרין* אין גזרין we must not impose a restriction on the public which the majority can not endure. Bets. 2<sup>b</sup>, a. fr. *משום* גזר it is prohibited in order to prevent &c. Ib. 3<sup>a</sup> *לגזר* a guard to a guard, i. e. a preventive measure enacted in order to prevent the violation of another preventive measure; a. fr.—Pl. *גזרות*, *גזרות*. B. Bath. l. c. *רעה* גזרות Ms. M. (v. Rabb. D. S. a. l. note) bad and severe enactments (persecutions). Sabb. 30<sup>a</sup> *משה*, our teacher *גזר* issued so many restrictions. Macc. 24<sup>a</sup> *ארבע גזרות* four hardships did Moses pronounce over Israel. Erub. 21<sup>b</sup> *גזרתי על עצמי* many restrictions did I (Israel) impose upon myself beyond those which thou (the Lord, in the Torah) &c. Pes. 87<sup>b</sup>, v. *אָרָם*; a. fr.—M. Kat. III, 3, v. *גזר*.—4) (logics) *category, esp. גזרה* *G'zerah shavah, an equal or identic category*, i. e. an analogy between two laws established on the basis of verbal congruities in the texts, e. g. Pes. 66<sup>a</sup>, *נאמר מועדו בפסח* the Passover law contains the word *mo'edo* (due season, Num. IX, 2) and the law concerning the daily sacrifices uses the same word (ib. XXVIII, 2): as the word *mo'edo* in the latter indicates that it applies also to the Sabbath day (superseding the ordinary Sabbath law concerning labor), so does it in the former intimate that it supersedes the Sabbath law (if the eve of Passover occurs on a Sabbath). Ib. *אם דין גזר* you cannot establish an analogy from congruent expressions of your own accord, i. e. it must be authorized by tradition that the verbal congruity is applied to a certain analogy and no other.—Y. Yeb. XI, 11<sup>d</sup> top *אין אדם דין גזר* an analogy can be drawn wherever it occurs, i. e. a textual analogy once established must be carried through all *א' tails*; ib. VIII, 9<sup>c</sup> bot. *במקום*



82 f. (h.h.; 80) *glac, sandy*. Constr. 87. Erub. 19<sup>a</sup>;  
Succ. 32, v. 2772.—*Pl. 778*: S. ch. III & 327777  
27 2 steps leading to the ravines (for carrying up the  
water for irrigation); Toscf. ib. III, 4. Ab. Zar. 54<sup>b</sup>.

גִּירָה, v. גָּאָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה or גִּירָה (denom. of גִּירָה; comp. גִּירָה s. v. גִּירָה), Pa. גִּירָה to reply. Gen. R. s. 80 גִּירָה will he be able to reply (argue)?

אף. גִּירָה same. Y. Ber. I, 3<sup>b</sup> top גִּירָה ליה חבירה upon which his colleague remarked. Ib. IV, 8<sup>b</sup> top. Y. Kidd. I, 61<sup>b</sup> [read:] אמרה לכן אכן ואגיבנה אכן ... אמרה לכן אכן ואגיבנה אכן R. Tarfon's mother spoke to you thus (as reported), and ye answered her accordingly; R. Yishmael's mother spoke to us thus, and we &c. [Nidd. 65<sup>b</sup> גִּירָה, read דמגיב; v. גִּירָה.]

גִּירָה II m. (=גִּירָה) back, top. Targ. Prov. IX, 3 ed. (Ms. גִּירָה).

גִּירָה m. (גִּירָה, v. preced.) hump of a mountain, summit. Targ. Ps. LXVIII, 16 Var., v. גִּירָה.—Pl. f. גִּירָה. Gen. R. s. 98 some ed., v. גִּירָה.

גִּירָה, Y. Kidd. IV, 65<sup>d</sup> top, some ed., v. גִּירָה.

גִּירָה m. (גִּירָה) collection of debts, dues &c. Bekh. 5<sup>a</sup> כסף in the Bibl. account concerning the collection of silver (Ex. XXXVIII, 25 sq.). Keth. 68<sup>a</sup> גִּירָה לידו before it becomes due for collection through the court.

גִּירָה m. (גִּירָה) kneading.—גִּירָה fit, designed to be kneaded. Sabb. 18<sup>a</sup>; 155<sup>b</sup>.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה m. (גִּירָה) hump. Targ. Ps. LXVIII, 16 גִּירָה (גִּירָה) became hump-backed (unfit for sacred purposes, v. גִּירָה). \*Pl. גִּירָה. Sifre Deut. 51 ed. Fr. גִּירָה the heights of A., v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה I, גִּירָה m. ch.=h. גִּירָה, strong; hero; giant. Targ. Gen. X, 8; a. e.—Pl. גִּירָה, גִּירָה. Targ. O. a. Y. II Gen. XLIX, 5; a. e.—Targ. O. Gen. XXXVI, 24 (Y. גִּירָה, h. text גִּירָה). Targ. O. Gen. XV, 20 גִּירָה ed. Berl. (ed. גִּירָה, h. text גִּירָה); Deut. II, 10; 11 (Y. גִּירָה, h. text גִּירָה). Ib. 20; 21.—Snh. 100<sup>b</sup> grief kills the strongest man.—Fem. pl. גִּירָה, גִּירָה. Ber. 31<sup>a</sup> גִּירָה (Ms. M. גִּירָה) how many important rules can we learn &c.!

גִּירָה II m. (v. גִּירָה a. גִּירָה) membrum virile.

Targ. Job XL, 17 Ms. a. Ar. s. v. גִּירָה (ed. גִּירָה; h. text גִּירָה). Targ. Y. Num. XXV, 8 גִּירָה his parts.—Pl. גִּירָה. Targ. Y. Ex. XVII, 13; Deut. XXV, 18 (v. Tanh. Ki Thetse 10).

גִּירָה, v. גִּירָה.

גִּירָה f. (comp. גִּירָה) something arched, roofing, a huge vessel, tub, tank (for brewing beer); reservoir. Sabb. 18<sup>b</sup> why do the Hillelites permit the preparation of beer in the tank (where the process is continued on the Sabbath)? Ib. XXIV, 5 גִּירָה whether there is in the roofing (which connected two buildings) &c. Ib. 157<sup>b</sup> גִּירָה a defective roofing rested over them. Ib. 108<sup>b</sup> sq. גִּירָה the hand which is put in the beer tank (in the morning, before being washed); [Ar.: a hand used for taking beer to tap out of the tank]. Snh. 77<sup>a</sup> גִּירָה if one inverts a tank over a man (causing his death indirectly). Sabb. 88<sup>a</sup> גִּירָה the Lord arched the mount over them like a tank; Ab. Zar. 2<sup>b</sup>; a. e.—Pl. גִּירָה. Y. Snh. VII, 25<sup>b</sup> bot. גִּירָה what lives in reservoirs or in vivaria. Succ. IV, 6 גִּירָה gilt tanks.

גִּירָה ch. same. Y. Ter. VIII, 45<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>b</sup> bot. [read:] גִּירָה ליה ארנהגליה his water (or beer) tank was left uncovered.—Pl. גִּירָה. Y. Sabb. I, 3<sup>d</sup> top; Y. Ter. VII, 45<sup>d</sup> bot. גִּירָה (corr. acc.).

גִּירָה, v. גִּירָה.

גִּירָה, Y. Meg. II, beg. 73<sup>a</sup>, read גִּירָה, v. גִּירָה.

גִּירָה m. (b. h.; גִּירָה) thread, chord, sinew, artery, tendon.—גִּירָה (b. h.) nervus ischiadicus. Hull. VII, 1 גִּירָה the law concerning the nervus ischiadicus (Gen. XXXII, 33) applies &c. Ib. 89<sup>b</sup>, a. fr. גִּירָה (sub. הנשה) the prohibitory law concerning &c.—Euphem. membrum virile. Kidd. 25<sup>a</sup>.—Pl. גִּירָה, constr. גִּירָה. Hull. VII, 5. Ib. 100<sup>b</sup>, a. fr. גִּירָה the rule for mixtures of forbidden and permitted things to be decided by taste-giving quantities applies not to tendons. Ib. 90<sup>b</sup> גִּירָה the blood vessels of the throat, contrad. to גִּירָה soft tendons.—Y. Meg. I, 17<sup>d</sup> top גִּירָה the T'fillin are sewed with threads of dried tendons.—Gen. R. s. 20 גִּירָה fibres of dried roots in the ground. Maasr. I, 2 [אדומים] גִּירָה (v. comment.) when they (the peaches) get [red] veins; Y. ib. I, 48<sup>d</sup> bot.—Denom. גִּירָה q. v. [גִּירָה, pl. גִּירָה worm-wood, v. גִּירָה II.]

גִּירָה ch. same. Targ. Gen. XXXII, 33.—Targ. Y. Deut. XXIII, 2 membrum.—Hull. 97<sup>b</sup> גִּירָה the thread with which a thong of the T'fillin was pieced together.—Pl. גִּירָה. Targ. Ez. XXXVII, 6. Targ. Job X, 11.

גִּירָה I m. ch.=h. גִּירָה II, grain, coriander &c. Targ. O. Ex. XVI, 31; Num. XI, 7 (Y. גִּירָה).—Yoma 75<sup>a</sup>, v. גִּירָה II.—Pl. גִּירָה. Sabb. 109<sup>b</sup> גִּירָה Ms. O. (ed. גִּירָה) grains of fenuyreek, v. גִּירָה III, 2.



**נדר II. (נדר)** m. (v. נדר) *accursed, bitter herb*. Targ. Am. V. 7. Targ. Prov. V. 4 נדר ed. Lag. (ed. נדר, נדר, corr. acc.); Ar. נדר pl. — *Fl. נדר*. Targ. Jer. IX, 14 Ar. (ed. נדר, corr. acc.). Ib. XXXIII, 15; a c. — (In Judæisms) Yalk. Gen. 18, a 71. Targ. B. Shab. ed. Bab. 27 [play on נדר נדר נדר נדר the women was in their (the women) from the like latter accursed. Rabb. 87] (play on נדר. In XIX, 9) נדר נדר words (of warning against punishments) which are as hard (distasteful) to man as accursed. Targ. Y. I, II Gen. XLIX, 23 נדר, נדר same ed., read נדר, v. נדר III]

**נדר**, v. נדר.

**נדר** m. (נדר) *full of incisions, wrinkled*. [ar. נדר (v. נדר)]. Y. Dem. II, beg. 92 נדר, v. נדר, נדר, נדר.

**נדר, נדר** m. (נדר) *a steep or straight embankment*. Erub. 93<sup>b</sup> (Ma. M. נדר, v. Rabb. D.S. a. l. note 10); Git. 15<sup>b</sup> נדר נדר נדר נדר an earth embankment of five cubits and on it a partition wall of five.

**נדר, נדר** ch. same. *Fl. נדר, נדר*. Targ. Is. XXXVIII, 10 נדר ed. Lag. (Rash) נדר a wady between steep embankments (Var. נדר, h. text נדר). — Sabb. 41<sup>b</sup> נדר נדר (Ma. M. נדר) has no steep banks. Erub. 6<sup>b</sup> נדר נדר where there are yet embankments (remnants of ruined buildings). — נדר נדר soil full of cuts, rough places. Targ. Is. XL, 4 (h. text נדר). — Transf. snarers. Targ. Ps. XXXI, 21 נדר נדר (h. text נדר) snarers of mighty (violent) men (Ma. נדר נדר).

**נדר, נדר**, v. נדר.

**נדר I, נדר** m. (נדר) *rearing of children*, Shh. 19<sup>b</sup> נדר נדר the trouble of rearing children; Gen. R. a. 20; Erub. 100<sup>b</sup>. — 2) *growth*. Ber. VI, 3 נדר נדר (Y. ed. נדר pl.) whatever does not grow out of the soil (animal food &c.); a. fr. — *Fl. נדר, constr. נדר*. Y. ib. V, 9<sup>a</sup> top נדר נדר the way they grow, v. נדר. — Ned. VII, 6 נדר נדר (נדר) it is forbidden to eat or enjoy what has been exchanged for the fruits or what has grown of their seeds. Ib. נדר נדר growths of the second degree. Y. Ter. VII, end, 45<sup>a</sup> נדר נדר products of forbidden seeds. Ber. 40<sup>b</sup> נדר נדר products of the ground; a. fr. — 3) *raising to dignity, elevation*. — *Fl.* as above. Gen. R. a. 55 beg. נדר נדר (Yalk. ib. 95 נדר, Yalk. Ps. 777 נדר).

**נדר II. נדר, נדר** pr. n. m. *Gadial*, name of several Amoraim. Y. Meg. III, end 74<sup>a</sup> נדר; Yoma 69<sup>b</sup> נדר. Y. Beta. I, 60<sup>a</sup> (without title). Kidd. 50<sup>a</sup> נדר נדר; a. fr. — G. b. Binyamin, b. Minyamin (Minyomi). Y. Pea. VIII, end, 36<sup>b</sup>. — Y. B. Bath. III, 14<sup>b</sup>; Bath. B. 14<sup>a</sup>; a. fr. — G. b. Nulai. Gitt. 34<sup>a</sup>.

**נדר, נדר**, v. נדר.

**נדר** m. pl. (v. נדר); *valleys, ravines*. Targ. Is. XXI, 14 נדר נדר ed. Lag. (v. notes p. XXXIX, 21) same (with, go ravines, to receive the waters (ed. Buhl. a. oth. נדר)). [Der v. prob. a corrupt. of נדר.]

**נדר** m. (נדר) 1) *falling*. Y. Ab. Zar. IV, 40<sup>a</sup> (ref. to Deut. VII, 3). — *Fl. נדר, constr. נדר*. Bab. ib. 65<sup>a</sup> נדר the execution of the law concerning the destruction of objects used for idolatry. — 2) *that which grows out of a stump; comp. נדר*. Ib. נדר נדר the fresh growth of which is forbidden while the root is permitted; 40<sup>a</sup>.

**נדר, נדר** m. (v. נדר) *blasphemy, reviling*. Git. 16<sup>b</sup>; a. c. — *Fl. נדר, נדר*. Y. Ter. I, 40<sup>a</sup> נדר his prayer is blasphemy. Er. R. a. 41, beg.; a. c.

**נדר** ch. same. R. Kam. 29<sup>a</sup> נדר נדר for (their way of consulting) is blasphemy. — *Fl. נדר, נדר, נדר*. Targ. I Sam. II, 3. Targ. Y. I Deut. XXXII, 3 (II נדר, נדר). — Cant. R. to I, 6 נדר נדר a city full of curs and blasphemy (Cursus).

**נדר, נדר** m. (נדר) *fencing in, self-restrained*. — נדר נדר chastity. Lev. R. a. 23; v. נדר a. נדר. — Y. Dem. III, 23<sup>a</sup> top נדר נדר, read נדר, v. נדר. — Erub. 93<sup>b</sup>. v. נדר.

**נדר** pr. n. m., v. נדר.

**נדר** m. (נדר) *pupil*. Yalk. Gen. 24 נדר נדר נדר (Gen. R. a. 20 נדר נדר, corr. acc.) he (Isa) was a pupil of the house of Abraham; v. Tash. ed. Bab. Vayera 15.

**נדר, נדר** m. (נדר) *one whose hand or fingers are cut off or stumped*. Men. 37<sup>a</sup>; Taan. 21<sup>a</sup>; a. fr. — *Fl. נדר, נדר*. Shh. VIII, 4; Y. ib. VIII, 24<sup>a</sup> top; a. c. — *Pen. נדר*. Y. Yeb. XII, 15<sup>a</sup> top; Gen. R. a. 81, beg. Sabb. 83<sup>b</sup> נדר נדר a woman with a stumped finger. — Hull. 90<sup>a</sup> נדר נדר an animal whose tail and ears are hopped off. Comp. נדר.

**נדר (נדר)** ch. m. (v. preced.) *trunk; twig, branch* (comp. נדר). Git. 37<sup>a</sup> נדר נדר ed. (Ar. נדר) trunk of a palm tree (Ar. a branch on his &c.). Maos. 6<sup>a</sup> נדר נדר Ar. (ed. נדר, Ma. M. נדר) and struck a branch. — *Fl. נדר, נדר*. Sabb. 110<sup>a</sup> נדר נדר ed. (Ar. נדר, Ma. O. נדר, v. Rabb. D.S. a. l.) myrtle and palm branches.

**נדר, נדר**, v. נדר.

**נדר** m. (נדר), comp. נדר *flame, light*. Targ. Job XXVIII, 4 (Ma. Var. נדר).

**נדר I** m. (נדר), comp. נדר *cavity, pond*. M. Kat. 8<sup>b</sup> (explain. נדר a נדר) (Ma. M. נדר) a pond and a pool derived from a pond.

**נדר II** *rumbling*, v. נדר.

**נדר** m. (נדר) *calendering clothes, fine laundrywork*. Y. M. Kat. III, 82<sup>a</sup> bot. נדר נדר the process called

*gihuts* applies to woolen garments when they are new, and to white linen garments when laundried. Taan. 29<sup>b</sup> (Ms. M. always ג'יהא) our (Babylonian) laundry work is like their (Palestinian) plain wash. Ib. און בהן משום ג' are not included in the prohibition of laundry work (in the festive week &c.). Keth. 10<sup>b</sup> top.

**ג'יהא, ג'יהא** m. (v. ג'יה) *flame-colored*. Bekh. 45<sup>b</sup> (expl. ג'יהא) as people say 'ממקא ג'יה' Ar. (ed. 'ג'יה) flame-red.

**ג'יהא**, v. ג'יהא I.

**ג'יהא, ג'יהא, ג'יהא** c. (b. h. ג'יהא) pr. n. *Gehinnom, Gehenna*, a glen to the south of Jerusalem where Molokh was worshipped; whence *place of punishment of the wicked in the hereafter, hell*, opp. גן עדן paradise. Erub. 19<sup>a</sup>; Succ. 32<sup>b</sup> שתי המורות של ג' . . . two palm-trees are in the Valley of Ben Hinnom . . . and this is the entrance to Gehenna. Sot. 4<sup>b</sup>, a. fr. ג'יהא future punishment. Yoma 72<sup>b</sup> 'ג'יהא be not the heirs of two G. (here and hereafter, by laborious study of the Law without living up to its requirements). R. Hash. 17<sup>a</sup>; a. fr.

**ג'יהא, ג'יהא** m. (cmp. ג'יהא, ג'יהא) *gihar*, name of a precious stone, *ruby*. Targ. Cant. V, 14 (ed. Lag. 'ג'יהא).—Pl. ג'יהא, v. ג'יהא.

**ג'יהא**, v. ג'יהא.

**ג'יהא**, v. ג'יהא.

**ג'יהא** f. ch.=h. ג'יהא *pride*. Targ. Is. III, 24 (h. text ג'יהא).

**ג'יהא** m. pl. *inhabitants of Coptos* (Κόπτος) in Upper Egypt. Targ. Y. I Gen. X, 13 (some ed. 'ג'יהא); Targ. I Chr. I, 11 ג'יהא ed. Rahmer (Var. ג'יהא, ed. Lag. ג'יהא, h. text ג'יהא). Cmp. ג'יהא.

**ג'יהא**, v. ג'יהא.

**ג'יהא**, v. ג'יהא.

**ג'יהא**, v. ג'יהא.

**ג'יהא, ג'יהא** (ג'יהא) pr. n. m. *Caius, Gaius*, 1) (mostly corrupt) used, in connection with לוקיוס (*Lucius*), to represent gentile names in general. Pesik. R. s. 21 (ed. Fr. p. 107<sup>ab</sup>) 'ג'יהא e. g. Gaius of Gadara and Lucius of Susitha (*Hippos*). Ib. 108<sup>a</sup> (corr. acc.).—Y. Gitt. I, 43<sup>b</sup> top ג'יהא ג'יהא (corr. acc.) G. a. L. are the signers and ye ask yet (whether the signers must be personally known as Jews to the witnesses)? [Bab. ib. 11<sup>b</sup> לוקיוס וזו, prob. ג'יהא].—Y. Ter. X, 47<sup>b</sup>; Y. Ab. Zar. III, 42<sup>a</sup> [ref. to letters accompanying a ship load(?)].—2) *Emperor Caius Caligula*. Y. Sot. IX, 24<sup>b</sup> top ג'יהא (ג'יהא); Bab. ib. 33<sup>a</sup> ג'יהא; Cant. R. to VIII, 9 ג'יהא (corr. קליגולא=Καλιγούλας).

**ג'יהא**, v. ג'יהא.

**ג'יהא** m. ch.=h. ג'יהא 1) *stranger*. Targ. O. Ex. XXIII, 9; a. fr.—Erub. 9<sup>a</sup>; B. Kam. 42<sup>a</sup>; Yoma 47<sup>a</sup> ג'יהא . . . the native below and the stranger on top! i. e. what a paradox is this!—2) *proselyte*. Targ. Y. Ex. II, 12; a. e.—Y. Sabb. VI, 8<sup>d</sup> top. Y. Kidd. VII, 64<sup>c</sup> bot. ג'יהא, v. ג'יהא. Snh. 94<sup>a</sup>; a. fr.—Pl. ג'יהא. Targ. I Chr. XXVIII, 2; a. e.—Fem. ג'יהא *proselyte*. Ber. 8<sup>b</sup>; Pes. 112<sup>b</sup>.

**ג'יהא** (ג'יהא) m. (ג'יהא II) *adulterer, wench, lewd man*. Targ. Job XXIV, 15 Ms. (ed. ג'יהא). Targ. Y. Lev. XX, 10 ג'יהא.—Pl. ג'יהא, ג'יהא, ג'יהא. Targ. Y. Ex. XX, 13. Targ. Ps. L, 18 Ms. (ed. ג'יהא); a. e.—[Targ. Prov. XXX, 31, read with Ms. ג'יהא II.]—Fem. ג'יהא. Targ. Y. Lev. XX, 10 ג'יהא. Targ. Prov. XXX, 20 ג'יהא.

**ג'יהא** pr. n. m. *Bar-Giyore* (son of proselytes). M. Kat. 18<sup>a</sup> בר ג'יהא (Ms. M. ג'יהא); Erub. 62<sup>a</sup>.—Gen. R. s. 35 ג'יהא; Yalk. Josh. 31 (some ed. ג'יהא); M. Kat. 9<sup>a</sup>; Tanh. B'resh. 13 ג'יהא.

**ג'יהא**, fem. ג'יהא.

**ג'יהא**, fem. of ג'יהא.

**ג'יהא** (ג'יהא), fem. of ג'יהא.

**ג'יהא** f. (denom. of ג'יהא) *gentile status*. Keth. 11<sup>a</sup> ג'יהא while she may live as a gentile (as she may protest against her conversion in childhood).

**ג'יהא** f. (ג'יהא, v. ג'יהא) 1) *grandeur*. Targ. Ezek. XXVIII, 13. Targ. O. Ex. XV, 1 ed. Berl.—2) *pride, haughtiness*, v. ג'יהא.

**ג'יהא, ג'יהא** m. (v. preced.) *haughty, proud man*. Gen. R. s. 85 ג'יהא; Yalk. Dan. 106<sup>b</sup> ג'יהא.—Pl. ג'יהא &c. Ex. R. s. 8; Tanh. Va'era 9 ג'יהא the haughty who declare themselves as gods. Treat. Der. Er. II, beg. ג'יהא, ג'יהא.

**ג'יהא** (ג'יהא) ch. 1) same. Targ. Ps. XXXVI, 12. Targ. Is. XLIX, 25 (Vers.); a. e.—Pl. ג'יהא &c. Targ. Ez. XVI, 49.—2) (in a good sense) *exalted*. Targ. Job XXII, 29.

**ג'יהא** f. (preced.) 1) *exaltedness, glory*. Targ. Ps. XLVI, 4. Targ. Y. Ex. XV, 7; a. e.—2) *pride, haughtiness*. Targ. Ps. XXXI, 19; a. e.

**ג'יהא** I f., v. ג'יהא.

**ג'יהא** II m., v. ג'יהא.

**ג'יהא, ג'יהא**, v. ג'יהא.

**ג'יהא** f. (ג'יהא) *shearing; wool cut or to be cut*. Bekh. 14<sup>a</sup>; 25<sup>a</sup>; Hull. 135<sup>a</sup> ג'יהא must not be shorn. Ib. ג'יהא permitted to be cut. Y. Sabb. XIX, 17<sup>a</sup> top; Y. Pes. VI, 33<sup>a</sup> ג'יהא between its wool (Bab.



(b. 65<sup>a</sup> גיו); a. fr.—Midr. Till. to Ps. I 3 139, v. גיו.—  
Targ. Yer., Yer., Hull. l. e. גיו with the exception  
of its wool. Midr. Till. l. e. גיו to have gar-  
ments from their wool.

גיו f. agony, v. גיו.

גיו m. (גו) 1) *cutting off, shearing*. Constr. גיו.  
Targ. Ia, III, 24; XXII, 12 (h. text גיו).—2) *trimming*.  
R. Bath. 4<sup>o</sup>.

גיו m. גיו | *pulling, tapping*. Ab. Zar. 87<sup>a</sup>  
גיו tapping is an act of strengthening the tree.  
Ib. גיו גיו you may put oil on the cut (to stop the  
flow of sap).

גיו, v. גיו.

גיו, pl. גיו, v. גיו, sup. גיו | *twigs*. Y.  
Habb. IV, 7<sup>a</sup> top, the ye גיו the tops of twigs (as  
bundles to sit on). [The passage is defective.]

גיו, v. גיו.

גיו, גיו, v. גיו.

גיו, v. גיו.

גיו, גיו f. ch.—h. גיו *fierce*. Targ. Jud. VI, 37.  
Targ. Iunt. XVIII, 4; a. e.

גיו, v. גיו.

גיו, גיו (comp. גיו) 1) *to break forth, stir up*. Dan.  
VII, 2<sup>a</sup> Targ. Job XXXVIII, 6 גיו (h. text גיו)  
when he breaks forth. [Targ. Ps. XLII, 6 גיו Ms., read  
גיו, v. גיו].—2) (comp. meanings of  
גיו) *to be [of oxen]*. Targ. Job VI, 5 (same ed. גיו, h.  
text גיו).

גיו, גיו, sup. with גיו (Af. a. Pe.) *to  
attack, fight*. Targ. O. Ex. I, 10; XIV, 14. Targ. Y. Gen.  
XXI, 10.—Targ. Ps. LX, 2 גיו (sub. גיו). Targ.  
O. Dent. XX, 4; a. fr.—Tosef. Sot. XIII, 5; Sot. 33<sup>a</sup> גיו  
to wage war. Nidd. 65<sup>b</sup> גיו Ar. (ed.  
גיו, v. גיו Var. גיו) a marriage deed over which  
they fight much before signing.

גיו, גיו (with גיו) *to be fought*. Targ. O. Ex.  
XVII, 16; a. e.

גיו m. (גיו) *laughter, sport; obscenity*. Nidd. 23<sup>a</sup>  
גיו . . . גיו (tried to make R. laugh, but the  
latter did not laugh. Sabb. 64<sup>a</sup> גיו (Num. XXXI, 22  
is translated גיו, גיו ed. (Ms. M., Yalk.  
Num. 188 גיו) something which leads to obscenity.

גיו ch. same. Targ. II Chron. XV, 16 (h. text  
גיו).

גיו pr. n. (b. h.) the river *Gihon*. Gen. R. a. 16  
(play on גיו).

גיו, v. גיו.

גיו m. (v. גיו a. גיו) *red-spotted* in the face.  
Habb. VII, 6, expl. Ib. 45<sup>a</sup> גיו. Ber. 20<sup>a</sup>, a. e.

גיו ch. same. Pl. גיו (h. text גיו)  
גיו (Ms. M., גיו, inserting גיו in place of  
גיו ed.) that they are red-spotted arise from  
usual intercourse in daytime. (Ar. גיו גיו  
גיו because they live in dark rooms).

גיו, v. גיו.

גיו, v. גיו.

גיו, v. גיו.

גיו, Pa. גיו (comp. גיו) *to manifest power, tread with  
rigor*. Gen. R. a. 23 גיו גיו where Thou striketh.  
Thou showest Thy power (crushest, Rashi a. l. גיו) thou  
cuttest; Lev. R. a. 27; Poth. Shor 74<sup>a</sup>; Tanch. Kiener 6  
(הא גיו). V. גיו.

גיו Pl. (denom. of גיו) *to cut an artery through,  
to bleed to death* (a gentle mode of execution). Lev.  
R. a. 6 גיו גיו Ar. a. v. 12 (Var. גיו.  
Ar. Compl. ed. Koh. 219<sup>a</sup>) had the thieves bled to death  
and the receivers of stolen goods decapitated (ed. גיו  
גיו גיו).—Part. pass. גיו *he who  
had his arteries opened, bled to death*. Obol. l. 6 גיו  
even if his arteries are cut open (and he is dying). Yeb.  
XVI, 2 (120<sup>a</sup>). Ib. גיו גיו does this intimate that  
one whose arteries have been severed, may survive—Y.  
Ib. XVI, 15<sup>a</sup> bot. גיו גיו (Tosef. Ib. XIV, 4 גיו)  
even if witnesses have seen him bleeding from severed  
arteries, I say, the operation may have been performed  
with a glowing knife and he may have recovered. Tosef.  
Gitt. VII (V), 1; Bab. Ib. 70<sup>a</sup> גיו; Y. Ib. VII, 48<sup>a</sup> bot.

גיו, v. גיו.

גיו ch. same. Sab. 67<sup>a</sup> גיו (read גיו,  
v. Rabb. D. S. a. l. note) and severed his man's arteries;  
Yeb. 120<sup>b</sup>.

גיו m. גיו, Sab. 114<sup>a</sup> and Gitt.  
גיו; prob. an adaptation of גיו, v. 2. a. v. גיו-  
גיו) a small ass. Y. B. Mets. VI, 11<sup>a</sup>. Comp. גיו.

גיו, v. גיו.

גיו, גיו, v. גיו.

גיו, v. גיו.

גיו, v. גיו.

גיו m. (b. h.) *troop, sup. ranging troop, soldiers,  
robbers* (=b. h. גיו). Pes. III, 7 (49<sup>a</sup>) (if one left his  
home) גיו Y. ed. a. Ms. M. (ed. גיו, v.  
Rabb. D. S. a. l. note) to rescue (Israelites &c.) from an  
invading troop. Yeb. 122<sup>a</sup> גיו a band pursued  
us; a. fr.—Pl. גיו. Ib. XVI, 7 (122<sup>a</sup>) the country is  
גיו in confusion on account of invaders. Ruth  
R. to I, 5; a. fr.—Denom. גיו *to arrange battle, to order*

out troops; to array. Ib. כמה גִּירָסָא... לְצִוִּים how many troops can I send out. Ib.; Lev. R. s. 17 מְצִוִּים an army comes to ravage him, but he &c.; Gen. R. s. 98.—Ber. 60<sup>b</sup> bot.; a. e. *Pl.* גִּירָסָא. Targ. Ps. LXV, 11 גִּירָסָא ed. Vien. (ed. גִּירָא, Ms. 'גִּירָא').—Denom. גִּירָסָא=h. גִּירָסָא, v. preced.—Gen. R. l. c.; a. e.

**גִּירָסָא** ch. same. Targ. II Chr. XXXII, 7 (h. text).—Y. Sot. VIII, end, 23<sup>a</sup> (translation of Gen. XLIX, 19) 'an army comes to ravage him, but he &c.; Gen. R. s. 98.—Ber. 60<sup>b</sup> bot.; a. e. *Pl.* גִּירָסָא. Targ. Ps. LXV, 11 גִּירָסָא ed. Vien. (ed. גִּירָא, Ms. 'גִּירָא').—Denom. גִּירָסָא=h. גִּירָסָא, v. preced.—Gen. R. l. c.; a. e.

**גִּירָסָא**, v. גִּירָסָא II a. גִּירָסָא II.

**גִּירָסָא**, v. גִּירָסָא I h. a. ch.

**גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא** m. (preced.) adulterer, wencher, lewd man. Targ. Job XXIV, 15 (v. גִּירָסָא). Targ. O. Lev. XX, 10.—*Pl.* גִּירָסָא, גִּירָסָא. Targ. Jer. VII, 9. Targ. Ps. L, 18 (v. גִּירָסָא); a. e.—Fem. גִּירָסָא. Targ. O. Lev. l. c.—*Pl.* גִּירָסָא. Targ. Ezek. XVI, 38; a. e.

**גִּירָסָא**, v. גִּירָסָא h. a. ch.; also גִּירָסָא II.

**גִּירָסָא**, **גִּירָסָא** m. (II) adultery, whoredom.—*Pl.* גִּירָסָא. Lev. R. s. 33, v. גִּירָסָא.

**גִּירָסָא** I (b. h., v. גִּירָסָא) to form a circle, to gather; to rejoice. Y. Ber. V, 8<sup>d</sup> bot. (ref. to Ps. II, 11) לכשיבוא יום when the time of trembling comes (in a disposition of reverence) shall ye assemble (for prayer); cmp. גִּירָסָא.

**גִּירָסָא** II m. (b. h.; preced.) circle, association of coevals. B. Mets. 27<sup>b</sup>; Yeb. 120<sup>a</sup> the same mark גִּירָסָא is frequently found with those born at the same hour (under the same planetary influences, cmp. גִּירָסָא). Meg. 11<sup>a</sup> בן גִּירָסָא (Ar. בן גִּירָסָא) Ned. 39<sup>b</sup> Ruth R. to I, 3 מִתְּחִלָּה אִם הָיָה אֶחָד מֵהֶם יָמָא דְּמָלְכָא if one of the circle (of the coevals) died, the whole circle must take it to heart.—*Pl.* גִּירָסָא. Ib.—v. גִּירָסָא. [Y. Orl. II, 61<sup>d</sup> bot. גִּירָסָא, v. גִּירָסָא.]

**גִּירָסָא** III m. (גִּירָסָא) ball, clapper of a bell. Lev. R. s. 27, beg.; Tanh. Emor 5 גִּירָסָא; ed. Bub. ib. 7 גִּירָסָא.

**גִּירָסָא** I pr. n. f. *Gela* (*Coelia*?). Ab. Zar. 10<sup>b</sup> Ar., v. גִּירָסָא II.

**גִּירָסָא** II, **גִּירָסָא**, **גִּירָסָא** m. (גִּירָסָא) 1) something rounded. Succ. 34<sup>a</sup> גִּירָסָא a willow with rounded leaves. Sabb. 110<sup>a</sup>; Men. 42<sup>b</sup> גִּירָסָא (גִּירָסָא) liquid alum in rounded form (στυπτερία, v. Sm. Ant. s. v. Stypteria).—2) (cmp. גִּירָסָא Ps. LXXXIII, 14) [rolled about,] stubble, straw. Targ. Job XIII, 25.—Hull. 46<sup>b</sup> a feather, spittle, גִּירָסָא or a piece of straw. Ib. 56<sup>b</sup> top דְּרִישָׁא גִּירָסָא a piece of wheat straw. Nidd. 26<sup>b</sup> דְּרִישָׁא גִּירָסָא on whom we may throw wheat chaff, i. e. embarrass with petty questions.—*Pl.* גִּירָסָא, גִּירָסָא. Targ. Ex. V, 12. Targ. Job XLI, 20 sq.—Snh. 108<sup>b</sup>, v. גִּירָסָא III.—Succ. 14<sup>a</sup> גִּירָסָא (grains) in their haulms.—*Pl.* גִּירָסָא dumping ground, marsh. גִּירָסָא the small fish living among the reeds in the swamps. Ber. 44<sup>b</sup>; Keth. 105<sup>b</sup>.

**גִּירָסָא** m. pl. (גִּירָסָא II) persons of the same age and circle. Zeb. 116<sup>b</sup> גִּירָסָא רַרְרִי טַלְמִי (some ed. גִּירָסָא, v. Rabb. D. S. a. l. note 3) two youths of the same &c.

**גִּירָסָא**, v. גִּירָסָא.

**גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא**, v. גִּירָסָא.

**גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא**, v. גִּירָסָא.

**גִּירָסָא** f. (b. h.; גִּירָסָא I) gathering; rejoicing. Ber. 30<sup>b</sup> (ref. to Ps. II, 11) במקום גִּירָסָא שם תהא רעדא where there is a gathering (for prayer and the like) there shall be trembling, v. גִּירָסָא I.

**גִּירָסָא**, v. גִּירָסָא.

**גִּירָסָא**, **גִּירָסָא** m. pl. (גִּירָסָא; cmp. שְׁלֵחָא fr. שָׁלַח) [uncoverings,] flashes, the glowing horizon. Taan. 3<sup>b</sup> גִּירָסָא רַרְרִי (Ms. M. גִּירָסָא) the glow after sunset. Pes. 13<sup>a</sup> top גִּירָסָא (Ms. M. (ed. בגִּירָסָא) he was standing in the glow before sunrise (mistaking it for the flashing of sunrise, v. דִּקְנָא); Snh. 42<sup>a</sup> (ed. בגִּירָסָא).

**גִּירָסָא** m. (גִּירָסָא) shaving, hair-cutting. Macc. 21<sup>a</sup> גִּירָסָא שִׁירָא a cutting with which a destruction is connected (which attacks the roots); a. fr.

**גִּירָסָא**, **גִּירָסָא** ch. (preced.) shaved beard (in mourning). Targ. Is. XV, 2; Jer. XLVIII, 37, v. גִּירָסָא.

**גִּירָסָא**, **גִּירָסָא** m. (גִּירָסָא) 1) uncovering.—עֲרוּחָא uncovering of nakedness, incest (Lev. XVIII, 6; a. fr.). Yoma 9<sup>a</sup>; a. fr.—עֲרוּחָא bareheadedness. Sabb. 118<sup>b</sup>, v. עֲרוּחָא. Erub. 69<sup>a</sup> מוֹמֵר בֶּן עֲרוּחָא an apostate and a defiant person, expl. עֲרוּחָא a defiant apostate; a. e.—2) the law forbidding the use of liquids that were left uncovered (as possibly poisoned by serpents). Ter. VIII, 4 אֲסוּרִים מִשְׁוֵם גִּירָסָא are forbidden on account of gilluy; a. fr.—*Pl.* גִּירָסָא, גִּירָסָא. Y. Ab. Zar. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>c</sup> bot. [read:] שְׁוֵם מִגִּירָסָא (not בגִּירָסָא, not מִגִּירָסָא) who sneered at the law of gilluy.

**גִּירָסָא**, **גִּירָסָא**, **גִּירָסָא** ch. 1) same. Targ. Y. Gen. VI, 2 גִּירָסָא גִּירָסָא nakedness. Ib. XIII, 13; Num. XXXV, 25 גִּירָסָא עֲרוּחָא.—Esp. liquids left uncovered, law concerning them. Hull. 49<sup>b</sup> גִּירָסָא לְחֹרָא when they had a case of uncovered liquids. Gitt. 69<sup>b</sup> גִּירָסָא לְחֹרָא against the danger from drinking uncovered liquids apply &c. Ab. Zar. 30<sup>a</sup> לֹא קַמְדִּי אֵין they care not for the law concerning uncovered liquids; a. fr.—גִּירָסָא intimimation of meaning. Gitt. 34<sup>a</sup> גִּירָסָא בְּרִי בִּי they differ with regard to one intimating the annulment of a letter of divorce.—2) bright, polished surface. Zeb. 38<sup>b</sup> גִּירָסָא on its (the altar's) top surface cleared of ashes.—Snh. 42<sup>a</sup>; Pes. 13<sup>a</sup>, v. גִּירָסָא.—Targ. Nah. II, 8 גִּירָסָא ed. Lag. (oth. ed. בְּגִירָסָא) openly (not in a covered carriage), v. גִּירָסָא.

**גִּירָסָא**, pl. גִּירָסָא, v. גִּירָסָא.



גמל, v. גמל.

גמל m. (v. גמל) exposure, attack. Y. Yer. VIII. end. v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל m. (v. גמל) a pointed pole tied to the neck of a calf to prevent it from sucking (v. גמל), or a little yoke put on the calf for breaking it in. Y. Sabb. V, 7<sup>o</sup> top גמל דמי גמל some teachers read (Mish. V, 4) gimol (in place of gimon) in the sense of גמל in I Sam. I, 24; v. next w.

גמל m. (v. גמל) a little yoke (v. גמל), or a board tied to the head of a calf (v. גמל), or a pointed pole (v. גמל, v. preced. w.). Sabb. V, 4; expl. Y. lb. V, 7; Bab. lb. 34<sup>b</sup>.—Y. l. e. גמל דמי גמל he who reads gimon supports the opinion of R. Hilda (v. גמל); he who reads gimol supports the opinions &c. (v. גמל or גמל).—H. גמל, v. next w.

גמל f. (v. preced. word, band. H. גמל, Succ. III, 8 גמל גמל gold bands; Tosaf. lb. II, 10 גמל).

גמל f. (v. preced. word, calculation, account, pl.) 1) accounts. Y. Ter. V, 45<sup>o</sup> bot. גמל arithmetical calculation.—2) the use of letters for their numerical value; homiletic interpretation based on the numerical value of letters. Ber. 6<sup>a</sup> גמל גמל the word *tolsoth* (Pa. LXVIII, 21) intimates 903 (causes of desolation Lev. R. a. 21 גמל גמל; Midr. Till. to Pa. XXVII גמל גמל *hasatan* (the accuser) counts 344; a. fr.—3) learned writing, cipher. Sabb. 22<sup>a</sup> גמל גמל (Ma. M. גמל) the inscription of the wall was in ciphers (גמל גמל).—H. גמל, Ab. III, 18.

גמל m. (v. preced. word, calculation, cipher-writing). Y. Taan. III, 87<sup>a</sup> גמל גמל v. גמל. Posik. R. a. 43 גמל גמל it is cipher speech. Talm. (I Sam. I, 1) is (in גמל) *Asaf*.

גמל m. Gimmel, third letter of the Alphabet; numerical value, three. Shek. III, 2; a. fr.—Sabb. 104<sup>a</sup> (childrens' mnemonical play) גמל דלית (Ma. M. גמל) Gimmel-Daleth intimates, Do good to the poor. Ib. גמל the foot of the Gimmel; a. fr.—H. גמל. Ib. 103<sup>b</sup> one must not write ... גמל גמל Ma. M. (ed. גמל) Gimmels so as to be possibly taken for Tsaddes.

גמל pr. n. m., v. גמל.

גמל, v. גמל a. גמל I, 2.

גמל I (v. גמל), Af. גמל (with גמל) to cover, surround

with, to protect. Targ. Y. I Deut. XXXII, 10 (גמל) Targ. II Kings XX, 6. Targ. Is. XXVII, 3 גמל (ed. Lag. גמל, a. גמל).

גמל to be protected. Targ. Zeph. II, 3 (ed. Lag. גמל, v. גמל).

גמל m. (v. preced. word, protection). Targ. Is. XXVIII, 18—גמל for the sake of, on account of, in order that Targ. Y. Gen. XII, 13 (G. גמל). Ib. XVIII, 24; a. fr.—(in Talm. & a. fr.) Yalk. 27<sup>a</sup> גמל גמל on his account (as his wife) she is permitted to eat Y'renah. Y. R. Kam. X, 7<sup>a</sup> top גמל גמל therefore; a. fr.—גמל because, since. Y. Git. IX, 50<sup>a</sup> גמל גמל because Rab and Samuel, both of them, said. Y. Nida. II, 44<sup>a</sup> top גמל גמל because it is so written; a. fr.

גמל, v. גמל a. גמל.

גמל m. (denom. of גמל, gardener, dealer in vegetables. Hull. 103<sup>b</sup>. Sabb. 110<sup>b</sup>.—H. גמל. Git. 10<sup>a</sup> Taan. 20<sup>a</sup> גמל גמל (Ma. M. גמל) was left over with the gardeners (was not sold).

גמל f. (denom. of גמל, a group of gardens, country residences.—H. גמל. Midr. Till. to Pa. XLVIII, end; Yalk. lb. 76a.—B. Bath. 75<sup>b</sup> Ma. M. (ed. גמל, v. Bath. D. S. a. l. novel; Talm. Zoch. 100, v. גמל. [Ar. גמל, v. ed. Koh. a. v. גמל p. 230.])—[Yalk. Deut. 94a, v. גמל.]

גמל m. (denom. of גמל; comp. preced.) dyke for irrigating gardens; also pr. n. Gimmel. Hull. 7<sup>a</sup> גמל גמל the rivulet Gimmel; Y. Dem. I, 23<sup>a</sup> top. Y. Shek. VI, 50<sup>a</sup> bot. גמל גמל an overflowing dyke carried off wine bottles.

גמל m. (comp. גמל, גמל) Gimmel. Git. 10<sup>a</sup>.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל. [Chald.—גמל.]

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל, v. גמל.

גמל read גמל Targ. Is. LXV, 3, LXVI, 17. Bait. a. ed. גמל, v. גמל.

גמל, v. גמל.

גמל (גמל) m. pl. גמל protection, armor, cuirass. Tosaf. Keth. B. Metz. III, 1. [V. גמל.]

**גִּינִיסָא** (גִּינִי, גִּינִי) m. pl. (γενεα, טא) 1) (with יום) *birthday festival, anniversary of death; in gen. commemorative festival*. Targ. Esth. III, 8. Targ. Y. Gen. XL, 20 גִּינִיסָא (v. גִּינִיסָא a. גִּינִיסָא).—Ab. Zar. I, 3 (8<sup>a</sup>) royal anniversaries, expl. Y. ib. 39<sup>c</sup> birthday festival (with ref. to Gen. XL, 20, v. supra); Bab. ib. 10<sup>a</sup> (after discussion) installation of a king (Roman emperor). Y. R. Hash. III, 59<sup>a</sup> top; Yalk. Hab. 564. Ex. R. s. 15 גִּינִיסָא an anniversary (commemorative of his delivery); a. e.—2) (=γενεαλογία) *descent, nobility of birth*. Pesik. Nahamu p. 126<sup>ab</sup>; Yalk. Gen. 162 הודעתה גִּינִיסָא (Gen. R. s. 100 הודעתה גִּינִיסָא corr. acc.) ye have made known my noble descent. Pesik. Hahod. p. 53<sup>a</sup> בַּח גִּינִיסָא; Pesik. R. s. 15 בַּח גִּינִיסָא (read גִּינִיסָא, Yalk. Ex. 190 only טובים) a woman of noble birth. Cant. R. to I, 2; a. fr. [Sot. 36<sup>b</sup> גִּינִיסָא Ar. (ed. גִּינִי) I recognize in him royal nobility.]

**גִּינִיסָר** (גִּינִי, גִּינִי) pr. n. pl. (Γεννησάρ, Γεννησαρέτ, a hellenization of גִּינִיסָר) *Gennesar, Gennesaret, lake, town and district of G.* Pes. 8<sup>b</sup> פירות גִּינִי Gennes. fruits. Gen. R. s. 98 (etymology) גִּינִיסָר=גִּינִי princely gardens; Meg. 6<sup>a</sup>, v. קִנְרָא; a. e.—Pl. גִּינִיסָרֵיהּ. Y. Meg. I, 70<sup>a</sup> bot. שני גִּינִי (corr. acc.) were there two places of the name of G.?

**גִּינִירֹת**, Tosef. Men. IX, 3, Var. גִּינִירֹת, read גִּינִירֹת, v. גִּינִי.

**גִּינִינָא**, v. גִּינִי.

**גִּינִיסָא**, v. גִּינִי.

**גִּינָא** (גִּינִי, גִּינִי) f. (גִּינִי, v. גִּינִי) *garden*. Targ. O. Gen. II, 8. Targ. Y. I Gen. XLXI, 4 גִּינָא (Y. II גִּינָא). Targ. Ps. LVI, 14 (second vers.). Constr. גִּינָא. Targ. Deut. XI, 10; a. fr.—Gen. R. s. 80 (prov.) גִּנָּא as the garden so the gardener (as the people so the leader); Y. Snh. II, 20<sup>d</sup> top גִּנָּא כֵּן גִּנָּא. B. Bath. 54<sup>a</sup>; a. fr.—Pl. גִּינָא. Targ. Koh. II, 5. גִּינָא. Targ. Is. LXV, 3; LXVI, 17 (some ed. גִּינָא; v. גִּינָא). V. גִּינָא.

**גִּיס** m. (גִּיס; cmp. a. גִּיס; Syr. divitiae P. Sm. 757) *spoils, heaped up treasures*. Pl. גִּיסִין. Ex. R. s. 9 (ref. to Esth. I, 4) גִּיסִין שֶׁשָּׁה גִּיסִין he showed them six collections every day, and not two of them alike; Esth. R. to I. c. גִּיסִין שֶׁשָּׁה גִּיסִין (ed. גִּיסִין, corr. acc.) six treasures he opened to them &c.; (Yalk. Esth. 1046 constr. גִּיסִין. Targ. Koh. II, 5. גִּיסִין. Targ. Is. LXV, 3; LXVI, 17 (some ed. גִּינָא; v. גִּינָא). V. גִּינָא).

**גִּיִּיס** II, גִּיִּיס m. (גִּיִּיס II) *intimate, familiar*. Keth. 85<sup>b</sup> (גִּיִּיס . . . גִּיִּיס . . . גִּיס בֵּיהּ) (Ar. גִּיס בֵּיהּ) but if it is one who is familiar with him (so as to use his name without a title), then, we may say, he spoke of him in a familiar way.—Fem. גִּיִּיסָא. Kidd. 81<sup>a</sup> בֵּיהּ גִּיִּיס she was on familiar terms with him.—Pl. גִּיִּיסִין, גִּיִּיסִין. Ib. 38<sup>a</sup> גִּיִּיסִין where scholars are a familiar sight (and no attention is paid them). Keth. 28<sup>a</sup> בֵּיהּ גִּיִּיס they are intimate with each other.

**גִּיס** II m. (v. preced., cmp. גִּיסָא III) *the wife's sister's husband, brother-in-law*. Snh. III, 4 (27<sup>b</sup>) גִּיסִין (Y. ib. III, 7 גִּיסִין); a. fr.—Pl. גִּיסִין. Y. Shek. I, end, 46<sup>b</sup>; a. e.

**גִּיסָא** I, גִּיסָא ch. same. Y. Snh. III, 21<sup>b</sup> bot. גִּיסָא R. H.'s brother-in-law.—Pl. גִּיסִין. Snh. 28<sup>b</sup> גִּיסִין brothers and brothers-in-law (two brothers having married two sisters). Ib. גִּיסִין.

**גִּיסָא** II, גִּיסָא m. (גִּיס I) *bold man*. Hull. 18<sup>b</sup> he called out over him גִּיסִין גִּיסִין (Ar. ed. Koh. גִּיסִין) bold man that thou art!

**גִּיסָא** III m. (גִּיס II) *neighborhood, side*. Kidd. 33<sup>a</sup> גִּיסָא on the other side (of the river); Erub. 16<sup>b</sup>. Sabb. 110<sup>a</sup> גִּיסָא בֵּיהּ גִּיסָא in a certain neighborhood of &c.—Yoma 77<sup>b</sup>. Bekh. 44<sup>b</sup> גִּיסָא גִּיסָא sideways. Koh. R. to VII, 9 when the kettle boils over, גִּיסָא גִּיסָא it pours over its own sides (wrath will hurt none but the man himself); a. fr.—Trnsf. way, manner. Gitt. 87<sup>b</sup> some argue גִּיסָא גִּיסָא one way and some the other way; a. fr.—Nidd. 66<sup>a</sup> [read:] גִּיסָא גִּיסָא דְּבִי דִּינִי דִּינִי דִּינִי . . . דְּבִי דִּינִי דִּינִי דִּינִי do not tell thy friends, for as they wondered over thee on the one side (over thy bad luck), they may wonder on the other side (over thy good fortune, and bewitch it). [Hull. 17<sup>b</sup> גִּיסָא גִּיסָא, אַתְּלֵת דִּינִי. Aḥai 92, ed. אַתְּלֵת דִּינִי.]

**גִּיסָא** f. (v. גִּיסָא) *agony of death, dying stage*. Y. Sot. IX, 23<sup>d</sup> bot. גִּיסָא מְקוֹם גִּיסָא the place where the expiatory heifer died; Tosef. ib. IX, 1 גִּיסָא.

**גִּיסְטָרָא**, גִּיסְטָרָא, גִּיסְטָרָא f. (=גִּיסְטָרָא, a reduplic. of גִּיסְטָרָא; for assimilation of sibilants cmp. Nöld. Mand. Gr. p. 45 sq.) *something defective, mutilated; 1) a large vessel which turned out defective or unwieldy, by having its handles broken off or being cracked, and is therefore used as a receptacle for refuse, as a pickling pot, as a receiver of drippings from a leaking vessel &c.* Kel. II, 6 גִּיסְטָרָא (גִּיסְטָרָא) a defective vessel found in the furnace (in which vessels are put for baking); Tosef. ib. B. Kam. III, 10 גִּיסְטָרָא but if the jug turned out a *gistra*, contrad. to נִפְתָּרָה. Ib. אִי יוּ דִּיא גִּיסְטָרָא כֹּל שֶׁנִּסְדָּקִין אִתְּרָהּ וְכִי (Kel. IV, 8 . . . גִּיסִין) when is a vessel called *gistra*? When its handles are split (broken off) &c. Ib. 2 גִּיסִין if a *gistra* is broken so as to be no longer a receptacle for liquids, though it may yet receive eatables, it is not susceptible of uncleanness, for there is no fragment of a fragment, i. e. a fragment of a *gistra* is no longer considered a vessel. Sabb. 96<sup>a</sup> (a leaking *gistra* is not considered a vessel) because nobody says גִּיסִין קָבָא גִּיסִין bring a *g*. to be put under a *gistra*; a. fr.—2) *an animal body maimed to disfigurement*. Hull. 21<sup>a</sup>; 32<sup>b</sup> נִבְלָה גִּיסִין if one made an animal a *gistra* by lacerating some of its limbs, it is considered a carcass. Ib. 52<sup>a</sup> קַמְרִיתֵיהּ גִּיסִין ye speak of a maimed body (a rib on each side disjointed)! Ib. 27<sup>a</sup> דִּלָּא לִישְׁרִייהּ גִּיסִין that in cutting the animal's throat one must not make it a *gistra*



(by cutting the head off). *Sabb. 87<sup>b</sup> ג'ס'ס'ס' (that the culprit be out in two—Hull. 124<sup>a</sup> ג'ס'ס'ס' he split the stove lengthwise.—* *Pl. ג'ס'ס'ס' (Tosef. Kel. B. Kam. III, 8 ש'ס'ס'ס'ס' for most of the fragments of pottery found in the potter's place come from misshapen vessels. Makhsh. II, 8 ג'ס'ס'ס'ס' pots into which Israelites and gentiles cast their refuse.—* *Y. Sabb. III, beg. 8<sup>a</sup> ג'ס'ס'ס'ס' one may fill a large pot with hot ashes &c.—8) (eastern) camp, v. ג'ס'ס'ס'.*

**ג'ס'ס'ס' v. ג'ס'ס'.**

**ג'ס'ס'ס' I m.** (*Num. II, v. ג'ס'ס' III a. ג'ס'ס' I*) *side, arm.*—*Pl. ג'ס'ס' Targ. Ia. LX, 4, LXVI, 13 (h. text ג'ס').*—*Y. ג'ס'ס' Targ. O. Lev. III, 4, 13 (h. text ג'ס'ס', Y. ג'ס'ס'.*

**ג'ס'ס'ס' II m.** (*comp. ג'ס'ס' long pole.*—*Pl. ג'ס'ס' Targ. II Sam. XVIII, 14 (Ar. ג'ס'ס', h. text ג'ס'ס'.*

**ג'ס'ס'ס' v. ג'ס'ס'.**

**ג'ס'ס'ס' v. ג'ס'ס'.**

**ג'ס'ס'ס' I m.** (*ג'ס'ס' the cleaning of an impure vessel by means of boiling water (Num. XXXI, 28), v. ג'ס'ס'.* *Zeb. 87<sup>a</sup>; Ab. Zar. 76<sup>a</sup> ג'ס'ס'ס'ס'..... כל יום every day the boiling done in the sacred vessel is the means of absorbing the cookings of the previous day.—* *Pl. ג'ס'ס'ס' constr. ג'ס'ס'ס' vessels of gentiles which require cleaning with boiling water before they may be used by Jews. Ib. 87<sup>b</sup>; 75<sup>b</sup>; a. fr.*

**ג'ס'ס'ס' II m.** (*ג'ס'ס' v. Job XXI, 10), pl. constr. ג'ס'ס'ס' abortive eggs driven off by striking the hen. Tosef. Ter. IX, 8; Y. Ib. X, 47<sup>b</sup> bot.; Hull. 64<sup>b</sup> (Rashi: eggs scalded in hot water together with forbidden eggs, v. preced.)*

**ג'ס'ס' m.** (*h. h. ג'ס' side, shore. Makhsh. I, 4 ג'ס'ס' Ar. (ed. 24, B. Hat. Gaon ג'ס', v. Koh. Ar. Compl. a. v. note 9).*

**ג'ס'ס' ch. same.** *Targ. Y. Ex. XIV, 9, Ib. XV, 9 (Y. II some ed. ג'ס'). Ib. II, 5 (Y. II ג'ס', O. ג'ס'); a. e.—* *Y. Kidd. I, 56<sup>a</sup>; Y. Koth. VI, end 31<sup>b</sup> ג'ס' place me at the shore of a river, and if I do not... cast me into the river. Ib. XIII, 25<sup>b</sup> bot. (ג'ס', corr. acc.); Y. Kil. IX, 32<sup>a</sup> bot.; a. fr.*

**ג'ס'ס' m.** (*ג'ס' I adultery, sensuality. Sabb. 104<sup>a</sup> v. ג'ס'ס'.*

**ג'ס'ס' v. ג'ס'ס'.**

**ג'ס'ס' m.** (*ג'ס' 1) embracing, hugging. Sub. 16<sup>a</sup> embracing and kissing idols.—2) closing up. Y. Sabb. III, 5<sup>d</sup> bot. ג'ס'ס'ס' according as the stove is closed up.*

**ג'ס'ס' ch. comp. preced. mil-**  
*ing, rim. Targ. Y. Ex. XXV, 25; 27 (h. text ג'ס'ס'; O. ג'ס'ס').—* *Pl. ג'ס'ס' Targ. Y. I Deut. XXII, 8 (II ג'ס'ס'). Erub. 89<sup>b</sup>.*

**ג'ס'ס' m.** (*gypsum, plaster. Pl. ג'ס'ס' Mag. 16<sup>a</sup> ג'ס'ס' (Ar. ג'ס'ס' to Egyptian Jews &c.—* *Yom. ג'ס'ס' in Egyptian or Coptic language. Ib.—* *Sabb. 115<sup>a</sup> Ib. ג'ס' the author of the rule concerning sacred writings in Egyptian &c. (Ib.). Comp. ג'ס'ס'.*

**ג'ס'ס' v. ג'ס'.**

**ג'ס'ס' m.** (*gypsum. Y. Sabb. II, 8<sup>a</sup> ג'ס'ס'.*

**ג'ס'ס' v. ג'ס'ס'.**

**ג'ס'ס' v. ג'ס'.**

**ג'ס'ס' v. ג'ס'.**

**ג'ס'ס' (ג'ס') ch. h. ג'ס' a sort of post or turf.** *Y. Sabb. IV, 6<sup>a</sup> [read:] ג'ס' I kept it warm in gila. Ib. ג'ס' on top of g.*

**ג'ס'ס' Erub. 64<sup>a</sup> (missing in Ms. M.), marginal version ג'ס'ס' q. v.**

**ג'ס'ס' v. ג'ס'ס'.**

**ג'ס' m. ch.-h. ג'ס' spark.** *Targ. Job XVIII, 8 Ms. Var. for ג'ס'—* *Pl. ג'ס' Targ. Job V, 7 (Ms. ג' (ed. ג' ed. Vien. ג'ס'). Ib. XLI, 11 Ms. (ed. ג'ס'). Targ. Ps. CXL, 11 (ed. Vien. ג'ס').*

**ג'ס' I** (*Syrins ג'ס' P. Sam. 700 sq. prob. fr. ג'ס' comp. ג'ס' as a consequence, for &c. Targ. Prov. XXIX, 19 (agreeing with Peshito) ג'ס' ed. Lag. (Var. ג'ס' ed. ג'ס' Peshito ג'ס'....) for he understands (from being spoken to) only that he will receive no blows. [Ib. XXIII, 14 ג'ס' Ms. (missing in ed.), read: ג'ס' (as in Peshito) thou, therefore, &c.]*

**ג'ס' II m.** (*h. h. ג'ס' or ג'ס' to boil, effervesce, v. H. Dict. a. v.) 1) lime. Sabb. 80<sup>b</sup> ג'ס' Ar. (ed. ג'ס'), v. ג'ס'—* *Denom. ג'ס' to plaster. Lam. R. to IV, 11 Ar. (ed. ג'ס').—* *Hull. 88<sup>b</sup> bot. ג'ס' quot. in Rashi to Ex. XVI, 14 (ed. only ג'ס') powdered lime and orpiment.—* *2) ink-stone, or sulphate of iron (sory). Beta. 15<sup>a</sup> ג'ס' a lump of ink-stone for blackening leather.—* *In gen. powder, in compounds ג'ס' powder of gypsum, ג'ס' our dust v. ג'ס'. Y. Sabb. VII, 10<sup>b</sup> bot. (perh. to be read in two words: lime, gypsum &c.).—* *3) froth. Men. VIII, 7 (87<sup>a</sup>) ג'ס' (Mish. ג'ס' corr. acc.) if the froth (of the fermenting wine) burst forth; Tosef. Ib. IX, 11 ג'ס'.*

**ג'ס' I ch. same, lime, plaster.** *Dan. V, 3.—* *Targ. O. Ex. XVI, 14 ג'ס' thin and brittle like a coat of lime (h. text ג'ס'ס'). Targ. Y. Deut. XXVII, 2 (h. text ג'ס'); a. e.—* *2) froth, foam. Pl. ג'ס' Targ. Y. Ex. XV, 10 ג'ס' the foaming billows. [Targ. Jer. IX, 14, read ג'ס', v. ג'ס' II.]—* *3) name of a disease, a sort of fever (f). Gitt. 69<sup>b</sup>, v. next w.*

**גִּירָה** III, **גִּירָה** II, **גִּירָה** m. (גִּיר, גִּירָה; emp. b. h. 1) *projectile, arrow*. Targ. Is. XXXVII, 33. Targ. Job XLI, 20; a. fr.—Gitt. 56<sup>a</sup> וְכִי גִירָה he shot an arrow eastward. B. Kam. 26<sup>b</sup> בְּעִדְנָא דְשִׁדְיָה פְּסִיק מִפְּסִיק גִּירָה (v. Rabb. D. S. a. l. note) at the time he let his arrow off, its force was broken, i. e. when he threw the vessel down, polsters were there to prevent its breaking. Succ. 38<sup>a</sup> וְכִי גִירָה דִּין גִּירָה this is an arrow in the tempter's eyes, i. e. this enables us to defy him. Kidd. 30<sup>a</sup> I should say to Satan בְּעִינִיךָ גִירָה I defy thee; ib. 81<sup>a</sup>.—Taan. 25<sup>a</sup> אֲנִי בְךָ גִירָה I shall let my arrow loose against thee (v. Rabb. D. S. a. l. note; oth. vers. v. גִּיר I ch.). Pes. 28<sup>a</sup>, v. גִּירָה; a. fr.—דְּלִילָהּ (Ar. דְּלִילָהּ) the arrow of Lilith, supposed to be a wedge-shaped meteoric stone. Gitt. 69<sup>b</sup> דְּלִי לִיכָא גִירָה as a remedy for *gira* (v. preced.) let one get a *gira* of &c.—Pl. גִּירָה, גִּירָה, גִּירָה, גִּירָה. Targ. II Sam. I, 22. Targ. Y. I, II Gen. XLIX, 23 (not 'גִּיר'). Targ. Ps. CXX, 4; a. fr.—Snh. 108<sup>b</sup> גִירָה he threw chaff and it turned into arrows. B. Bath. 73<sup>a</sup>; v. בִּזָּק. Y. ib. II, 13<sup>b</sup> bot. מִן קֵל גִירָה (corr. acc.) from the hissing sound of the arrows; a. fr.—2) *shoot* of a plant. Pl. גִירָה. Sabb. 109<sup>b</sup> גִירָה דְּרִיבִינָא shoots of fenugreek; (oth. opin. in Ar. *flax-seeds*, Ms. O. גִירָה, v. גִירָה I).

**גִּירָה** III m. (גִירָה; emp. גִירָה) *direct consequence* of an act. Pl. גִירָה. B. Bath. 22<sup>b</sup> בְּגִירָה דְּרִיבָה (Rashi: דְּרִיבָה); ib. 25<sup>b</sup> sq. בְּגִירָה דְּרִיבָה (Ms. M. only בְּגִירָה, v. Rabb. D. S. a. l. note); B. Mets. 117<sup>a</sup> בְּגִירָה דְּרִיבָה when the damage is a direct result of his act. Ib. 44<sup>a</sup> גִירָה דְּרִיבָה וְכִי it is his act that helped it (to get sour). [Rashi: *his arrows* in a metaphorical sense, v. preced.]

**גִירָה** IV pr. n. f., v. גִירָה.

**גִירָה** ch.=h. גִיר. Pl. גִירָה. Taan. 25<sup>a</sup>, v. גִיר I ch.

**גִירָה** m. (denom. of גִירָה II) *shooter*, (Rashi:) *arrow-maker*. Pes. 28<sup>a</sup> (prov.) גִירָה מְקַטֵּל וְכִי (ed. גִירָה, corr. acc., v. Rabb. D. S. a. l. note) when the shooter (arrow-maker) is killed by his own arrow, he is paid from the spinings of his own hand.

**גִירָה** v. גִיר II, 2).

**גִירָה** v. גִיר.

**גִירָה** I m. (גִירָה) *scraping, rind*. Sabb. 109<sup>b</sup> דְּאִסְתִּירָה (ed. דְּאִסְתִּירָה) the paring of &c., v. אִסְתִּירָה. Keth. 77<sup>b</sup>, v. אִסְתִּירָה. Ab. Zar. 28<sup>a</sup> דְּאִסְתִּירָה וְגִירָה (Ms. M. גִירָה, early ed. גִירָה) scraped root of cynodon and the paring of the bramble. Sot. 10<sup>b</sup>; Num. R. s. 9 (prov.) קְמִי דְשִׁחִי חֲמִירָה קְמִי רְפוּקָה גִירָה before wine drinkers, place wine; before a ploughman—a dish of scraped roots &c. V. גִירָה.

**גִירָה** II m. (גִיר, with ר inserted) *stump, stem*. Pes. 111<sup>b</sup> top גִיר דְּרִיקְלָה (Var. גִירָה, גִירָה, v. Rabb. D. S. a. l. note 30) the stem of a palm tree (Ar.: *rind*, v. preced.). B. Mets. 86<sup>a</sup> (Ms. M. גִירָה, Ms. R. 2 גִירָה, v. Rabb. D. S. a. l. note).

**גִירָה** v. גִירָה.

**גִירָה** (גִירָה) m. (emp. גִירָה) *a young ass*. Ned. 41<sup>a</sup>.

**גִירָה**, **גִירָה**, v. גִירָה.

**גִירָה** v. גִירָה.

**גִירָה** Pi. of גִירָה.

**גִירָה** m. (גִירָה) *instigation, provocation, stirring up*. Sifré Deut. 87, v. גִירָה; Yalk. ib. 886. Tanh. Balak. 2 (ref. to Deut. II, 19) כָּל מִינֵי גִירָה any sort of provocation (is forbidden); Num. R. s. 20, beg. גִירָה (corr. acc.); Yalk. ib. 765.

**גִירָה** m. pl. (גִירָה) *that which goes along, customary addition to weight or measure* at sales. B. Bath. VI, 11 גִירָה לִי גִירָה (Bab. ed. 88<sup>b</sup> מִין . . . Y. ed. מִים . . .) he must give him the due surplus. Sifra K'doshim Par. 9, ch. VIII.

**גִירָה** v. גִירָה.

**גִירָה** Targ. II Chr. XX, 25, some ed., read גִירָה.

**גִירָה** I m. (גִירָה) I *deduction* from the price of redemption according to the years of possession (Lev. XXVII, 18). Arakh. 24<sup>a</sup> בְּגִירָה לִיכָא to be redeemed with due deduction. B. Mets. 108<sup>a</sup> the Sabbath year גִירָה לִיכָא (ed. גִירָה, v. Rabb. D. S. s. l. note 90) ought not to be counted in for deduction.—Pl. גִירָה. Y. Shebu. VI, beg. 36<sup>d</sup> סוּם גִירָה the final redemption of the Hebrew hand-maid.

**גִירָה** II, **גִירָה** m. (גִירָה II) *the formation of globules or kernels* in the grape. Ber. 36<sup>b</sup>; Pes. 53<sup>a</sup> גִירָה בּוֹסֵר. בּוֹסֵר.

**גִירָה** v. גִירָה.

**גִירָה** v. גִירָה.

**גִירָה** v. גִירָה.

**גִירָה** f. *girutha*, name of an unclean bird, supposed to be *moor-hen*. Hull. 62<sup>b</sup>; Nidd. 50<sup>b</sup> expl. *the hen of the marshes*. Hull. 109<sup>b</sup> we are forbidden גִירָה to eat *girutha*. [Ar. גִירָה, v. Koh. Ar. Compl. II, 378<sup>a</sup>].

**גִירָה** m. (denom. of גִירָה) *belonging to a convert family, descendant of proselytes*. Kidd. IV, 1 (collectively); v. Tos'foth Yom Tob a. l. s. v. כְּהֵנִי.

**גִירָה** v. גִירָה.

**גִירָה** v. גִירָה.

**גִירָה** I, **גִירָה** m. (גִירָה II) *acquired learning, tradition, study by heart*. Targ. Cant. I, 2 בְּגִירָה for study by heart (oral tradition).—Meg. 6<sup>b</sup> וְכִי גִירָה לְאִקְוִינָה to preserve (remember) what one has learned, requires divine assistance. Sabb. 21<sup>b</sup> דְּנִיקְוָה גִירָה acquired in early youth (which



\***שֶׁשֶׁן** *Sesamum*, glaucous juice of glaucous, a plant like the turned poppy. *Sesuv. Var. Ind. Hort. Pers.* 12, ch. XXII 1000 *שֶׁשֶׁן* *Ar. et Pers. Var. Sesum Ind.* v. ed. Weiss p. 26<sup>3</sup> note) he who adulterates oil with the juice of glaucium (selling it for poppy-oil); *Koh. R.* to

גלגל m. (b.h.; preced.) 1) *wheel*, esp. *the wheel-work at wells, crane &c.* Midd. V, 4. Tosef. B. Bath. II, 16



גלגל ed. Zuck. (Var. גלגל) a public well. B. Bath. IV, 5 *et* *et* the frame of the well of old press. — *Erub.* X, 14; a. fr.—3) *globe, celestial sphere*, esp. the sphere of the zodiac. Yoma 70<sup>b</sup>, a. a. רמז 3 the revolution of the Sun. Pes. 94<sup>b</sup> רמז 3 the sphere of the zodiac is stationary, and the planets make the circuit; רמז 3 the sphere (wheel) turns around and the planets are stationary; a. fr.—B. Bath. 10<sup>b</sup> Ma. M. רמז 3 as the lentil resembles a sphere, so is mourning a sphere making a circuit in the world. (plur. in ed., v. גלגל); Yalk. Gen. 118 רמז 3 רמז 3 (רמז—3) the eye-ball. Gen. R. a. 41; Lev. R. a. 11; Rosh R. introd. 8 (ref. to רמז 3 Gen. XIV, 7) רמז 3 the eye-ball of the world (Abraham) Rosh. 100<sup>b</sup> רמז 3 on account of (the covetousness of) the eye-ball (v. next w.); a. e.—*Fl.* גלגל. Makhsh. III, 8 wheel works. B. Bath. 88<sup>a</sup> רמז 3 שני שני two Sun-globes.—Y. Midd. III, 30<sup>a</sup> רמז 3 רמז 3 the sphere of man's eyes are round.—*Tosef.* the rotation of fortune, changes (v. B. Bath. 10<sup>b</sup> quot. above). Sabb. 151<sup>b</sup> (ref. to גלגל Deut. XV, 10) רמז 3 a wheel rotates in this world, i. e. changes of fortune take place constantly; Ex. R. a. 31, a. e.—(גלגל—3) *globule, grain*. Sabb. 64<sup>b</sup>; 65<sup>b</sup>, v. גלגל.—*Fl.* as above. Y. Maas. V, end, 52<sup>a</sup>; Tosef. Ib. III, 14 Egyptian beans are those which רמז 3 ed. Zuck. גלגל, Var. גלגל, corr. acc.) whose globules are pointed.

גלגל, גלגל, גלגל ch. same, 1) *wheel*. Targ. Ezech. I, 15 sq. גלגל ed. Lag. Targ. Pa. LXXXIII, 14; a. e.—*Erub.* 104<sup>a</sup> גלגל to fill (draw water) with the wheel. Lev. R. a. 24, v. גלגל—2) *globe, celestial sphere*. Targ. Pa. LXXVII, 19. Targ. Job XXXVIII, 33.—B. Bath. 74<sup>a</sup> רמז 3 the sphere of the zodiac which turns around.—3) *eye-ball*. Targ. Pa. XVII, 8 גלגל ed. Lag. (oth. ed. גלגל; Ma. גלגל).—Tam. 82<sup>b</sup> they handed him רמז 3 Ar. (ed. גלגל incorr.) an eye-ball. Ib. רמז 3 (read גלגל) the eye-ball of a mortal which is never satisfied. B. Bath. 78<sup>b</sup>—4) *stubble*. Targ. Is. XVII, 13.—*Fl.* גלגל. Targ. Ezech. I, 16 sq.—Targ. Ex. XIV, 26 גלגל ed. Berl. (ed. a. Y. גלגל). Targ. Y. II Ib. גלגל; a. e.—Koh. R. to XII, 6; Lev. R. a. 18; a. e.—4) (v. next w.) a sort of *girdle*. *Fl.* גלגל. Y. Sabb. VI, 8<sup>a</sup> bot. (transl. of גלגל, Is. III, 22), v. גלגל 3.

גלגל m., v. next w.

גלגל, גלגל m. pl. (used as sing.; גלגל) *girdle of net-work, larding, wrap*. Eday. III, 4 (Ma. M. גלגל, v. infra). Neg. XI, 11 גלגל.—Y. Naz. VII, 36<sup>b</sup> bot. רמז 3 if there is buried with the corpse even a small wrap (or belt), the law concerning decayed corpses (v. רמז) finds no application. Ib. if two corpses are buried beside each other רמז 3 each acts as *gilgin* to the other (suspending the law of *rakab*); Bab. ib. 51<sup>b</sup>; Nidd. 27<sup>b</sup> גלגל. Tosef. Kel. B. Bath. V, 9 גלגל. Sifra Sh'mim ch. XI, Par. 10 גלגל (a fusion of two versions); Ib. Ahärré Par. 8, ch. XII גלגל; a. e. [Var. lect.: גלגל, גלגל, influenced by the Latin *stipulum* to which our w. nearly corresponds.]

גלגל, v. גלגל.

גלגל 1) *bag*, *small stone*. Gen. 41<sup>a</sup> גלגל a bag and a stone (in H).

גלגל to form a coating; to congeal, become solid. Y. Ber. I, 2<sup>a</sup> גלגל let the liquid part of the armament solidify; Gen. R. a. 4, bag גלגל the intermediate layer of water solidified.—*Part. pass.* גלגל (denom. of גלגל) skinned, stayed in consequence of bruise, make do. Hull. III, 7, Tosef. Ib. III, 7, a. e. *Inf.* גלגל 1) same. Tosef. Pas. IX (VIII), a גלגל from. Midd. 16<sup>b</sup>, Tosef. Ib. VI, 13 גלגל forms a clotted surface, opp. גלגל penetrates.—2) to form a rind, arab, v. infra.

*Inf.* גלגל to be covered with a crab (of a wound). Hull. 51<sup>a</sup> רמז 3 Rashi a. Ar. (ed. גלגל) if the top of the wound is covered with a crust, Rosh. 70<sup>b</sup>, Tosef. Hull. III, 11 גלגל.

גלגל ch. same. *Part. pass.* גלגל snow-covered. Rosh. 152<sup>a</sup> גלגל (v. Rabb. D. E. a. I note) the mountain (my head) is snow-covered, its sides (bound) hoary. [Lev. R. a. 7, v. next w.]

*Part. pass.* גלגל to be stayed. Hull. 40<sup>a</sup>, v. גלגל, Rosh. 16<sup>b</sup>.

גלגל m. (b. h.; גלגל) 1) *coating, skin, thickness*. Y. B. Bath. III, 15<sup>a</sup> top 3 גלגל the fifty cubits of legal distance from the inhabited place are counted from the end of the town to the place where he lays the carcass. Yoma 44<sup>b</sup> (read:) רמז 3 רמז 3 all the year around the pas was of a thick size, and this day (Day of Atonement) it was thin. Num. R. a. 13 רמז 3 רמז 3 the charger was of a heavy size, the bowl &c. R. Rosh. 27<sup>b</sup> if he scraped the Shofar רמז 3 and reduced it to its due size. Lev. R. a. 7 רמז 3 רמז 3 (Ar. גלגל) but you may think the bronze on top of the altar was a solid mass, v. גלגל.—2) *scab of a wound, crust*. Mikv. IX, 2 רמז 3 רמז 3 (Maim. רמז 3 רמז 3) the scab surrounding the wound (Maim. רמז 3 רמז 3)—*Fl.* גלגל constr. גלגל, גלגל. Ib. רמז 3 רמז 3 the scabby, dirty spots on one's body.

גלגל, גלגל ch. same, 1) *plate, covering*. Targ. Y. I Sam. VII, 11 גלגל v. גלגל.—*Fl.* גלגל Targ. Ezech. XXVII, 24 גלגל (gold, or silver) plated.—2) *scab, scurf*. *Fl.* גלגל, גלגל. Hull. 46<sup>b</sup> lungs full 3 גלגל of scabs.—3) *skin, leather*. Targ. I Sam. XVII, 5 (v. Lag. I, p. XVI) גלגל רמז 3 רמז 3 a coat of mail made of the skin of sea-fishes. Ib. תוספתא—Bab. 114<sup>a</sup>, Pes. 119<sup>a</sup> רמז 3 רמז 3 (Ma. M. רמז 3, v. Rabb. D. E. a. I note) the keys and the locks (the stiff rims of the bags usually of metal) were of leather (so as to be of light weight). Ber. 45<sup>b</sup> רמז 3 on the leather of the shoe, opp. רמז, v. גלגל (Rashi: *kerf*).

גלגל, גלגל m. (precis.) *worker or dealer in leather, harness-maker &c.*—*Fl.* גלגל, גלגל. B. Meta. 24<sup>b</sup>; Hull. 46<sup>a</sup> sq. רמז 3 harness-makers' place.

**גלדנא**, **גיל**, **גיל** m. (גלד) *gildana*, name of a certain fish with a *thick fatty skin*. Snh. 100<sup>b</sup> לא רנטוש גיל' וכו' (Ms. M. (תפשיט) do not begin to strip the *gildana* from its gill, lest its skin go to ruin (a citation from Ben Sira). B. Bath. 73<sup>b</sup> וכו' חורוא ג' וכו' that was a sea *gildana* (a small fish among the sea monsters). Hor. 12<sup>a</sup>; Ker. 6<sup>a</sup>. —Pl. גלדנא. Tam. 32<sup>b</sup> רמלחא ג' Rashi (ed. גולדנא) salted g. Ber. 44<sup>b</sup>; Keth. 105<sup>b</sup>, v. גילא II.

**גלח**, **גילח** f. (גלל, emp. גל 3) *a valve, folding*. Y. Sabb. XII, beg. 13<sup>c</sup> של ג' *folding couch*.—Pl. גלח. Bab. ib. 138<sup>a</sup> כסא camp chair.

**גלח**, v. גלח.

**גלח**, v. גלח.

**גלח**, v. גלח.

**גלובדק**, v. גלובדק.

**גלוביא**, v. גלוביא.

**גלוקטא**, **גלוקטא** f. (popular corruption of *lectica*; for the prefixed guttural emp. laena and *χαίνα*, lectum and *χλίνα*; v. Liddell & Scott's Greek Dict. s. lit. Γ) *litter, sedan-chair*. Bets. 25<sup>b</sup> Ar. (ed. גלודק, Ms. M. (גלודק). Cant. R. to V, 5; Koh. R. to IX, 11 לא וכו' could not even be carried in a *lectica*. Cant. R. to IV, 8 בביל קריקא; Yalk. Ps. 838 כל קריקא (read גלוקטא). Ib. Lev. 686 בגלסן (בגלוקטא). Sifra B'har Par. 5, ch. VII בלנטא . . . יטול . . . he (the Hebrew servant) shall not walk behind thee when thou art carried in the *lectica*, v. גלוקטא. Sifra Deut. 37 גלוקטא; Yalk. Kings 238 גלוקטא. (=lecticula) *bier*. Targ. Job XV, 24 אישיוט לנגלודיקא Ar. ed. Koh. (ed. גלודק) ready for the bier (for death, emp. LXX).—3) *foot-stool* to the throne. Targ. Y. Ex. XXIV, 10 חקניה (some ed.) made the sapphire brick a foot-stool in place of the *hypopodion* &c.—Targ. Lam. II, 1 גלודקא רגלודיא (h. תדום רגלודיא).

**גלוגות**, v. גלוגות.

**גלוגיקא**, v. preced. art.

**גלוגלון**, Tosef. Maasr. III, 14, v. גלגל.

**גלודק**, v. גלודק.

**גלוח**, v. גלוח.

**גלווא**, Lam. R. introd., beg., v. גלוא.

**גלוואקא**, v. גלוואקא.

**גלוי** m. (part. pass. of גלח) *appearance, outside*. Gen. R. s. 45 סתירה בגלויא אין her private conduct is not like her public appearance (she is insincere); ib. s. 71. —בגלוי *in public, visible to all*, opp. בסתר. Ab. IV, 4 he will be punished בגלוי in an ostensible way. Sot. 3<sup>a</sup>; a. fr.

**גלוי**, v. גלוי.

**גלוי** m. (גלוי) *exile, stranger*. Pl. גלוי. Lev. R. s. 5 גלויא בר גלוי Ar. (ed. גלוי בר ג', corr. acc.) thou stranger, son of strangers. Lam. R. introd. beg. גלויא, read גלויא (Ar. גלויא).

**גלוי**, v. גלוי.

**גלול**, **גלול** m., pl. גלולים (b. h.; גלל) *filth* (v. גלל), *idols*. Meg. 13<sup>a</sup> to clean herself אברה אברה from the contamination of her paternal idolatry. Ib. עבודה ג', עובר ג'—&c.—she rejected &c.—idolator, idolatry. In some ed. for עבד'ם &c.; v. גלל a. גלל.

**גלולא** m. (גלל) *cast about, homeless*. Pl. גלולא. Lam. R. introd., beg. Ar., v. גלולא; Pesik. Dibré, p. 110<sup>b</sup> גלולא (Var. גלל, v. Bub. note a. l.). V. גלולא.

**גלול**, v. גלול.

**גלולא**, v. גלולא.

**גלולטרא**, **גלולטרא** (claustra, clostra, pl.) *fastening, lock, bar*. Erub. X, 10 נגר שיש בראשו ג' a door bolt which has on its top a (movable) fastening contrivance (which may occasionally be used as a pestle). Sabb. 123<sup>b</sup> ג' (Ar. 'ק, Ms. M. repeatedly גלולטרא) the law about claustra, ref. to Kel. XI, 4 'ק. Sabb. 124<sup>a</sup> ג'.

**גלולטרא** m. (preced.) *locksmith* (claustrarius). Ber. 22<sup>a</sup> R. Yehudah גלולטרא (corr. acc., Ms. M. גלולטרא, Yohasin Completum p. 148<sup>b</sup> גלולטרא).

**גלולטרא**, **גלולטרא** . . . c. (a contraction of גלולטרא or גלולטרא, Lesbicus, Lesbiaca, v. גלולטרא) relating to Lesbos (an island of the Aegean Sea, noted for its fertility and luxuries), *Lesbian*, whence 1) [in Syriac] name of a brand of white flour (P. Sm. 726), a white and delicate bread (emp. Athenæus Deipnosophistæ III, 111). Tosef. Ber. IV, 15 גלולטרא של גלולטרא an unbroken loaf of *gluskin*, opp. גלולטרא של ב' home-made. Dem. VI, 12 buy for me גלולטרא ed. (accus.; Ms. M. גלולטרא, Ar. קון אחא . . . , R. S. קלולטרא) one loaf &c. Y. Ab. Zar. I, 40<sup>a</sup> bot. אחא גלולטרא; Erub. 64<sup>b</sup> גלולטרא pl.—Pes. 6<sup>b</sup> he may find עליה גלולטרא Rashi (ed. גלולטרא, Ms. M. רפיה) a fine *gl.* which he may have the intention of eating (in place of burning). Lam. R. to I, 16 גלולטרא; a. e.—Pl. גלולטרא, גלולטרא. Sabb. 30<sup>b</sup>. Gen. R. s. 88, beg. Lam. R. to II, 12 גלוי (Ar. ed. Koh. קלולטרא); a. e.—2) a superior sort of olives already pressed when appearing in the market (γαστρά, σταφυλίδες, v. Athenæus l. c. II, 56; emp. גלולטרא). Ab. Zar. II, 7 ידוי קלולטרא חמנוגלוי Y. ed. II, 10 (Mish. קלולטרא, Bab. ed. 89<sup>b</sup> ידוי ג' Mish. Nap. קלולטרא, Ar. ed. Koh. s. v. גלולטרא, קלולטרא, Bab. ib. 40<sup>b</sup> (ed. Pes. a. oth. קלולטרא, Alf. early ed. גלולטרא, v. Rabb. D. S. a. l. note 4). Y. ib. II, 42<sup>a</sup> bot. זתה ק' וכו' *zethé k'luska* is the same as *rolled olives*. [Ex. R. s. 30 גלולטרא, v. גלולטרא].



Nif. *nif*; to be discovered, exposed to view; to reveal one's self, appear. Taah. Sh'moth 19 3 נִפְגַּע נִפְגַּע : He

revealed Himself to Moses with the voice of Amram &c.; Ex. R. s. 3. Ib. s. 2, end *השכינה נגלתה* wherever the Divine Glory appears. Snh. II, 1, v. *בסדה* II; a. fr.

*Pl. גלה, גלח to uncover, remove; to discover, reveal, publish.* Ex. R. s. 15, beg. *גלה הצדיקים* the righteous uncovered their heads. Sot. V, 2; Gen. R. s. 21 *גלה* Oh that one would remove the dust from over thy eyes, i. e. Oh, that thou wouldst resurrect!; Y. Ber. IX, 13<sup>d</sup> bot.—Sabb. 88<sup>a</sup> *גלה* who revealed this secret to my children? Meg. 8<sup>a</sup>; a. fr.—*משפחות* *גלה* to expose to suspicion the legitimacy of families. Tosef. Naz. I, 3; Kidd. 71<sup>a</sup>.—*גלה* (שלא בהלכה) a) to interpret the Law in opposition to the adopted sense, to misinterpret, pervert. Ab. III, 11; a. e. b) to put the Law to shame by treating its teachers irreverently. Snh. 99<sup>a</sup>; a. e.—*גלה* (in gen.) to expose, put to shame. Pirké d'R. El. ch. XLIV, v. *גלה* II.—*Part. pass. גלוי*, f. *גלוי* uncovered. Par. XI, 1; Hull. 9<sup>b</sup>; a. fr. *Pl. גלוי*. Ib.; a. fr.

*Nithpa. גלה, גלח to be revealed; to be exposed.* Pirké d'R. El. ch. XXIII *האחל ברוח* his nakedness was exposed &c. Yoma 9<sup>b</sup> *גלה* their sins were public (they did not hide them); *גלה* the end of their captivity was revealed (through prophecy). Naz. 23<sup>b</sup> *גלה* his disgrace is published.—Pes. 119<sup>a</sup>; a. fr.—Tanh. Mishp. 6; Yalk. Prov. 956, v. *גלה*.

*גלה, גלח, גלח ch. same; 1) to reveal, uncover.* Targ. Num. XXII, 31. Targ. Am. III, 7; a. fr.—*Part. גלוי*. Targ. Prov. XX, 19.—2) to go into exile, go away, disappear. Targ. Hos. X, 5.—Ib. XI, 11 *גלוי* those who were exiled. Targ. Am. V, 5 *גלוי* (some ed. *גלוי*, corr. acc.); a. fr.—Ber. 56<sup>a</sup> *אגלי* I will leave home; *גלה* he emigrated into Roman territory. Pes. 49<sup>a</sup> *לא גלח* I should not have emigrated; as others do. Koh. R. to IX, 10 *גלח*, v. *גלח* II.—*Part. גלוי*, pl. *גלוי*, f. *גלוי* exiles. Targ. Nah. II, 8 *גלוי* ed. among the exiles (on foot; ed. Lag. *גלוי*, v. *גלוי*, h. text *גלוי*). Targ. Am. VI, 7 *גלוי* the exiled communities.—Targ. II Kings XXIII, 6 *גלוי* (some ed. *גלוי*) the graves of the homeless (h. text *גלוי*).—*Part. pass. גלוי*, *גלוי*, *גלוי* known, revealed; uncovered. Dan. II, 19; 30. Targ. Job XXIII, 10. Targ. I Sam. III, 1; a. fr.—Targ. O. Ex. XIV, 8 *גלוי* ברשע (h. text *גלוי*).

*Pa. גלה as preceded. Pi.—Targ. Lev. XVIII, 6 sq.; a. fr. Gitt. 31<sup>b</sup> גלה* he uncovered his arm. Ab. Zar. 28<sup>a</sup>; Yoma 84<sup>a</sup> *גלה* that thou wilt not divulge it. Ib. *גלה* I shall divulge. Hull. 113<sup>a</sup> *גלה* the second clause is stated in order to throw light on the first. Gitt. 34<sup>a</sup> *גלה*, v. *גלה*. Y. Maasr. V, end, 52<sup>a</sup> *גלה* after I removed the potsherd, thou foundest the pearl, i. e. but for my teaching, you would not have found the truth which you now claim as your own discovery; Y. Keth. IX, 33<sup>b</sup> bot. (corr. acc.); [in Babli *גלה*, v. *גלה*].

*Af. גלה to banish.* Targ. II Kings XV, 29; a. fr.—Snh. 94<sup>a</sup>. [Ezra IV, 10; a. e.]

*Ithpe. גלה, גלח 1) to be uncovered, revealed &c.* Targ. Is. LXII, 1. Ib. LI, 9 *גלה* reveal thyself (h. text

*עורי*). Targ. II Sam. VI, 20 *גלה* who exposed himself; a. fr.—Snh. 109<sup>b</sup> *גלה* the fact became known. R. Hash. 22<sup>b</sup>, a. fr. *גלה* people are not presumed to tell a lie which is likely to be found out. Sot. 22<sup>b</sup> *גלה* what is visible is visible, i. e. man judges only by what he can ascertain, opp. *בטמא*.—R. Hash. 21<sup>b</sup> whence do we know that *alil* has the meaning of being clearly visible? Ab. Zar. 30<sup>a</sup> *גלה* his wine was found uncovered. Bets. 3<sup>a</sup> *גלה* remain visible; a. fr.—2) to be led into captivity. Targ. Jer. XL, 1.

*גלה, גלח m. (גלי, emp. גלוי) flash. גלה as a flash, suddenly, rapidly.* Targ. Is. XLII, 2; 25; Targ. Hos. XI, 11.

*\*גלוי f. (emp. γάλιον) galium, bed-straw, an odoriferous plant.* Targ. Y. Num. XXI, 12 [read: *גלוי*].

*גלה, גלח, גלח, part. pass. of גלה.—Pl. fem. גלוי.* Targ. Prov. XXXI, 27 (ed. Lag. *גלוי*).

*גלוי I pr. n. (Gallia) 1) Gaul, country of the Gauls in Europe.* Yeb. 63<sup>a</sup> ships going from Gaul to Spain.—2) *Gallia or Galatia* in Asia Minor. R. Hash. 26<sup>a</sup>. Keth. 60<sup>a</sup> *גלוי* the Galatian.

*\*גלוי II f. (גלי) revelation. גלה a place or temple for oracles.* Ab. Zar. 46<sup>a</sup> *גלה* when they (the idolators) call a place *Beth-Galia*, Israelites should call it *Beth-Kharia*, v. *גלה*; Tem. 28<sup>b</sup>.—Meg. 8<sup>a</sup> (ref. to Zech. IX, 7) *גלה* that means their temple. V., however, *גלה*.

*גלה, v. גלה a. preceded.*

*גלה exiles, v. גלי.*

*גלויסין, גלויסין, read גלויסין.*

*\*גלויסין m. (גלב) shaved face.* Targ. Is. XV, 2 Kimhi (ed. *גלויסין*).

*\*גלויסין m. (γλυπτόν) carved.* Y'lamd. to Deut. IV, 4 quot. in Ar., expl. *גלויסין* (I Kings VI, 18).

*\*גלויסין m. (caliga, adopted fr. acc. pl. caligas) nail-studded shoe of the Roman soldier.—Pl. גלויסין Lam. R. to II, 7 [read: *גלויסין* and the nails of their shoes left marks in the Temple floor. [Vers. in Ar.: *גלויסין* in the Temple floor.]*

*גלוי m. (גלי) 1) ice-coating on the water.* Ohol. VIII, 5. Mikv. VII, 1.—2) v. *גלי*.

*גלוי, גלוי ch. same; ice, hoar-frost (h. גלוי, קרה).* Targ. Ps. CXLVII, 16. Targ. O. Gen. XXXI, 40 (Y. קרושא).

*גלי, גלי m. (b. h. גלוי) 1) blank parchment, margin of scrolls.* Yad. III, 4 *גלי* the blank portions of a sacred book, the upper, the lower



margins and those at the beginning and the end, Sabb. 115<sup>a</sup> Ma. M. (ed. pl.). Men. 50<sup>a</sup>.—*Pl.* גלילין, גל. Sabb. l. c., v. supra. Ib. פ' של ר' (Ma. M. diag.) blank parchments of, or intended for, a sacred book.—2) (a satirical adaptation of εὐαγγέλιον, v. גל. *gospel*. Tosef. Sabb. XIII (XIV), 3 ר' יוסי ור' יוסי, Sabb. l. c. ור' יוסי ור' יוסי (Ma. M. ר' יוסי . . . ר' יוסי) the gospels and books of heretics, [disputants, Sabb. l. c., take our w. in the sense of blanks] Ib. sq., v. גל. (v. l. III, 23; comp. גלילין) a girdle of one material. Gen. R. a. 10 (Ar. גלילין; ed. Koh. גלילין, corr. acc.).

גלילין, Lev. R. a. 20<sup>a</sup> 2 ר' יוסי, read גלילין; comp. Tosef. Abot 3 גלילין v. גלילין.

גלילין, v. גלילין.

גלילין (pl. h. l.) [Galilee] esp. Galilee in Southern Palestine. Shobl. IX, 2 ור' יוסי Upper Galilee, ור' יוסי Lower Galilee. Bot. IX, 15 (40<sup>b</sup>) ר' יוסי. Koth. 9<sup>b</sup>; a. fr. [גלילין 'ג, Shb. 94<sup>b</sup>, v. גלילין.]

גלילין ch. same, 1) district, circuit. Targ. Ezek. XLVII, 8.—*Pl.* גלילין, גלילין. Targ. Josh. XXII, 10; a. e.—2) Galilee. Ib. XX, 7; a. e.—Sabb. 47<sup>a</sup>; 78<sup>a</sup> ט' ט' it refers only to Galilee.—Tosef. Shb. II, 8; Y. Mana. Sh. V, 30<sup>a</sup> top, a. e. גלילין Upper Galilee (אדמ'ה) Lower G.; Shb. 11<sup>b</sup> גלילין (corr. acc.).—Erub. 35<sup>b</sup> ט' ט' a Galilean.

גלילין, pl. גלילין, v. גלילין.

גלילין m. ch.—h. גלילין, Galilean. Erub. 35<sup>b</sup> ט' ט' (Ma. M. גלילין) foolish Galilean, v. גלילין.—Sabb. 113<sup>a</sup> ור' יוסי a certain Galilean; Sabb. 48<sup>a</sup>. Hull. 27<sup>a</sup>; a. e.—*Pl.* גלילין, Y. B. Bath. VI, 15<sup>a</sup> top.

גלילין f. (גליל) casting about, contempl. Shb. 94<sup>b</sup> (play on גלילין, Is. VIII, 23) ור' יוסי אר' אר' Ma. M. (ed. גלילין) I will make him (Sennaherib) contemptible among the nations; Yalk. II Kings 237.

גלילין m. (גליל) Galilean. Yad. IV, 8 גלילין Mish. ed. (Talm. ed. only גלילין) a Galilean Sadducee (heretic).—R. José the Galilean. Pea. 28<sup>a</sup>; a. v. fr., v. גלילין.—*Pl.* גלילין, גלילין. Kel. II, 2 גלילין Galilean flasks; Tosef. Ib. B. Kam. II, 2 ור' יוסי (read ור' יוסי); Ib. 9. [Comp., however, גלילין.]

גלילין f. (v. גליל) folding. Sabb. 47<sup>a</sup> גלילין Ma. M. (ed. גלילין, Ar. גלילין) folding couch, col.

גלילין I m. (גליל) 1) scrapper, cloak. Targ. O. Gen. XXV, 25 ed. גלילין (ed. Berl. גלילין, v. גלילין, Var. גלילין). Targ. II Esth. VIII, 15.—Sabb. 77<sup>b</sup> it is called *glima*, גלילין ed. (Ma. M. גלילין) because one looks in it like a shapeless (armless) body (Ma. M. it is rolled up like a lump). Shb. 102<sup>a</sup> גלילין trail of the cloak; a. fr.—*Pl.* גלילין. Ib. 110<sup>a</sup>.

גלילין II, גלילין f. (גליל) 2) 1) height, hill.—*Pl.* גלילין, גלילין. Targ. Y. I, II Num. XXIII, 9; Targ. Y.

II Gen. XLIX, 26 גלילין (read גלילין). Targ. Y. II Is. 11<sup>a</sup> גלילין his hills. Targ. Ps. LXXII, 5 גלילין.—2) valley. Targ. Job XXXIX, 21. Targ. Josh. XVIII, 28 Var. (ed. Lag. I, p. VIII) גלילין.—*Pl.* גלילין, גלילין. Targ. Job XXXIX, 10. Targ. Y. Num. XXI, 10.—גלילין. Psal. Heshall. p. 98<sup>a</sup> גלילין (Ar. גלילין) and carried him down the valleys.

גלילין f. (גלילין) calm, stillness of wind and wave. Y. Yeb. XV, 10<sup>a</sup> ט' ט' גלילין if there was a calm one, and you looked around and there was none he.; Y. Erub. IV, 21<sup>a</sup> bot. גלילין ed. Krot. (corr. acc.).

גלילין m. (v. גלילין) shaping (of writing), impress, poetry. Targ. Ps. XVI, 1 גלילין a well-arranged poetry (h. text גלילין). Ib. CXIX, 180 גלילין the impress of thy words (h. text גלילין).

גלילין f. (גלילין) shaping, formation but especially, eloquence, (גלילין). Psal. R. a. 21 גלילין eloquence (ref. to Is. LVII, 19).

גלילין pr. a. Galilean, name of an angel. Psal. R. a. 20 (defined גלילין ט' ט' revealing the reasons of the Creator); Yalk. R'ubeni, Mishpatim and גלילין O. surnamed Raziel.

גלילין pr. h. m. (h. l.) Galilee, the Foundation. Shb. VIII, 1 גלילין relying on the strength of G. Ib. 42<sup>b</sup> גלילין . . . גלילין he is named G., because he stood before the Lord with barefootedness (הלכות). Lev. R. a. 5; a. fr.

גלילין v. גלילין.

גלילין (h. l.) 1) to roll, unfold, fold. Meg. 27<sup>a</sup> he unrolls (the scroll), sees the place (to read from), גלילין rolls it up again and says the benediction. Ib. גלילין he who rolls the scrolls up (preparing the place to read from). B. Meta. II, 8 (29<sup>b</sup>) גלילין he must roll the scrolls over (for the purpose of airing); a. fr.—2) (v. Gen. XXIX, 3) to roll off (one's shoulders), disregard. Gen. R. a. 21 (play on גלילין, Job XX, 7) because he disregarded a light command.

גלילין to be rolled, folded. Cant. R. to V, 14 גלילין they could be folded up. Shb. 67<sup>a</sup> my two arms which are like two scrolls of the Law גלילין rolled up (not unfolded, i. e. with me learning is buried which I was prevented from teaching).—Tosef., with גלילין, to be rolled on top of, to prevail. Ber. 7<sup>a</sup> גלילין may my mercy prevail over my attributes (of justice &c.). Ib. גלילין; v. גלילין.

Hof. גלילין to be rolled up, folded. Taan. 21<sup>b</sup>; Men. 95<sup>a</sup> גלילין when the curtains (of the Tabernacle) were folded up (for removing).

גלילין ch. same, to roll, unfold.—Part. pass. גלילין unfolded, visible. Targ. Cant. V, 14.

גלילין to roll off. Targ. Y. II Gen. XXVIII, 10 (some ed. גלילין Pe.).

Ithp. גלילין, v. גלילין, Ithp. G.

בלוהקא v. גל קמיקא





**נְמִילָה** f. (גמל), **נְמִילָה** (also **נְמִילָה**, v. **נְמִילָה**) *deeds of love, charity* (abbr. **נ"ח**). Peah I, 1. Ber. 5<sup>a</sup>. Sot. 14<sup>a</sup> the Torah **תְּחִלָּתָהּ גִּי' ו' ח' ו'** begins with charity (clothing the naked, Gen. III, 21) and ends with charity (burying the dead, Deut. XXXIV, 6); a. v. fr.—[Deut. R. s. 1, v. **נְמִילָה**.]



י"ב, v. next w.

וּמִיָּדָה, גְּמִיָּסוֹם

י"ב, י"ג

**שָׂמַל** c., ch. 1) = h. שָׂמַל camel. Targ. Lev. XI, 4; a. e.—Suk. 108<sup>a</sup> (prov.) הָיָה לוֹ הַשְּׁמַל הַזֶּה the camel went to ask for horns, and had her ears cut off.—Macc. 5<sup>b</sup> שָׂמַל בִּנְיָן a flying (swift) camel, *dromedary*; Yeb. 116<sup>r</sup>.—Ib. 45<sup>r</sup> (prov.) הָיָה לוֹ הַשְּׁמַל הַזֶּה in Media a camel can dance on a *hal* (bushel), i. e. in Media everything is possible. Sot. 15<sup>b</sup>; Keth. 67<sup>a</sup>, a. e. (prov.) הָיָה לוֹ הַשְּׁמַל הַזֶּה according to the camel is his load, i. e. the greater the man, the greater his responsibility.—H. Ber. 29<sup>a</sup>, שָׂמַל מֵחַם, Targ. Gen. XXIV, 10 sq.; a fr.—Gen. R. s. 38.—Y. Hor. III, 49<sup>a</sup> בִּנְיָן הָיָה לוֹ הַשְּׁמַל Abba Yudan who is busy among his camels; Lev. R. s. 5 וְהָיָה לוֹ הַשְּׁמַל, a fr.—2) couple, framing arrangement. M. Kat. 11<sup>b</sup> הָיָה לוֹ הַשְּׁמַל הַזֶּה אֲשֶׁר הָיָה לוֹ (Asheri 33 ..... הָיָה לוֹ הַשְּׁמַל הַזֶּה) had an arrangement between them to team their oxen for mutual work. Ib. הָיָה לוֹ הַשְּׁמַל he broke the arrangement (Ma. M.; as corrected, הָיָה לוֹ הַשְּׁמַל . . . , v. Rabb. D. S. a. I. note); v. גִּבְעָה 1<sup>a</sup>.—3) a small bridge, crossboard (comp. גִּבְעָה, M. Kat. 1<sup>a</sup>) . . . הָיָה לוֹ הַשְּׁמַל provided there is neither bridge nor crossboard. Suk. 67<sup>b</sup>, v. גִּבְעָה. R. Bath. 21<sup>a</sup>

contrad. fr. תירורא. Snh. 7<sup>a</sup>, v. גמלא.—4) *large-sized*, v. גמלא.

**גמלא II** pr. n. pl. *Gamala*, in Galilee. Arakh. IX, 6. Tosef. Macc. III (II), 2; Y. ib. II, 31<sup>d</sup> גמלה.

**גמלא III** pr. n. m. *Gamla* (abbrev. of Gamliel). Yoma 18<sup>a</sup>; Yeb. VI, 4; B. Bath. 21<sup>a</sup> Joshua ben G., a highpriest.—Gitt. 30<sup>b</sup> Abba Elazar b. Gamla; Bets. 13<sup>b</sup> גרמל; Bekh. 58<sup>b</sup>, Men. 54<sup>b</sup> גומל (Ms. M. גמל).—Snh. 111<sup>a</sup> R. Hānina b. Gamla (v. Rabb. D. S. a. l. note), usu. b. Gamliel.

**גמלא**, Shek. III, 2, v. גמא.

**גמלה**, v. גמלא II.

**גמלון** m. (deriv. of גמל) *large-sized* (bean).—Pl. גמלונים, גמלונים. Shebi. II, 8; Kil. III, 2. גמלונים ed., v. אפון.—Tosef. Kil. II, 8 פולין חג (v. ed. Zuck. note). Tosef. T'bul Yom I, 1.

**גמליאל** pr. n. m. (b. h.) *Gamaliel, Gamliel*; 1) Tan-naim, a) Rabban G. senior (הזקן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27<sup>b</sup> sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69).—2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Hall. IV, 60<sup>a</sup> top ג' ר' Keth. 103<sup>b</sup>. Ib. 10<sup>b</sup>. Men. 84<sup>b</sup>; a. e. [Ab. II, 2].—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39<sup>b</sup>.—c) (also גמליאל) G. Zuga. Y. Hall. IV, 60<sup>a</sup> top; a. fr.; a. others (v. Frank. M'bo p. 72<sup>a</sup> sq.).

**גמלין**, pl. of גמל.

**גמלון**, v. גמלון.

**גמלנא** m., **גמלנא** f. ch.=h. גמלון, *large-sized*. Sabb. 66<sup>b</sup> שומשומא Ar. (ed. גמלא) a large ant.—Ab. Zar. 28<sup>b</sup>, v. תשומשומא.

**גמלתא** f. (גמל) *a caravan of camel-drivers*. Snh. X, 5 (111<sup>b</sup>); ib. 112<sup>a</sup>; B. Bath. 8<sup>a</sup>.

**גמלתא** f. (גמלא) *stock of camels*. Gen. R. s. 75 (ref. to generic sing. שור המור, Gen. XXXII, 6) it is a popular expression ג' המורא (as we say in Chald.) the stock of asses, of camels.

**גמם** 1) *to join, connect*. Denom. גמם I, II.—2) *to make even, level, smoothen, peel, raze*. Shebi. IV, 5 גומם Ms. M. (ed. בעל, Y. גמם) he razes (the tree) even with the ground; B. Bath. 80<sup>b</sup> ג' מעם. Tosef. Maas. Sh. V, 18 גוממין you may raze it (the vineyard with the fourth year's fruits). Ter. IX, 7 עד שגומם אר' (Y. ib. end, 48<sup>d</sup> האוכל) until he has entirely cut off what is eatable. Y. l. c. בעלים עד ש' בעלים the Mishnah means, until he has razed the plant while it was yet bearing leaves. Y. Kil. V, 30<sup>b</sup> bot.; Y. Shebi. I, end, 33<sup>c</sup> עד שגומם אר' כרמו he who razes his vineyard lower than a hand-breadth (above the surface); עד שגומם אר' until he razes it even with the ground.—

Hull. 92<sup>b</sup> ג' ע' ו' he peels the fat off even with &c., opp. to גמם. Tosef. Kel. B. Mets. VII, 3 עד שגומם ו' (R. S. to Kel. XVII, 12 שגומם Nif.) until one has blown it up and scraped it (polished the leather surface).—Part. pass. גומם *levelled, smoothened*. Hull. 59<sup>a</sup> ג' פיה her mouth is smooth i. e. toothless (Rashi: cut off); v. infra. Tosef. Bekh. IV, 16 אורו גומם ו' (ed. Zuck. גומם, corr. acc.) what animal is called *gamum*? That which lacks horns, i. e. whose horns are not projecting, v. next v. Ib. 15 הגומים (ed. Zuck. הגומים) read: הגומם.

*Nif. גומם to be levelled, smoothened, razed*. Shebi. I, 8 ש' ארץ (Ms. M. שנפגם) a tree which has been cut off (near the ground). Bekh. VI, 4 (39<sup>a</sup>) the incisors שנפגמו which are broken off or levelled (with the gum; cmp. Hull. 59<sup>a</sup> quoted above). Hull. 70<sup>a</sup> ו' נגממו כוחלי ו' if the sides of the womb are peeled (diminished in size). Tosef. Kel. B. Mets. l. c. נגממו after the leather bottles have grown too thin for holding liquids, Kel. XVII, 4 נגממו if they are worn off (the sides of a vessel having become too thin), opp. נפוצו broken into (Maim.: the sides have been cut off, so that nothing but the bottom remained); Tosef. ib. B. Mets. VI, 9 נגממו ed. Zuck. (R. S. to Kel. l. c. נגממו).—Transf. *to be degraded, disgraced*. Esth. R. to I, 9 (play on gam ib.) Vashti's time has come to be disgraced (explained).

*Pi. גמם* as Kel. Gen. R. s. 38 when a vineyard yields no fruits, גמם the owner cuts it down.

**גמם (גום)** ch. same. Y. Kil. II, 27<sup>d</sup> כרמיה ג' razed his vineyards. Hull. 50<sup>a</sup> גום שרי peel it off and throw it away. Ib. 92<sup>b</sup> גמם ליה ed. (Ar. גרים) peeled it off (on the surface, opp. גמם). Ib. 96<sup>a</sup>.

*Ilhpe. גמם* as preced. Nif. Ib. 44<sup>a</sup> ג' ארזים the chin was razed, detached without laceration from the neck, opp. ארזים ארזים forcibly torn off. Bekh. 44<sup>a</sup> ארזים the horns are levelled (not projecting), opp. ארזים uprooted.

**גממיות**, v. גוממיות.

**גממסיות**, v. גוממסיות.

**גממא**, v. גוממא.

**גממע**, v. גמא a. גמא.

**גמץ** (v. גמם) *to finish a pit*. Targ. Ps. VII, 16.—Denom. גמץ.

**גמץ I**, *Pi. גמץ* (denom. of גומץ, v. גומץ) *to perfume (clothes) with burned spices*. Bets. 22<sup>b</sup> לגמץ for the purpose of perfuming clothes. Ber. 53<sup>a</sup>.

*Hithpa. גמץ* *to be perfumed, soaked with perfume*. Sabb. 18<sup>a</sup> you may put mugmar under the clothes on the eve of Sabbath, ומהגמרין והולכין ו' and the process of soaking is continued during the entire Sabbath day. Bets. l. c. הבית הגמץ מאליו the room is perfumed of itself.

**גמץ I** ch., *Ilhpe. גמץ* as preced. *Hithpa.* Targ. Cant. III, 6. Targ. Ps. XLV, 9.





'(יב); a. fr.—*G'mara*, that part of the Talmud containing those discussions, decisions &c. which, after the reduction to writing of the Mishnah, were the materials of verbal studies until they, too, were put to writing.—Abbrev. 'גמ', a clerical mark in the Talmud Babli editions, to indicate where the Mishnah ends, and the *G'mara* begins.

**גָּמַר** (infin. Pa. of גָּמַר) *entirely*. \*Targ. Job XXX, 24 Ms. (ed. לגרמיה).—Pes. 55<sup>b</sup>. B. Kam. 35<sup>b</sup>; a. fr.

**גָּמְרִי**, Y. Shebu. III, 34<sup>b</sup> bot., v. גָּמְרִינִי.

**גָּמְרָא** m. (Denom. of גָּמַר) *a teacher of traditions*. Pes. 105<sup>b</sup>.

**גָּמַשׁ** (cmp. כָּמַשׁ) *to contract, bend*. Yoma 67<sup>a</sup> Ms. M. 2 (v. Rabb. D. S. a. l. note 20) זימנין דְּגָמַשׁ רִישָׁא sometimes the animal's head (in falling) is bent, and he (the man) cannot see the chord.

Pa. same. Ib. ed. לִישָׁא וְלֹא זימנין דְּגָמַשׁ the animal may bend its head, and the man may not think of looking after the chord.

**גָּן**, c., **גִּיְתָה**, **גִּיְתָה** f. (b. h.; גִּנָּן) *a fenced-in place, garden*.—*paradise, place of future reward*, opp. גִּיְתָה. Pes. 54<sup>a</sup>; Ned. 39<sup>b</sup>; a. fr.—Gen. R. s. 15 beg. גִּן גִּדּוּל מִעֵדֶן the garden was larger than Eden (Eden was a portion of the garden, ref. to Ez. XXXI, 9). Taan. 10<sup>a</sup> 'וְגִן אֶדֶן and the garden was one sixtieth portion of Eden.—Gen. R. l. c. כְּפִיגֵי שְׂחִיָּא נְחוּמָה בְּגִי like a spring in a garden. Kil. II, 2 זרעני גִּתָּה garden plants. Ex. R. s. 31 גִּתָּה גִּלְגֵּל the wheel works of the well in the garden; a. fr.—Transf. (cmp. hortulus a. γῆρας) *woman*. Pirké d'R. El. ch. XXI אֵין גִּן אֵלָא הָאִשָּׁה וְכ' *gan* (Gen. III, 3) means woman who is compared to a garden (ref. to Cant. IV, 12), מִזֶּה הָרְגָה זֶה וְכ' as a garden &c. Cant. R. to IV, 12 גִּתָּה נְעוּלָה וְהִיא מְתַנְיָא my consort (Israel) is closed (chaste), and yet defamed.—Pl. גִּתָּה. Lev. R. s. 3, beg. better off is he who owns one garden and &c. 'וְכ' מִזֶּה מְנִי שְׂטוּטָל גִּ' שֶׁל וְכ' חורש בגנות (euphem. for sexual intercourse).

**גִּיְתָה**, **גִּיְתָה** ch. same. Targ. Job XXXVIII, 18 גִּיְתָה מִסְּפָרָא (ed. גִּיְתָה דֵּי); a. fr.; v. גִּיְתָה. Pl. גִּיְתָה. Targ. II Kings IX, 27.—Lev. R. s. 3, v. גִּיְתָה II.—גִּיְתָה the gardens (or the forts?) of Ascalon, name of a Palestinian border place (v. Hildesh. Beitr. p. 72). Y. Shebi. VI, 36<sup>c</sup>; ib. מִן מִזֶּה דְּהִי גִיְתָה וְכ' (corr. גִּיְתָה) from the expression 'the gardens of A.', we derive that A. itself is considered as foreign land; Tosef. ib. IV, 11 גִּיְתָה דֵּי; Sifré Deut. 51 גִּיְתָה דֵּי (prob. גִּיְתָה); Yalk. ib. 874 גִּיְתָה דֵּי.

**גִּיְתָה**, v. גִּיְתָה I a. גִּיְתָה.

**גִּיְתָה**, v. גִּיְתָה.

**גִּיְתָה** m. (גִּיְתָה) *disgrace, shame, blame; obscenity*. Ab. Zar. 46<sup>a</sup> a byname לֵב of reproach, (cacophemistic, opp. לשבח). Kidd. 33<sup>b</sup>; Y. Shek. V, 49<sup>a</sup> bot. לֵב one says 'they looked after Moses' (Ex. XXXIII, 8) with the

purpose of fault-finding; Tanh. Ki Thissa 27. Meg. 25<sup>b</sup> 'וְכ' לֵב . . . כל המקראות words in the Torah which, as they are written (v. כְּתִיב), have become obscene, are in reading changed &c. (לֵב changed into שֶׁבַח &c.). Ber. 38<sup>b</sup> לֵב הִוא לֵב it would be offering an insult to him; a. fr.

**גָּבַב** ch. same. Targ. II Esth. I, 2. Targ. Y. Lev. XX, 17; a. e.

**גָּבַב** (b. h.) [to put behind, aside,] *to steal*. Y. Snh. VIII, 26<sup>b</sup> top גָּבַב אֶהָא . . . גָּבַב אֶהָא do not carry off stealthily thine own property from the thief, lest thou appear to be stealing.—Snh. 86<sup>a</sup> גָּבַב נֶפֶשׁ one who kidnaps a person. B. Kam. VII, 2 עַל פִּי שְׁטִים גִּ' if he is convicted of stealing through two witnesses; a. fr.—דֵּי דֵּי *to deceive, to create a false impression*. Hull. 94<sup>a</sup> גָּבַב אֶסוּר לִגְנוֹב it is forbidden to create &c. (e.g. to make believe as if you opened a fresh barrel of wine as a special attention to your guest, while you would have had to do it at any rate). Shebu. 39<sup>a</sup>; a. fr.—דֵּי דֵּי *to deceive by a false impression on the eye, to delude*. B. Mets. IV, 12.—Part. pass. גָּבַב, f. גָּבַבָּה. Ab. Zar. 44<sup>b</sup>; Meil. 7<sup>b</sup> גָּבַב תְּשׁוּבָה a fallacious reply; v. גָּבַבָּה II.

Pa. *to keep behind*. Ex. R. s. 5 עֲצָמֵי אֶהָא עָבַד גָּבַב they kept themselves at a distance from Moses and then withdrew.

Nif. גָּבַב 1) *to be stolen, kidnapped*. B. Mets. III, 1. Gen. R. s. 84; a. fr.—2) *to be deceived* (sub. דֵּי). Tosef. B. Kam. VII, 8 sq.; Mekh. Mishp. N'zikin, s. 13.

Hithpa. גָּבַבָּה *to sneak in*. Pesik. R. s. 21, מִתְּחַבְּבִים הָיוּ הֵם לִישָׁא וְכ' they used to have stealthy intercourse &c. Mekh. l. c. גָּבַבָּה הָיוּ הֵם לִישָׁא who steals himself (into the college room) behind a neighbor.

**גָּבַב**, **גָּבַב** ch. same. Targ. Y. Gen. XXXI, 30. Ib. 20. Targ. O. Deut. XXIV, 7 גָּבַב (Y. גָּבַב, corr. acc.); a. fr.—Part. pass. גָּבַב. Targ. O. Gen. XL, 15 גָּבַבָּה ed. Berl. I have been stolen.—Ruth R. introd. 3 (a trial before a Roman court) גָּבַבָּה לֹא גָּבַבָּה "Ye have stolen".—"We have not" . . . ; עֵד; Gen. R. s. 37; s. 63. B. Kam. 65<sup>b</sup> מִיִּן גָּבַב תּוֹרָא was it an ox I stole from thee?—Ib. 67<sup>b</sup> עֵד דְּגָבַב תּוֹרָא (he is not bound to pay) unless he stole two animals; a. fr.

Pa. גָּבַב 1) same. Targ. Jer. XXIII, 30.—2) *to go round about*. Keth. 19<sup>a</sup> גָּבַבָּה מִיִּן לִבָּהּ לֵךְ וְכ' O thou cunning man, what is the use of thy going round about?; Yeb. 91<sup>a</sup>; B. Bath. 133<sup>a</sup> גָּבַבָּה גָּבַבָּה Ms. R. (ed. גָּבַבָּה, corr. acc.).—Part. pass. גָּבַבָּה *crooked*. Targ. Jud. V, 6 (עֲקָלָקֵל) (h. text עֲקָלָקֵל).

Hithpa. גָּבַבָּה, *to be stolen*. Targ. Ex. XXII, 11. Targ. Y. Gen. XL, 15; a. e.—B. Mets. 34<sup>a</sup> top גָּבַבָּה מִיִּן דְּמִיִּן גָּבַבָּה who can say that it will be stolen? Ib. 24<sup>a</sup> אֶהָא גָּבַבָּה אֶהָא אֶהָא אֶהָא a silver goblet was stolen from the inn; a. e.—2) *to sneak away*. Targ. II Sam. XIX, 4.

**גָּבַב** m. (b. h.) *thief*. Y. Snh. VIII, 26<sup>b</sup> top גָּבַב עֵדִים if one carries an object off in the sight of witnesses, he is a thief (amenable to the law Ex. XXI, 37), if in the owner's presence, he is a robber. B. Kam. 57<sup>a</sup>



since he keeps himself hidden **KP** 2 he is a thief (**not**  
a robber). **Ib.**, a. fr. 3 **תפס תפי** he pleads that a thief  
had stolen the object in his charge. **Moh. 26<sup>b</sup>** 3 **תפי** 7  
a thief (a laborer or tenant who takes fruits) in Nene-  
or in Tishri is not a thief (to be considered unfit to  
testify in court); a. fr.—**IV. סגפן, תפס**. **Tosef. H. Kam.**  
**VII, 8**; **Mekh. Mishp.**, **N'ehin**, a. **ib.**, a. fr.

צָנַן, נָצַן ch. 1) same. Targ. Ec. XXII, 1, a. c.—  
Der. 3<sup>d</sup> (prov.) צָנַן צָנַן צָנַן steal after the thief (take  
things own stealthily from him), and then hast a taste  
of theft), v. צָנַן. Nuh. 23<sup>d</sup> (prov.) צָנַן צָנַן צָנַן  
when strength fails the thief, he pretends to be honest.—  
צָנַן, צָנַן, צָנַן. Targ. Y. Ec. XX, 18; a. fr.—Ab.  
Zar. 70<sup>a</sup>, Nuh. 106<sup>a</sup>, v. FN; a. fr. — 2) *running* B. Bath, 133<sup>a</sup>,  
v. 10<sup>a</sup> FN

三、

姓名: 王 强

22. 1954


תִּיבִּי f. (denom. of תִּיב) inclined to deal. Pl. תִּיבִּי  
Gen. R. s. 48, v. 22<sup>1</sup>.

8<sup>8</sup>-222, 8<sup>8</sup>-222 in 1<sup>8</sup>-222 strong man, giant.  
Pl. 8<sup>8</sup>-222, 222. Targ. Prov. IX, 18 222 ed. Lag. (ed.  
Vern. 222, some ed. 222, corr. acc.) Targ. Y. Gen.  
XIV, 1 8<sup>8</sup>-222 (read 222). Targ. Y. Deut. II, 18 sq.  
Pl. 11 222-222, 222, corr. acc.]

8-223 ginger, v. 27.

XXII f. (22) thief. Gen. R. a 92 3 10 XXII thief Benjamin, son of a thief (Rachel); Tanh. Mikk. 10 (ref. to Gen. XXXI, 19).

1722 m. (1722) *ping* (moo, a kind of charred bitter herb; v. Sm. Aut. s. v.). Y. Pea. II, 29<sup>o</sup> top (expl.

 m. (carnation) *g-ar-die*, v.

ספר חסד וחסד

1. **לְהַרְגֵל** I (טו to be rounded, v. טו II; comp. טו; v. *Nidd. Nemyrische Gramm.* p. 39) to roll. Targ. O. Gen. XXIX, 3; 8; 10 (ed. Berl. טו, v. Berl. Targ. O. II, p. 10; Targ. Y. ib. 13 טו; some ed. טו; Targ. I. Kani. XIV, 13 טו); טו טו טו טו טו (Var. טו טו טו) as they roll with a (threshing) roller (h. text טו טו טו).—Gitt. 69b טו טו טו טו טו (Rashi (טו) and let him roll it sixty times, Ab. Zar. 28a טו טו (some ed. טו טו).

*Ithpa* יִתְּפָא *to be rolled; to roll one's self.* B. Kam. 35<sup>a</sup>  
 לִפְתֹּלֶת אֶת־עַצְמוֹ מֵאֵשׁ מֵחֵטְא לִפְתֹּלֶת מַ. M. (ed. אֶת־עַצְמוֹ, v. Babb.  
 D. S. a. l. note) to burn the stick in order to roll himself  
 in the ashes. אֶת־עַצְמוֹ לִפְתֹּלֶת מַ. M. he did roll him-  
 self in its ashes. Gitt. 77 אֶת־עַצְמוֹ אֶת־עַצְמוֹ בָּאֵשׁ. Based on  
 Sabb. 50 quotes 278) the letter of David is thrown, over

In the waterway, rolled and fell Ac. Yab 17' (prev) 22' 7" - 1990 . . . 22' the large and the small measures (both instrument of half) roll together and arrive at half, and from half Ac., i. e. all the low elements meet in these Babylonian plains.

7722 11 (no, comp. 7711 *Hilope*). *Alpa*. 7722 to  
lord H. Tano. 20<sup>th</sup> 7722 also lords it over me (being  
grand of her beauty, (Ms. 28. 7722 *7722* 7722).

[illegible]

CE-72, proceed

72, 73

72, 72, 3

72. 1. 73

אֲנִי (anani: cunning) אֶחָד (echad: one) אֶלֶּם (elem: to)

NY 122 m. (22) stolen, record. H. 18701. Tang. Prov.  
IX. 17 (No. 570).

Ms. Kat. 17<sup>a</sup>; n. o.

שָׁמַעְתִּי הָאֵל (222) 1) *thst*, *stolen object*, v. שָׁמַעְתִּי.  
—2) *fallacy*, *fallacious reply* (v. 224). Ab. Zar. 46<sup>b</sup> שָׁמַעְתִּי  
הָאֵל *wherein lies the fallacy of his answer?* Ib. שָׁמַעְתִּי  
הָאֵל *its fallacy comes in from here (consists in this).*

מִשְׁכָּבֵי עֲרֵבָה ל. (cp. 703) a sort of parcel made of water and used by Rabbis. *Kat. NVI, 7* מִשְׁכָּבֵי עֲרֵבָה Ar. (Mish. מִשְׁכָּבֵי pl. Talm. ed. מִשְׁכָּבֵי, Maim. comment. ed. Derenbourg מִשְׁכָּבֵי). [Ar. a. B. S.: *the poor man's bag*.]

\*\*\* m. (m, emp. m) shame. Y.Yoma VI, 45<sup>a</sup> the order of confession is לפני ה' ופני ישראל in order not to mention לפני ה' ופני ישראל the shame of Israel (by bringing the name of Israel in direct connection with לפני ה' as the harvest of the three expressions).

Y. Shebi. VI, 36<sup>e</sup>, v. 803.

bride-chamber, state room. Cant. R. to I, 4 (play on game, ib. IV, 16) <sup>1</sup> to his state room (the Tabernacle). Ib. to V. 1; Num. R. a. 13. Peak. R. a. 5.—Num. R. l. c.

'*ganni* (Cant. IV, 16) means "my state room"; as the bridal curtain is embroidered in variegated colors, so was the Tabernacle &c.; a. e.

**גִּזְזָן** *ch. same; 1) cover, shade, baldachin; esp. bridal chamber, state-room.* Targ. Y. Gen. XIV, 13 *גִּזְזָן* cover. Targ. Is. IV, 5 *גִּזְזָן* (read *גִּזְזָן*, ed. Lag. *h. text* *גִּזְזָן*, 32 Var. his enclosure (v. *גִּזְזָן*) shall not be *גִּזְזָן* ed. Lag. (ed. *גִּזְזָן*) a (wreathed) state-room (*h. text* *גִּזְזָן*; *cmp.* Cant. I, 16). Targ. Y. Ex. II, 1 *גִּזְזָן* *גִּזְזָן* Targ. Ps. XIX, 6; a. e.—Y. Yeb. XIII, 13<sup>c</sup> *bot. גִּזְזָן* if a bridal room is prepared for her. Y. Ber. II, 5<sup>a</sup> they went *גִּזְזָן* *גִּזְזָן* to prepare the bridal chamber of &c.; Bab. ib. 16<sup>a</sup> *גִּזְזָן* wreathed the bridal chamber of &c. Ruth R. to I, 17 (sect. 3) [read:] *גִּזְזָן* *גִּזְזָן* that thy state-room in the hereafter have one jewel less than &c., i. e. that the jewel given thee in this world be deducted from thy future reward.—2) (v. *גִּזְזָן*) *couch, breeding place.* Targ. Job XL, 22. Ib. 31.

**גִּזְזָן**, v. *גִּזְזָן*.

**גִּזְזָן** f. (v. *גִּזְזָן*) *couch.*—Pl. *גִּזְזָן*. Y'lamd. to Deut. X, 12 quot. in Ar. (ref. to *גִּזְזָן*, Cant. VIII, 13) when the students at college sit *גִּזְזָן* *גִּזְזָן* arranged by couches (school forms).

**גִּזְזָן** f. (v. *גִּזְזָן*) (*hortulus*), garden at the house, pleasure-garden. Targ. Y. Ex. II, 21.—Ber. 43<sup>b</sup>. Y. Kidd. IV, end, 66<sup>d</sup> של *גִּזְזָן* *גִּזְזָן* vegetable garden; a. fr.—Pl. *גִּזְזָן*. B. Bath. 68<sup>a</sup>.—Esp. (= *גִּזְזָן*) *paradise.* Targ. Y. Gen. XLVI, 17; a. e.

**גִּזְזָן** pr. n. f. *G'nunitha*, (gardener) legendary name of Esther's attendant for the third day of the week (with ref. to Gen. I, 11). Targ. Esth. II, 9.

**גִּזְזָן**, v. *גִּזְזָן*.

**גִּזְזָן**, pl. *גִּזְזָן*, v. *גִּזְזָן*.

**גִּזְזָן**, v. *גִּזְזָן*.

**גִּזְזָן**, v. *גִּזְזָן* a. *גִּזְזָן*.

**גִּזְזָן**, v. *גִּזְזָן*.

**גִּזְזָן**, v. *גִּזְזָן*.

**גִּזְזָן** f. (*גִּזְזָן*; v. *גִּזְזָן*) *blame, disgrace.* Pes. X, 4. Arakh. 16<sup>a</sup> *גִּזְזָן* *גִּזְזָן* may be induced to speak of his shortcomings; a. fr.

**גִּזְזָן** *ch. same.* Targ. Y. Gen. XXXIV, 14. Targ. Koh. V, 5.

**גִּזְזָן** [to cut off, set aside,] 1) to save, hoard up, reserve. B. Bath. 11<sup>a</sup>; Tosef. Peah IV, 18 *גִּזְזָן* *גִּזְזָן* thy ancestors saved (treasures) and increased the savings of their fathers. Hag. 12<sup>a</sup> *גִּזְזָן* *גִּזְזָן* for whom has He reserved it?; a. fr.—Part. pass. *גִּזְזָן*, f. *גִּזְזָן* reserved. Pes. 110<sup>a</sup>; Snh. 110<sup>a</sup>.—2) to remove from sight, hide

(in order to prevent desecration). Tosef. Sabb. XIII (XIV), 5; Sabb. 116<sup>a</sup>. Meg. 26<sup>b</sup> a book of the Law in a state of decay *גִּזְזָן* *גִּזְזָן* is buried by the side of a scholar; a. fr.—3) to declare a book apocryphal, to suppress, prohibit the reading of. Pes. 56<sup>a</sup> *גִּזְזָן* *גִּזְזָן* suppressed the Book of Remedies. Sabb. 115<sup>a</sup> *גִּזְזָן* *גִּזְזָן* he (R. Gamliel junior), too, gave orders about it and suppressed it; Tosef. ib. XIII (XIV), 3; a. fr.—Sabb. 30<sup>b</sup> *גִּזְזָן* *גִּזְזָן* the scholars wanted to suppress (declare uncanonical) the Book of Koheleth; a. fr.

*Nif. גִּזְזָן* 1) to disappear, be hidden. Yoma 52<sup>b</sup> *גִּזְזָן* *גִּזְזָן* when the Holy Ark was removed, there disappeared with it &c.; Tosef. ib. III (II), 7. Tosef. Sot. II, 2 *גִּזְזָן* *גִּזְזָן* the scroll used for the suspected wife (סוכה) was hidden away under the door pivot of the Temple; a. fr.—2) (of books) to be prohibited, suppressed. Sabb. 13<sup>b</sup> *גִּזְזָן* *גִּזְזָן* but for him, the Book of Ezekiel would have been suppressed; Hag. 13<sup>a</sup>; Men. 45<sup>a</sup>; a. e.

**גִּזְזָן** *ch. same, to save.*—Targ. II Kings XX, 17.—Part. pass. *גִּזְזָן*, f. *גִּזְזָן* 1) hidden, stored up, reserved. Targ. II Chr. XXXIV, 15. Targ. I Sam. XXV, 29.—Pl. *גִּזְזָן*, *גִּזְזָן*. Targ. O. Deut. XXXII, 34. Targ. Hos. XIII, 12.—Targ. Prov. XXX, 18.

*Ithpe. גִּזְזָן* to disappear. Targ. Y. Num. XX, 2; 13.

**גִּזְזָן** m. (b. h.; preced.) *store, treasure.*—Pl. *גִּזְזָן*, constr. *גִּזְזָן*. Hag. 12<sup>b</sup>. Pes. 110<sup>a</sup> *גִּזְזָן* *גִּזְזָן* Korah's storehouse. Ib. 118<sup>b</sup> *bot. גִּזְזָן* *גִּזְזָן* Ms. M. 2 (Ms. M. 1 *גִּזְזָן*; ed. *גִּזְזָן*, corr. acc.).

**גִּזְזָן**, constr. *גִּזְזָן*, *גִּזְזָן* *ch. 1) same.* Targ. I Sam. XXV, 29 *גִּזְזָן*; Targ. Y. Deut. XXXI, 16 *גִּזְזָן*.—Pl. *גִּזְזָן*, *גִּזְזָן*. Targ. Ps. CIV, 13. Targ. Hos. XIII, 15. Targ. Y. Deut. XXXIII, 19 the hidden treasures.—Koh. R. to XI, 1 [read:] *גִּזְזָן* *גִּזְזָן* and go into my treasury and take from there seven suits of clothes.—2) *garments kept in the royal treasury* (cmp. Koh. R. I. c., a. *גִּזְזָן*). Targ. Esth. I, 3 *גִּזְזָן* *גִּזְזָן* fine woolen garments. [Ab. Zar. 35<sup>b</sup>, v. *גִּזְזָן* I.]

**גִּזְזָן**, v. *גִּזְזָן*.

\***גִּזְזָן** f. (b. h. pl. *גִּזְזָן*, with format. *גִּזְזָן*, cmp. *גִּזְזָן*) *treasury, store.* Gen. R. s. 61 (homiletic interpret. of *גִּזְזָן*, cmp. *גִּזְזָן*) *גִּזְזָן* (not *גִּזְזָן*) like one who seals up a store and finds it sealed and knotted; Yalk. ib. 109 *גִּזְזָן* some ed. (coir. acc.); ib. Chron. 1074.

\***גִּזְזָן** (v. next w.) of *Ginzak*. Y. Ber. II, 5<sup>b</sup> top Benjamin of G. (Nidd. 65<sup>a</sup> *סכסכא*).

**גִּזְזָן** pr. n. pl. *Ginzak, Gazaka*, a city in the North of Media Atropatene (v. Neub. Géogr. p. 375). Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup>, expl. *גִּזְזָן* (II Kings XVIII, 11). Ab. Zar. 34<sup>a</sup>; 39<sup>a</sup>; Gen. R. s. 33 (mentioned in connection with R. Akiba); Taan. 11<sup>b</sup> (v. Rabb. D. S. a. l. note 7). Treat. S'mah. ch. XII.



*af. יָשָׁן* to cause to lie down. Targ. II Esth. I, 3 (2) יָשָׁן and made them lie down (for meals).—Snh. I. c. they had a bed בֵּית מִשְׁכָּב upon which they made strangers lie. Num. E. s. 18; Tanh. Korah 10 וַיִּשְׁכַּב וַיַּעַל and made him lie down on his bed. Snh. I. c.—R. Meir s.

מִיָּדֵי, מִיָּדֵי m. pl. (contr. of מִיָּדַי, v. יָדַי) of  
 many colors. N. Ar. III. 24<sup>b</sup> מִיָּדֵי שֶׁנֶּחֱמָה לָנוּ  
 consisting of) a bag full of a many-colored substance;  
 (Ar. מִיָּדֵי—for which in Gem. ib. מִיָּדֵי; incorr. opin=  
 מִיָּדֵי lumps of a fleshy substance, v. Ar. a. v.); Bekh.  
 VIII, 1 7<sup>b</sup> (Talm. ed. 47<sup>b</sup> מִיָּדֵי); Kerith. I, 5 7<sup>a</sup> (Talm.  
 ed. 7<sup>b</sup> מִיָּדֵי).—Esp. a sort of flour containing all shades  
 of colors. Tanh. T'savveh 13 מִיָּדֵי מִיָּדֵי (ed. Bab. 10 מִיָּדֵי).  
 Ms. B. מִיָּדֵי, oth. corrupt, v. ib. note 63) one measure  
 full of all sorts of flour; Y. Peab VII, 20<sup>a</sup> bot. מִיָּדֵי (corr.  
 מִיָּדֵי; omitted in Yalk. Hab. 545).—Sot. 38<sup>b</sup> מִיָּדֵי מִיָּדֵי  
 royal manners (v. מִיָּדֵי a. מִיָּדֵי; Ar. מִיָּדֵי, v. מִיָּדֵי).

**גְּנִיסָא** (**גְּנִי**) f. (adopted fr. γένος) *gens, family, gentry*. Targ. Y. Ex. XII, 47. Targ. Y. Deut. XXIX, 17.—Targ. Y. Gen. VI, 9 **גְּנִיסָא נח** (**גְּנִיסָא**) of the family of Noah; a. fr.—Pl. **גְּנִיסָא**, **גְּנִיסָא**, Targ. Y. Deut. X, 6. Targ. Y. Num. XXVI, 7 (some ed. **גְּנִיסָא** read **סָא** . . .). Targ. Job XXXI, 34; a. e.—Masc. pl. **גְּנִיסָא**, Targ. Ps. CVII, 41, v. next w.

**גְּנִיסָא**, **גְּנִי** m. pl. (v. preced. a. **גְּנִיסָא**) *nobles, gentry*. Targ. Y. Gen. XXXVI, 29 sq.; Deut. II, 12 (some ed. **סָא** . . ., corr. acc.; h. text **הָרִי**).

**גְּנִיסָא**, v. **גְּנִיסָא**.

**גְּנִיסָא**, v. **גְּנִיסָא**.

**גְּנִיסָא**, v. **גְּנִיסָא**.

**גְּנִי** (b. h.) *to protect, surround*. Denom. **גְּנִי**.

**גְּנִי** ch. same. Targ. Zech. VIII, 4.

**גְּנִי** same. Targ. O. Gen. VII, 16 (some ed. **גְּנִי**, Y. I **גְּנִי**, h. text **סָנִי**). Targ. Ex. XXXIII, 22. Targ. Is. I, 6; a. fr. (interchanging with **גְּנִי**).—Sot. 21<sup>a</sup> **גְּנִי** **אֲמִי** does protect, contrad. fr. **אֲמִי** to rescue. Keth. 77<sup>b</sup> **גְּנִי** **אֲמִי** לא **אֲמִי** will it (the Law) not protect (me)? Ab. Zar. 15<sup>b</sup> **גְּנִי** **אֲמִי** they (the bucklers) protect them. Ib. 16<sup>a</sup> **גְּנִי** **אֲמִי** they (the Persian soldiers) protect us.

**גְּנִי** m. (denom. of **גְּנִי**) *gardener*. Lev. R. s. 5.—Pl. **גְּנִי**. Kel. XVII, 1. Yoma V, 6; a. e.

**גְּנִי**, **גְּנִי** ch. same. Y. Shh. II, end, 20<sup>d</sup>; Gen. R. s. 80, v. **גְּנִי**.

**גְּנִי**, v. **גְּנִי**.

**גְּנִי**, v. **גְּנִי**.

**גְּנִי**, v. **גְּנִי**.

\***גְּנִי**—**גְּנִי**. Pl. **גְּנִי**. Targ. Mic. I, 16 (ed. Lag. a. oth. **גְּנִי**), v. **גְּנִי** a. **גְּנִי**.

**גְּנִי**, v. **גְּנִי**.

**גְּנִי** I m. *falcon*, v. **גְּנִי**.

**גְּנִי** II m. (v. next w.) *the thick part of the web, border, hem*. Tosef. Sabb. XII (XIII), 1 **גְּנִי** **הַגֵּס** (Var. Y. ib. XIII, beg. 14<sup>a</sup> **הַגֵּס**, corr. acc.), v. **גְּנִי**; Bab. ib. 105<sup>a</sup> **הַגֵּס** (some ed. **הַגֵּס**).

**גְּנִי** III m., **גְּנִי** f. (**גְּנִי**, emp. **גְּנִי**) *bulky, huge, large*. Hull. III, 1 **גְּנִי** **הַגֵּס** large fowl (goose, hen &c.), opp. **דָּקָה** (**בַּחֲמִי**) *large cattle* (beeves &c.), opp. **דָּקָה** sheep, goats &c. Ib. Y. Pes. IV, 30<sup>d</sup> bot.; a. fr.—Dem. II, 4 sq. **גְּנִי** **בַּחֲמִי** in large quantities, *wholesale*.—Ber. 6<sup>b</sup> **גְּנִי** **פָּסִיעָה** large, hasty step. Pes. 107<sup>b</sup> **גְּנִי** **אֲכִילָה** a large, full meal.—Shebi. IV, 1 (to gather wood or stones) **הַגֵּס** the larger the better, i. e. picking out the

largest for using them in buildings &c., clearly indicating that it is not done for the purpose of improving the field; expl. Y. ib. beg. 35<sup>a</sup> **בֵּין דָּקִים** . . . **מִלְקֵט** כְּדֹרֵךְ שֶׁהוּא מִלְקֵט as one gathers in his neighbor's field distinguishing between the small and large pieces.—Nidd. 2<sup>b</sup> **הַגֵּס** **הַגֵּס** she noticed the menstruation only when coming in large quantities (in clods, while the blood had previously been imperceptibly gathering).—Pl. **גְּנִי**, **גְּנִי**, f. **גְּנִי**. Y. Shebi. I. c. Hag. 26<sup>a</sup>; a. fr.—**גְּנִי** **רִיחָה** *presumptuous, haughty*. Ab. IV, 7. [Ib. **גְּנִי** **לְבָר**, v. **גְּנִי**.]—Pl. **גְּנִי** **רוּחַ**. Y. Pes. V, 32<sup>a</sup> bot.; a. fr.—**גְּנִי** (sub. **גְּנִי**) *movement of the bowels*, v. **גְּנִי** end. Y. Ber. II, 4<sup>d</sup> top; a. e.

**גְּנִי** ch. f. (sub. **גְּנִי**) *large quantity*.—**גְּנִי** *intemperately*. Esth. R. to I, 8 **גְּנִי** **לְפָנֵי** **דְּהִמֵּן** **שָׂאֵרָא** because there (at the Persian court) they used to drink immoderately.

**גְּנִי**, v. **גְּנִי**.

**גְּנִי**, Tosef. Shebi. II, 7 **הַשְּׁבִיעִי** **דְּהִמֵּן** some ed., v. **גְּנִי**.

**גְּנִי** (denom. of **גְּנִי**; emp. **גְּנִי** *אֲכִילָה* **גְּנִי**, s. v. **גְּנִי**) 1) *to swallow large quantities at a time, to glut*. Der. Er. Zutta ch. V **גְּנִי** **וְלֹא** **יִשְׁתֶּה** **בְּפָנֵי** **וְ** must not eat or drink like a glutton in the presence of &c.—Pesik. Vattomer, p. 131<sup>a</sup> (ref. to **לֶחֶם** **הַקֶּלֶקֶל**, Num. XXI, 5) I (the Lord) selected for them light food . . . , **גְּנִי** **וְלֹא** **יִשְׁתֶּה** lest one of them should eat too much and be seized with diarrhoea; Sifré Deut. 1 Ms. (v. ed. Fr. note 26); Yalk. Num. 764 **גְּנִי** (corr. acc.); ib. Deut. 790 **גְּנִי** (read **גְּנִי** **וְלֹא** **יִשְׁתֶּה**); ib. Is. 332 **גְּנִי** (corr. acc.); Lam. R. to III, 37 **גְּנִי**—2) *to feel inflated, nauseous; to belch*. Nidd. 63<sup>b</sup> (among the symptoms of approaching menstruation) **גְּנִי**—V. **גְּנִי**.

**גְּנִי** f. (**גְּנִי** III) (with or without **רוּחַ**) *presumptuousness*. Succ. 29<sup>b</sup>. Kidd. 49<sup>b</sup>; a. fr.

**גְּנִי** ch. same. Targ. Ps. X, 2. Ib. OI, 5 **גְּנִי** **עֵינֵי** **גְּנִי** haughty look; a. fr.

**גְּנִי**, v. **גְּנִי**.

**גְּנִי** f. (**castra**, v. **קַסְטְרָא**) *military camp, fort*. Sabb. 121<sup>a</sup> **גְּנִי** **אֲנִשׁ** **גְּנִי** **שֶׁל** **וְ** Ar. (ed. **גְּנִי**, **גְּנִי**, v. Rabb. D. S. a. 1. note 1) the Roman garrison of Sepphoris. Ber. 32<sup>b</sup> (Ms. M. **גְּנִי**, Yalk. Is. 332 **גְּנִי**) **גְּנִי** **לְגִיּוֹן** Ms. M. (v. Rabb. D. S. a. 1.) for each legion (of minor planets in the constellations) I created thirty camps, and for each camp thirty squares, v. **לְגִיּוֹן** **מַלְכוּת** **הַרְשָׁעָה** **אֲצֵל** **גְּנִי** **בֵּית** **וְ**—Sot. 13<sup>b</sup> sq. **גְּנִי** **בֵּית** **וְ** the Roman government sent to the camp of Beth Peor; (Yalk. Deut. end **גְּנִי**; Pesik. Zutr. Deut. p. 184 **גְּנִי** **בֵּית** **וְ**—Hence: pr. n. pl. **Castra**. Lev. R. s. 23 **לְחִיפָא** **גְּנִי** **כְּגֹן** **גְּנִי** **לְחִיפָא** as **Castra** is hostile to Haifa; Lam. R. to I, 17 **גְּנִי**—Pl. **גְּנִי**. Gen. R. s. 28 **גְּנִי** **אֲרִיּוֹת** **גְּנִי** **אֲרִיּוֹת** **וְ**, read **אֲרִיּוֹת** **וְ**, v. **אֲרִיּוֹת**—2) (emp. **castellum**) *reservoir*. Lev. R. s. 15 Ar., Var. **גְּנִי** **רִיחָה** (**cisterna**, **κιστερνα**) *cistern* (not extant in ed; B. Bath. 16<sup>a</sup> **רִיחָה**).



[illegible]

11-11-11

*habituata* of *Chocoidia*, a district surrounding Mount Carmel, East of Jerusalem in Egypt. Targ. Y. I (Ch. X, 16-17) and Targ. Y. II (Targ. h. lat. 5778), Targ. I Ch. I, 12-13. *UNOS* (conv. ...)

מִן m. (מַעֲרָה) (Am. D. Mon. 28<sup>b</sup> (read)  
's 28. Mon. 28<sup>b</sup> מִן בְּנֵי אֱלֹהִים (corr. acc.); comp. מִן הַבְּנֵי.

ת"ס"ל, v. 1100 IL.

צָבַח (v. טו 11; emp. צָבַח 111) to recline, to dine  
X. Nuh. 111, 21' top צָבַח לִפְנֵימֵי נָדָב cared to remain  
undisturbed at a banquet among the guests. Nuh. 2.  
to 1, 8 רָבַדּ טִיבָהּ וְכִּי where one wants first to dine and  
then to drink. Lev. 2. a 28 why dost thou not allow  
the guests לִפְנֵימֵי to eat? Koh. 2. to 11, 17; a. fr.—Denom.  
צָבַח וְכִּי &c.

מִצֵּי m., pl. מִצֵּי (v. preced. a. מִצֵּי) side, arm.  
Nidd. 48<sup>b</sup> מִצֵּי by upon their (left) arms.

2004. 7. 24.

אברהם, י. ו. ג. ו. א.

22. 22

821. Rel. R. to XI, 1 822 823 25 read 22 23 or 24 25

**בָּן שֵׁשׁ לוֹ** *bēn šeš lō*, m., pl. **בְנֵי שֵׁשׁ לֹוֹת** (*reduplic.*  
of שֵׁשׁ *lowing, roaring; used to homoeophasia, lowing*  
(as the cow lows after her calf). Sabb. 66<sup>b</sup> **בֶּן שֵׁשׁ לוֹ**  
*Ma. M.* (ed. omit בֶּן) a son who is homesick for  
his father. Shh. 39<sup>a</sup>. Ib. 63<sup>b</sup>.—2) *sulky, rebellious conduct,*  
*howling* (of children). Tanh. Shmoth 1; Ex. R. a. 1, beg.  
**בֶּן אַבְרָהָם לוֹ בֶּן שֹׂדָד** who behaved rebelliously against  
his father.

לְהִלָּחֵם (—לִּלְחֹם, emp. לִּלְחֹם) to roll. *Hithpa.* לִּלְחֹם they would roll themselves in the plants around the well (to make their garments fragrant); (Pesik. D'hall. p. 92<sup>b</sup>; Yalk. Deut. 850 לִּלְחֹם); Midr. Till. to Ps. XXIII לִּלְחֹם; Yalk. Ps. 691; (Deut. R. s. 7, end לִּלְחֹם).—Lev. R. s. 20, v. next w.

שָׁמַיִם, *Ilaps. יָמֵי יִשְׂרָאֵל* ch. same, to roll one's self, trundle. Lam. R. to II, 2 as long as that lion שָׁמַיִם בָּקִיעִים wallows in the ashes (as Israel lives in its religious element). Koh. R. to XI, 1 שָׁמַיִם בָּקִיעִים clothes rolled in blood (suspicious of murder).—Tanh. Ahare 3 (ref. to Job XXXIX, שָׁמַיִם בָּקִיעִים אֶת־בְּרִיתִי) he sees his brood wallowing in blood (Aaron sees his sons dead), and is silent; Lev. R. a. 20 שָׁמַיִם . . . אֶת־אֵל אֱלֹהִים, Psal. Ahad p. 171 שָׁמַיִם אֶת־אֵל אֱלֹהִים Ms. Carmon שָׁמַיִם אֶת־אֵל אֱלֹהִים. [Targ. I, II Gen. XLIX, II שָׁמַיִם

NOTE: - Tied to enjoy one's wife, play. Targ. Ps  
CXIX, 117 7577W Mo (ed. 7577N, h. 105 7577E).

8734 m. (ground; comp. 236) rolling; (x20) ?  
calcareous. Loc. R. to I, 17, v. 8734.

722, 722 (b. h.; comp. 723) to burst forth, to roar.  
 1st. Midr. 100 to Pa. OXXXVII, beg. a. e. 722, v.  
 722. 100. R. a. 21, and 722 722 and the whelp's mother  
 roared. Yalk. Gen. 101 722 722 722 cried loudly. Hull 20  
 722 722 if the animal lows (when taken to slaughter).  
 Tosef. Bekh. VII, 10 722. Y. Taan. II, beg. 68 722.  
 722 722 regarded as so if we were lowing before them  
 (in agony) like cattle; a. fr.

771. 772 ch. same. Targ. I Sam. VI, 12. [ib. II, 5  
 773] same ed., corr. 772, v. 773] Targ. Job VI, 2, v. 776.  
 —Y. Taan. II, 68<sup>b</sup> ז"י וְהָיוּ לָהֶם וְהָיוּ לָהֶם and they loved from  
 this side &c.; Pesik. Roshch. p. 141<sup>a</sup> 772 Y. Ber. II, 2<sup>a</sup>  
 ת"י וְהָיוּ לָהֶם his cow loved, Lam. R. to I, 14, and  
 774. 775 same, v. supra.

וַיִּבְכּוּ וַיִּשָּׁאוּ אֶת קוֹלָם בְּאֵימָה וּבְאֵימָה  
 Yalk. Gen. 184 5. 22. Targ. The El. I. ch. III. 127 22  
 וַיִּבְכּוּ 3 they wept and burst forth in one loud cry of  
 agony.

חזק ch. same. Lam. R. to L. 16.

72721 *f. erecta* with bushy vegetation, Lam. 1. to  
5, 30; Persk. R. a. 31; Yalk. la. 352.

לִּפְנֵי הַמֶּלֶךְ (lit. before the king) to be covered with impurities,  
be dishonoured; to look. V. preced.

*Hq.* <sup>לְהַקְדִּים</sup> to remove impurity by means of hot water, to cleanse. Ab. Zar. V, 12 <sup>כִּי הָיָה הָיָה</sup> a vessel which ordinarily is cleansed with hot water, must be purified for ritual purposes by means of hot water. Ib. 76<sup>a</sup> <sup>וְכִי הָיָה הָיָה</sup> how must one disinfect them? You put a smaller vessel into a larger one &c.; a fr.—Y. Ter. XI, 48<sup>a</sup> <sup>וְכִי הָיָה הָיָה</sup> removes the soakings of Trumah &c. [Y. Maas. I, end, 49<sup>b</sup> <sup>וְכִי הָיָה הָיָה</sup>, read <sup>וְכִי הָיָה הָיָה</sup>, v. 49<sup>b</sup>.] V. <sup>וְכִי הָיָה הָיָה</sup>.

Nif. נִיף: to be removed through boiling. Y. Ter. l. c.  
Nithpa. נִיתְּפָא: to be soiled. Zab. 80<sup>a</sup>.

ch. same. *Rhpa.* <sup>ⲓⲛⲓⲛⲓⲛⲓ</sup>, *Rhpa.* <sup>ⲓⲛⲓⲛⲓⲛⲓ</sup>, <sup>ⲓⲛⲓⲛⲓⲛⲓ</sup> to  
be polluted, soiled. Targ. Is. 1, 6.—Part. pass. *As.* <sup>ⲓⲛⲓⲛⲓⲛⲓ</sup>  
lb. VI, 5; XXVIII, 3.

רָבַח (b. h. רָבַח) to rebuke, to rebuke. Targ. Zech. III, 2 ed. Lag. (ed. רָבַח).—Kidd. 81<sup>b</sup> רָבַח רָבַח רָבַח the Lord rebuke Satan. Gen. R. a. 56 רָבַח רָבַח רָבַח that man of whom it is said, Rebuke him (Satan; with ref. to Zech. I c.).

וַיִּרְאֶה (h. h.) 1) to rush forth, to quake, be agitated. Yalk. Josh. 35 (cit. fr. Sabb. 105<sup>b</sup>, ref. to וַיִּרְאֶה Josh. XXIV, 30) וַיִּרְאֶה וְעַתָּה וַיִּרְאֶה וַיִּרְאֶה is intimates that the mountain over them quaked (threatening) to slay them; Sabb. l. c. וַיִּרְאֶה, Cant. R. to III. 10 וַיִּרְאֶה

the sea rushed forth and flooded the cave.—2) to cough or sneeze. Lev. R. s. 3 ג' דשור ו'.

*Hif.* הַנְּעִישׁ to shake, cause to reel. Koh. R. to VII, 1 ו' להנעיש וגם להנעיש ו' the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. רנעשו Job XXXIV, 20) מתנעשים ו' marched hurriedly to get out &c. v. supra.

*Hithpa.* הִתְנַעֵשׁ, *Nithpa.* נִתְנַעֵשׁ to be agitated, very busy, anxious: Ruth R., introd. 2 מעשות ג' ... ה' the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. רנעשו Job XXXIV, 20) מתנעשים ו' marched hurriedly to get out &c.

נֶפֶחַ pr. n. pl. *Gaton* (*Ġatan*; v. Hildesh. Beitr. p. 13 sq.). Y. Shebi. VII, 36<sup>a</sup> עצמה מ' ג' ו' the head of the brook of G. and G. itself; Tosef. ib. IV, 11 מ'א ריש מ'א Var. (ed. ריש מ'ון רגעתן ו' (corr. acc.); Sifrē Deut. 51 עצמה מ'א (read מ'א ו' (M. R. Yalk. ib. 874.

נֶפֶחַ I m. (b. h.; נֶפֶחַ, v. נֶפֶחַ) *body*. alone; explained Kidd. 20<sup>a</sup> באגופו נכנס באגופו רצא he came with his body, and so he shall go out, i. e. he has no claim for injuries received during servitude; oth. expl. יחידיו נכנס ו' if he entered a single man, he must leave a single man, i. e. his master has no right to give him a Canaanite slave for propagating purposes.

נֶפֶחַ II c. (נֶפֶחַ, cmp. נֶפֶחַ, v. נֶפֶחַ) [*bent, joint*], 1) the long portion of the wing. Zeb. VII, 5 שרבה נֶפֶחַ (Talm. ed. 68<sup>b</sup> שרבה, v. Rabb. D. S. a. l.) whose wing is withered. Hull. 57<sup>a</sup> שמיטה נֶפֶחַ a bird whose wing is dislocated.—*Du.* נֶפֶחַ, נֶפֶחַ. Ib. III, 4 נֶפֶחַ whose wings are broken, contrad. to נֶפֶחַ wing feathers.—2) arms, shoulders of a human being. Ohol. VII, 4 נֶפֶחַ carried by her arms (put around the necks of her supporters); v. נֶפֶחַ.—3) handles of a vessel, sides &c. Kel. VIII, 3. Tosef. ib. B. Mets. X, 5; a. e.—V. נֶפֶחַ.

נֶפֶחַ I ph. same; 1) wing, also winged animal (interch. with נֶפֶחַ). Targ. Prov. I, 17; a. fr.—Cant. R. to IV, 8 נֶפֶחַ (Gen. R. s. 75 גרמה, Var. אנפה, v. נֶפֶחַ.—Pl. נֶפֶחַ. Targ. Koh. X, 20. Targ. Ez. I, 6; a. fr.—Lam. R. to I, 1 רברו beg.—\*2) a pole with a hook for cutting off fruits on high trees; [oth. opin. a ladder hooked into the tree.] Ned. 89<sup>b</sup> (a proverbial phrase) רברו ו' he ran with hook and ropes (or baskets); i. e. he tried his utmost.

נֶפֶחַ II m. (נֶפֶחַ, cmp. נֶפֶחַ) *city-gate*. B. Bath. 8<sup>a</sup>; B. Mets. 108<sup>a</sup>, v. נֶפֶחַ.—V. next w.

נֶפֶחַ f. (נֶפֶחַ m. ch.) (v. preced.) 1) stone fence with gate. Peah VI, 2 ולגורו ל' סמוך ל' (Ms. M. מ'א for being carried out) or the stack; Eduy. IV, 4. Kil. II, 8 (Ms. M. א. . .). B. Mets. II, 3.—2) ג' של רומי (Ch. דרומי) the Capitol of Rome. Sifrē Num. 115 ג' של ר' (Var. ג' by the Capitol of Rome (an invocation used by a gentile woman). Men. 44<sup>a</sup> של פ' (read רומי, Ar. דרומי). Pes. 87<sup>b</sup> ed. (Ms. M. דרומי, omitted in some ed.).

נֶפֶחַ, part. נֶפֶחַ, v. נֶפֶחַ I.

נֶפֶחַ, נֶפֶחַ, v. נֶפֶחַ.

נֶפֶחַ, v. נֶפֶחַ.

נֶפֶחַ, Y. Sabb. XIII, 14<sup>a</sup> bot. מנפל, v. נֶפֶחַ.

נֶפֶחַ c. (b. h. גֶּפֶן, v. גֶּפֶן) *vine*, esp. *grape-vine*. Kil. VII, 2; a. fr.—פ' פ' wine. Ber. VI, 1; a. fr.—ג' cotton, cotton tree, v. גֶּפֶן. Kil. I. c.—Pl. גֶּפֶן. Ib.; a. fr.

נֶפֶחַ, נֶפֶחַ, v. גֶּפֶן.

נֶפֶחַ (נֶפֶחַ) (v. גֶּפֶן) to make air-tight, to paste with gypsum, clay &c. Kel. X, 5 שֶׁנֶּפֶחַ עִם ו' Ar. a. R. H. G. (ed. שֶׁנֶּפֶחַ); Tosef. ib. B. Kam. VII, 7 שֶׁנֶּפֶחַ (Var. שֶׁנֶּפֶחַ, R. S. to Kel. l. c. שֶׁנֶּפֶחַ) which one, closed up by connecting the paste with the rim (leaving an empty space between the cover and the body of the vessel).

*Nif.* נֶפֶחַ to harden and be closely consolidated with the ground. Mikv. IV, 3 Ar., Maim. a. Rabad (v. Tos'f. Yom Tob a. l.; ed. נכבש).

נֶפֶחַ, נֶפֶחַ m. pl. (preced.; cmp. נֶפֶחַ) *paste, plaster*, esp. *gypsum*. Kel. X, 2 we must use נֶפֶחַ ו' כיסוד ב' ו' lime or gypsum &c. Y. M. Kat. I, 80<sup>b</sup> bot. גֶּיבס; Y. Shebi. III, 84<sup>c</sup> bot. נֶפֶחַ, v. infra. Tosef. Kel. B. Kam. III, 4 נֶפֶחַ ed. Zuck. (oth. ed. נֶפֶחַ). Hull. 8<sup>a</sup> נֶפֶחַ רוחה; Pes. 75<sup>b</sup> נֶפֶחַ רוחה, Ar. נֶפֶחַ רוחה. Tosef. Mikv. IV, 7 נֶפֶחַ, a. fr. [Greek adoption: πύλος, readopted נֶפֶחַ, גֶּיבס.]

נֶפֶחַ, v. נֶפֶחַ.

נֶפֶחַ m. (denom. of נֶפֶחַ) *plastering material, gypsum*, v. נֶפֶחַ.

נֶפֶחַ f. same, v. נֶפֶחַ.

נֶפֶחַ (v. נֶפֶחַ) to bend, to join; to press, close; v. נֶפֶחַ. Pi. נֶפֶחַ 1) to attach a rim, to surround. Kel. XV, 2.—2) to throw arms around, embrace (v. נֶפֶחַ). Yoma 66<sup>b</sup> נֶפֶחַ Ar. (ed. נֶפֶחַ) whosoever embraces or kisses an idol; Snh. VII, 6 (60<sup>b</sup>) הִמְנִיחָהּ.—Pesik. R. s. 26 נֶפֶחַ he hugged and kissed them. Ib. נֶפֶחַ א' ו' threw their arms around the columns.—Y. Keth. VII, 31<sup>c</sup> נֶפֶחַ if they have been seen embracing one another, she is amenable to the law of Sotah (v. סוֹתָה); a. fr.—Part. pass. מְנִיחָהּ closed, enclosed, surrounded from all sides. Y. Kil. IV, 20<sup>b</sup> bot.; Y. Erub. I, 10<sup>c</sup> נֶפֶחַ enclosed on four sides; a. fr.—Tosef. Bekh. IV, 16 נֶפֶחַ שְׁנֵי אָזְנוֹתָהּ נֶפֶחַ ו' whose ears are closed.

*Hif.* הִנְפִּיחַ to lock up, shut. Y. Sabb. XIII, 14<sup>a</sup> bot. [read:] ו' כִּמְנִיחָהּ לְרוּחָהּ ו' we are not treating the case of one shutting (the animal) up in the vivarium; (Y. Bets. III, beg. 61<sup>d</sup> בִּנְעֵל).

נֶפֶחַ ch. same, to embrace. Y. Erub. III, 20<sup>d</sup> bot.; VII, 24<sup>d</sup> top נֶפֶחַהּ נֶפֶחַהּ she took him and hugged and



known from the fact that MURDERER (Yard 17) MURDERER did not long for mother (Yard 18) [He did not long for mother a prostitute.]

(*Ms. a. Y. some ed. 71*). 1b. XXXIII, 4; a. fr. — 7) *to fold hands* (in idleness), Targ. Koh. IV, 3.

2. (a) (i) To make (b), (c) then become more  
for which

24.  $\pi\pi\pi$  to make water-tight. Part. pers.  $\pi\pi\pi$ . (I.  $\pi\pi\pi$  water-tight. II. Bath.  $\pi\pi\pi$ ). Timof. ib. VI, 3  $\pi\pi\pi\pi$  (decorative clay vessels) made tight by a lining of sulphur or pitch.

Alkalis.  $\text{NaOH}$  to be darkened through sulphur fumes  
Nab. 18"; Y. lb. 1, 4<sup>th</sup> top; Tunc. lb. 1, 23  $\text{NaOH}$   
they (the silver vessels) go through the process of  
sulphurizing.

<sup>7</sup>Id., 17, 40 as preced. 14. Y. Sabb. VII, 10<sup>a</sup> top  
100, v. 17014.

תַּבְּרִיזִי f. (b. h.; תַּבְּרִיז, comp. תַּבְּרִיזִי sulphur (or bitumen, pitch). Sabb. 16<sup>a</sup>, a. e., v. תַּבְּרִיזִי litheps.

תת, v. עת.

IV, 1. Ib. 47 חֶמֶץ מִשֶּׁל peat made of olive peels, חֶמֶץ מִשֶּׁל of poppy seed (after the oil is pressed out). Kel. IX, 3; a fl. — Ch. 87C.

אָפּ, אָפּ, v. אָפּ.

752. v. 757.

פֶּזֶם (פֶּזֶם, v. Targ. Job. XVIII, 5 a. v. שִׁנִּי) (shining.)  
 1) *apart* from the forger's hammer. B. Kam. VI, 6 (62<sup>b</sup>),  
 B. Bath. 36<sup>a</sup>; Sabb. 21<sup>b</sup>. Gen. R. s. 84; Tanh. Vayesheb 1.—  
 2) (cmp. Arab. فَيْسُ gypsum) פֶּזֶם אֲבִי a *white earth, chalk*,  
 a *cross path land and with whitened page of baked mud or*  
*clay* (—פֶּזֶם אֲבִי). Mikv. IX, 2 אֲבִי the *lime* of the  
 crossings sticking to the feet or clothes; cmp. Tosaf. ib.  
 VI (VII), 14.

~~X22~~ m. (preced.) line, pyram. ~~X22~~ 22 quot. in  
Ar. fr. Erub. beg.—not to be found.—X22, M. Kat, 10<sup>h</sup>  
Var. v. X22, X22.

הוצאה, גוצה v. הוצאה.

קדמוני, Pesik. Shor p. 74<sup>b</sup>, read קדמוני.

וְיִדְדֶנּוּ, a transmutation of letters, v. רמב. Sabb. 104<sup>a</sup> וְיִדְדֶנּוּ אֵלֶיךָ אֲנִי אֲנִי though he defiled his body, I shall have mercy &c. Ib. וְיִדְדֶנּוּ אֵלֶיךָ אֲנִי אֲנִי (Ar. רמב. וְיִדְדֶנּוּ אֵלֶיךָ אֲנִי אֲנִי) if thou doest so (be chaste), dwell thou in heaven (a dweller . . . shalt thou be).

2) a stranger. Tanh. Vayigg. 4 בן נכר נקרא גוי he is named Goy, because he (Joseph) became a stranger, v. 75. — Esp. a proselyte, convert to Judaism. Yeb. 46<sup>b</sup>; Ber. 47<sup>b</sup>.

[illegible]

8-3, 1-2

N<sup>o</sup> 2, Targ. Y. Gen. XXX, 11, v. 273.

173. 1. 1.

**שניצל** 2. (573) a dish prepared on the hot oven plate after the removal of the coal. Bath. R. to 1, 4 27 שניצל lentil cakes baked in the clean oven, contrast. to שניצל baked in the oil.

22<sup>1</sup> pr. n. pl. *Garrē*, near Shiloh, supposed to have been the seat of the image of Micah (Jud. XVII, 7 sq.; 8ab. 103<sup>b</sup>).

כָּפַח (comp. נָחַץ) 1) *to scrape*, v. next wa.—2) *to rob, seize, ferry*. Babb. 146<sup>a</sup> הָיָה לוֹ לִקְחוֹתָּהוּ go and seize him (take his coat until he appears). Ib. הָיָה לוֹ לִקְחוֹתָּהוּ was I not right in summoning thee? Hag. 5<sup>b</sup> הָיוּ קְדוֹשֵׁי הַמֶּלֶךְ they (the royal officers) seized his property. Gitt. 45<sup>a</sup> הָיוּ לוֹ לִקְחוֹתָּהוּ in order that robbers should not be tempted to kidnap persons and then offer them for ransom. Ib. 46<sup>b</sup> הָיוּ לוֹ לִקְחוֹתָּהוּ seized them (for debts).

Ilkpe. 375K to be robbed. Y. B. Meta. IV. 9<sup>d</sup> 375K  
thou hast been robbed of one Denar.

271 (1) (presumably) the quantity collected on emptying  
the wine or oil press (v. next w.); in gen. bottle, keg as  
a measure. Ter. X, 6 ט"ו ב' ט"ו Ma. (ed. 12) and one  
measured the keg and it contained (as usual) two 5'ah.—  
Pl. ט"ו ט"ו, constr. ט"ו ט"ו. Sabb. 15<sup>a</sup>; a. e. three hundred  
ט"ו ט"ו garab of oil. Beta. 29<sup>a</sup>.

נִיחַ, נִיחַהּ I ch. name, *bottle*. Targ. Jer. XIII, 12;  
Targ. I Sam. I, 24 (h. text נִיחַ). Ib. XVI, 20 (h. text נִיחַ).

a. e.—[B. Mets. 15<sup>b</sup>, v. גריןא.—] *Pl.* גרבין. Targ. I Sam. XXV, 18. Targ. Hag. II, 16 (h. text *פורה*, quantity pressed at a time). Targ. Joel I, 17 (h. text *פדרוה*!).

**גרב** II m. (b. h.; גרב) *itch, scurf*. Bekh. VI, 12; classified ib. 41<sup>a</sup>.

**גרב** II ch. same. Targ. Y. II Lev. XXI, 20 (Y. I חרסין יבשין, v. Bekh. 41<sup>a</sup>). Targ. Deut. XXVIII, 27.—Denom. גרבן *one affected with itch*. Targ. O. Lev. I. c.

**גרבתא** m. (גרב) *plundering troop*. Ber. 60<sup>b</sup> bot. אחא (ed. גייסא שבייה) a troop came by night and carried the inhabitants off.

**גרבתא** f. (גרב) *the scouring or sweeping (wind)*; ג' North-wind. Targ. Prov. XXV, 23 (h. text צפון). Ib. XXVII, 16 גרבחא, גרבין (h. text צפון).

**גרבל** (Parel of נבל) *to knead, roll*. Gitt. 69<sup>a</sup> ויגרבל קיטמא Ar. (ed. ויגרד, corr. acc.) let him roll (the wicks) in the ashes.

**גרבן** v. גרב II ch.

**גרבתא** f. (euphem. transpos. of גברתא, v. גבר 3) *abnormal length of the membrum virile*. Bekh. 44<sup>b</sup>, v. next w.

**גרבתן** m. (v. preced.) *one having an abnormally long membrum* (one of the blemishes unfitting for priestly service). Bekh. 44<sup>b</sup> קיק (for Mish. הג' זה בעל קיק) (ed. Lag. (Var. חביל, חביל) stir up, now, thy friend (for whom thou hast vouched), v. Peshittô a. Syr. Hexapla.—2) *to be excited, impatient*. Targ. Ps. XXXVII, 1; 7; 8 (Ms. חגרב Pe, h. text תחרר).—3) (v. P. Sm. 773, s. v. גר 2, emp. גרמתיני 24) *to cover with scurf, heal up*. Targ. Joh XXX, 24 יגרב מחריה he will heal up the wound he has inflicted.

**גרג** Pa. גריג (= גריג) *to be rough, to roughen*, whence 1) *to incite, stir up*. Targ. Prov. X, 12; XXIX, 22 (h. text גרה, גרה). Ib. VI, 8 חכיל חברך ed. Lag. (Var. חביל, חביל) stir up, now, thy friend (for whom thou hast vouched), v. Peshittô a. Syr. Hexapla.—2) *to be excited, impatient*. Targ. Ps. XXXVII, 1; 7; 8 (Ms. חגרב Pe, h. text תחרר).—3) (v. P. Sm. 773, s. v. גר 2, emp. גרמתיני 24) *to cover with scurf, heal up*. Targ. Joh XXX, 24 יגרב מחריה he will heal up the wound he has inflicted.

**גרבתא** v. גרבחא.

**גרבתא** f. (גלגליתא, v. גלגליתא) *wheel-work, well for irrigating fields*. Ber. 58<sup>a</sup>; B. Bath. 91<sup>b</sup> (prov.) ריש ג' וב' (Ber. ed. גרג', Ms. M. גרג', corr. acc., v. Rabb. D. S. a. l.) even a superintendent of the well (emp. גריי) is appointed in heaven. B. Kam. 27<sup>b</sup>. B. Mets. 103<sup>a</sup> if one says, 'Lend me ג' the use of this well', he may restore &c.; ג' בר' 'a place (in the field) for a well',—he may go on digging wells until he strikes one that suits him. B. Bath. 56<sup>a</sup>.—*Pl.* גרבתי. B. Mets. I. c.

**גרבתני** (גרבתני Ar.) f. (v. גרבא) 1) *a wicker or net work in the wine or oil press*. Ab. Zar. 56<sup>b</sup> לגר ג' החורר if he placed the net (once used) back into the vat. Hag. 22<sup>b</sup> גורג some ed.; Tosef. ib. III, 4. Lev. R. s. 22

he gathered the vessels of the Temple ג' ונתן לתוך ג' and placed them in a net; Gitt. 56<sup>b</sup> he took the curtain ג' ועשאו כמין ג' and shaped it like &c. Tosef. Kel. B. Mets. VI, 5.—2) (from its shrivelled surface) *the scarry and lifeless surface of a healed up wound, eschar*. B. Kam. 85<sup>a</sup> ג' if, through neglect of medical advice, the wound became scabby; Y. ib. 6<sup>b</sup> bot. [read:] ג' נתלה בו ג'.

**גרבתא** v. גרבחא.

**גרבתא** m. pl. (v. preced. art. a. גרבא) *nets, filters*. Tosef. Kil. V, 25 ed. Zuck., v. אכסליר.

\* **גרבתא** m. (v. preced.) *wicker-work*. Gen. R. s. 79; Yalk. ib. 133 שוקא שוקא wicker market (differ. in Koh. R. to X, 8).

**גרבתא** m. (גר) 1) [*the stimulating plant,*] *garden-rocket, Eruca* (v. Sm. Ant. s. v.). Yoma 18<sup>b</sup>; Yalk. Kings 228. Tosef. Shebi. II, 9; Erub. 28<sup>a</sup> sq. (Ar. ed. Koh. Shebi. IX, 1 גרגר של אפר) (comment. גרגר) *field-rocket, Eruca agrestis*.—[2] *grain, berry*, v. גרב.

**גרבתא** ch. same; 1) *rocket*. Yoma 18<sup>b</sup> ג' מצרנא rocket growing on the balk (Ms. M. מצרנא). Sabb. 109<sup>a</sup> (Ar. ed. Koh. גרבא; Yalk. Kings 228 גרבא).—Gitt. 69<sup>b</sup> ed. (Ar. s. v. גור) (Ar. ed. Ab. Zar. 10<sup>b</sup>, v. גור II. —[2] *berry, grain*, v. גרבא.)

**גרבתא** v. גרבחא.

**גרבתא** v. גרבחא.

**גרבתא** m. (= גלגליתא) *slice; ג' דליפתא a slice of turnip, esp. the upper slice*. Bekh. 43<sup>b</sup> one whose head resembles ג' לגרגליתא Ar. (ed. לגרגליתא, corr. acc.) the upper portion &c. (expl. לפתם ib. VII, 1).—*Pl.* גרגליתא. Ber. 36<sup>a</sup> (Ar. גורג). Ib. 56<sup>a</sup> (Var. in Ar. לשירות). Keth. 61<sup>a</sup>.

**גרבתא** v. גרבחא.

**גרבתא** 1) (denom. of גרין) *to pour down the throat*, opp. שחה to set the lips to the vessel. Par. IX, 4; Tosef. ib. IX (VIII), 6.—\*Gitt. 89<sup>a</sup> גרבתא if she quaffs outdoors; [Rashi: walks with outstretched neck (גרין)].—2) (denom. of גרב) *to pick single berries*. Maasr. II, 6 גרבתא ואוכל he may pick grapes (from the hanging cluster) and eat; ib. III, 9; Y. ib. II, 50<sup>a</sup> top.—3) (denom. of גרבתא) *to let the olive shrivel* (on the tree or in the sun on the roof), *to mark out for shrivelling*. Ex. R. s. 36 that olive—while it is yet on its tree, they mark it out for shrivelling (in order to use it for the press). Men. VIII, 4 גרבתא בראש היתר he lets it shrivel on the top of the olive tree; ג' בראש in the sun on the roof; [for oth. opin. v. Rashi a. l.].—Ib. 86<sup>a</sup> גרבתא תנן או גלגליתא תנן does it read *m'garg'ro* (he lets it shrivel) or *m'galg'lo* (he lets it hang until it is fully rounded)?

**גרבתא** ch. (v. preced.) *to grow berries, to ripen into full berries*.—Part. pass. גרבתי. Targ. Ps. I, 3 ed. Lag. (some ed. סגרתי).





## גֵּרֶדֶן, גֵּרֶדֶן, v. גֵּרֶדֶן.

גֵּרֶדֶן, גֵּרֶדֶן m. 1) (גרד) *wool-dresser*, in gen. *common weaver*, diff. fr. שֵׁרֵס. [Our w. adopted in Greek a. Latin γέρδιος, gerdios.] B. Bath. 21<sup>a</sup> one of the inmates of a court ג . . . that wants to open a business as . . . weaver. Kel. XII, 4 מִסְמֵר הַג' the weaver's pin (of the shuttle). Sabb. 93<sup>b</sup> קֶנֶה של ג' the weaver's cane (quill); Y. ib. X, 12<sup>c</sup> bot. גֵּרֶדֶן; a. fr.—Pl. גֵּרֶדֶן, גֵּרֶדֶן Kidd. 82<sup>a</sup>; Tosef. ib. V, 14. Edny. I, 8; Sab. 15<sup>a</sup>.—Kil. IX, 10 גֵּרֶדֶן, v. גֵּרֶדֶן II.—[2] (= גֵּרֶדֶן) of *Gadara*, v. אֲבָנִימוֹס.]

גֵּרֶדֶן, גֵּרֶדֶן, גֵּרֶדֶן ch. same. Targ. Y. Ex. XXXIX, 22; a. e.—Koh. R. to IX, 10 חֹד גֵּרֶדֶן (some ed. גֵּרֶדֶן, corr. acc.); Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. גֵּרֶדֶן (corr. acc.).—Pl. גֵּרֶדֶן, גֵּרֶדֶן, גֵּרֶדֶן Targ. Jud. XVI, 14 (some ed. גֵּרֶדֶן, corr. acc.). Targ. Is. XXXVIII, 12 (v. גֵּרֶדֶן); a. e.—Y. Ab. Zar. I, 39<sup>c</sup> bot. גֵּרֶדֶן.—Yoma 20<sup>b</sup>, v. אֲבָנִימוֹס. Sabb. 151<sup>b</sup>, v. אֲבָנִימוֹס.

## גֵּרֶדֶן, v. גֵּרֶדֶן.—גֵּרֶדֶן, v. גֵּרֶדֶן.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

גֵּרֶדֶן f. (גרד) *web or thread*. Targ. Job VII, 6 גֵּרֶדֶן (Ms. גֵּרֶדֶן pl.; h. text אֲרָג) the weaver's thread.

גֵּרֶדֶן (Parel of גרם) *to cut off, to lop*.—Ithpa. גֵּרֶדֶן 1) *to be lopped*. Men. 38<sup>b</sup> אֵיז' הַכֶּלֶם וְכ' if the blue fringe has been lopped off, but the white remains &c. Ib. 39<sup>a</sup> גֵּרֶדֶן גֵּרֶדֶן does not *gardumav* intimate that they (the fringes) are entirely cut off (leaving no remnant)?—2) גֵּרֶדֶן, גֵּרֶדֶן (= גֵּרֶדֶן, v. גֵּרֶדֶן) *to be nibbled at*. Targ. Ps. XXXIX, 12 דִּיךְ עֵמֶר דִּאִיר' (Ms. גֵּרֶדֶן) like wool nibbled at (by moths; h. text שֶׁשֶׁסֶם).

גֵּרֶדֶן, Sifré Thazr., Neg. ch. I some ed., read גֵּרֶדֶן.

גֵּרֶדֶן, גֵּרֶדֶן m. 1) (= גֵּרֶדֶן, *weaver*. Ab. Zar. 26<sup>a</sup> there was among them גֵּר' Ms. M. (ed. גֵּר') one weaver. Ib. דִּלֵּא שִׁיזִין, v. שִׁיזִין. [Var. גֵּרֶדֶן in Rashi a. l., v. Rabb. D. S. a. l. note 90.]—2) *scabby, afflicted with an itch*.—Pl. גֵּרֶדֶן, גֵּרֶדֶן. Keth. 60<sup>b</sup>, v. גֵּרֶדֶן.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

גֵּרֶדֶן I f. (b. h.; cmp. גֵּרֶדֶן 1) *gerah* (a grain), name of a coin. Bekh. 50<sup>a</sup>.—2) *the seed of St. John's bread*, v. next w.

גֵּרֶדֶן II f. (גרד, v. גֵּרֶדֶן II) *a shoot, stalk* (of flax or asparagus). Mekh. Mshp., N'zikin, s. 13 בִּלְחֹן' (Var. גֵּרֶדֶן, גֵּרֶדֶן) he who mixes (other) stalks among stalks of fenugrec; Yalk. Ex. 343; Tosef. B. Kam. VII, 8 גֵּרֶדֶן ed. Zuck. (Var. גֵּרֶדֶן, G. Löw Pf. p. 317: *seed of St. John's bread* among seeds of fenugrec.)

גֵּרֶדֶן III f. (גרד, cmp. גֵּרֶדֶן, גֵּרֶדֶן 1) [the rough, cmp. τραχέια,] *throat, larynx with wind-pipe, lungs and heart*.

Tam. III, 1. Ib. IV, 3. Yoma II, 7.—2) (b. h.; cmp. גֵּרֶס) *ground food, cud*. גֵּרֶס *ruminant*. Bekh. 6<sup>a</sup>; Sifra Sh'mini Par. 2, ch. III; a. e.

## גֵּרֶדֶן IV f., v. גֵּרֶדֶן.

גֵּרֶדֶן, גֵּרֶדֶן pr. n. m. *G'rog'roth, Bar G'rog'roth*, surname of one Judah. Y. Shek. IV, 48<sup>a</sup> גֵּרֶדֶן (Bab. ed. גֵּרֶדֶן, גֵּרֶדֶן, Ms. M. גֵּרֶדֶן, v. Rabb. D. S. a. l., p. 34, note 20). Yoma 78<sup>a</sup> בר גֵּרֶדֶן (Ms. M. גֵּרֶדֶן).

גֵּרֶדֶן f. (גרד, v. גֵּרֶדֶן III) [the rugged, shrivelled,] *the dry fig*. Sabb. 80<sup>a</sup>; B. Bath. 55<sup>b</sup>; Kerith. 17<sup>a</sup> גֵּרֶדֶן (corr. acc.). Lam. R. to I, 11 כֶּבֶ' of the size of &c. Y. Naz. II, beg. 51<sup>d</sup> people call לִב' דִּירוֹשׁ too dry figs, too, *tiroshe* (Tosaf. to Men. 103<sup>a</sup> גֵּרֶדֶן); a. e.—Pl. גֵּרֶדֶן. Naz. II, 1 if one says, I will be a Nazir abstaining from *g'rog'roth*, he is a Nazir; Tosef. ib. II, 1; v. קִינִי. Maasr. I, 8; a. fr.

גֵּרֶדֶן (גֵּרֶדֶן) m. (part. pass. of גֵּרֶדֶן or גֵּרֶדֶן) *stripped, bare*. Yalk. Ruth 598, v. גֵּרֶדֶן.—Pl. גֵּרֶדֶן. Ab. Zar. 38<sup>a</sup> גֵּרֶדֶן wine jars not lined with pitch; Tosef. ib. IV (V), 10 גֵּרֶדֶן.—Fem. pl. גֵּרֶדֶן. Y. ib. II, 41<sup>b</sup> bot.

גֵּרֶדֶן pr. n. pl. *G'ruda*, near Tiberias. Gen. R. s. 79, v. גֵּרֶדֶן.

## גֵּרֶדֶן, גֵּרֶדֶן, גֵּרֶדֶן.

גֵּרֶדֶן f. (גרד) *trash, frippery, broken ware*. Kel. XI, 3 a vessel made מִן כֻּלָּם מִן חֲג' Ar. (ed. גֵּרֶדֶן, Bart. גֵּרֶדֶן) out of fragments of vessels, or out of small ware &c.—Pl. גֵּרֶדֶן. Sabb. 123<sup>a</sup> חֲרָקָה לִבְיָן חֲג' (Ms. O. גֵּרֶדֶן; R. S. to Kel. I. c. גֵּרֶדֶן) he cast it among the rubbish (considering it no longer a vessel); B. Mets. 52<sup>b</sup> (לִחוֹךְ גֵּרֶדֶן) Ms. M. גֵּרֶדֶן. Bekh. 13<sup>b</sup>; Ab. Zar. 53<sup>a</sup>; 71<sup>b</sup>; Tosef. ib. V (VI), 3. Tosef. Hull. I, 18.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

גֵּרֶדֶן m. pl. (γρυμῆα, *crumena*, v. Lidd. a. Scott s. v.; = γρυμῆα) *trumpery, broken pieces of iron, glassware &c.* B. Bath. 89<sup>b</sup> top גֵּרֶדֶן ed. (Ms. M. גֵּרֶדֶן, Ar. גֵּרֶדֶן) scales used for weighing &c.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

## גֵּרֶדֶן, v. גֵּרֶדֶן.

גֵּרֶדֶן m. (b. h.; v. גֵּרֶדֶן III) *throat, palate*. Gen. R. s. 94 לִחוֹשׁ אַחֵר גֵּרֶדֶן anxious to gratify his appetite, to receive sustenance, v. קִלְשׁ. Ber. 36<sup>a</sup>, a. e. גֵּרֶדֶן he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

גֵּרֶדֶן ch. same. Targ. Is. LVIII, 1; a. e.—Succ. 49<sup>b</sup> גֵּרֶדֶן he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

גֵּרֶדֶן m. (גרד, cmp. גֵּרֶדֶן) *hard, stony clod*.—Pl. גֵּרֶדֶן. B. Mets. 80<sup>a</sup> וְאִי רִמְחֻקָּא בִּג' Ms. M. (v. Rabb. D. גֵּרֶדֶן).



8, a. l. note; ed. *המקדמים נכונים*, corr. acc.) if the field is known for its stony clods.

**גריס** *h. a. ch. m. (v. טריס)* *grist-maker or dealer*. Y. Hor. I, 3<sup>d</sup> bot. R. Jacob ב. Y. Maas ib. IV, 14<sup>d</sup> bot. לבי *value them*—*Pl. גריס*, *Men. X, 6*, *Lev. R. a. 10* ב *גריס* של *גריס*, *Peash. R. a. 20* *גריס* (corr. acc.) the grist-grinders' mills, *Peash. Hammer, p. 49<sup>d</sup>* *גריס* (corr. acc.), a. e.—Y. Pes. IV, 20<sup>d</sup> top; Y. M. Kat. II, end, 81<sup>b</sup> *גריס* *גריס* the grist makers of Napphrata.

**גרוסא** *f. (גריס)* *a dish of beans (a remedy for melancholy)*. Targ. II Ezech. III, 8 (comp. Gen. R. a. 94, beg.)

**גרוסה**, *גריסה*

**גריס**, *גריס*, *גריס*

**גריס**, *גריס*

**גריס** *m. גריס* *block or shoot*. Gen. R. a. 28 lost people say *גריס* *גריס* (Isaac is) a shoot taken from the house of Abimelekh. Tanh. B'huck. 8, v. *גריס*.

**גריס**, *גריס*, *גריס*

**גריס**, *גריס*, *גריס*

**גריס** *f. (גריס, comp. גריס)* *(as large as a fat,) little stump or shoot*. Kel. XII, 8 של *גריס* a vessel made out of a piece of an olive tree. Tosef. ib. B. Metz. II, 19 he who makes vessels של *גריס* R. B. to Kel. I. c. (ed. Zuck. *גריס*, *גריס*, corr. acc.).—Metaph. *גריס* של *גריס* block of a cyamure tree, i. e. a man barren of thought, ignorant; barren of merits, worthless. Tanh. B'huck. 8 Jephthah was as poor in the Law *גריס* של *גריס* (ed. Buh. 7 *גריס* של *גריס*, note: *גריס*) as a block &c.—Y. Ab. Zar. II, 40<sup>d</sup>; Gen. R. a. 28, end; Ruth R. a. 1, opp. *גריס* של *גריס* one rich in merits, a. e.—*Pl. גריס* B. Bath. V, 3 if one buys olive trees for felling, *גריס* של *גריס* he must leave a stump of two fists' size (out of which new shoots may rise); Tosef. ib. IV, 7 (v. Tos'f. Y. Tob a. l., a. B. Bath. 50<sup>d</sup>—Gen. R. a. 11, end *גריס* Ar. ed. eng.) shoots for future olive plantation.

**גריס**, *גריס*, *גריס*

**גריס** *m. גריס* *f. (part. past. of גריס)* *a divorced spouse*. Pes. 112<sup>a</sup> ב *גריס* a divorced husband who married a divorced wife. Ib. ב *גריס* marrying a divorced wife while her husband is yet alive. Ned. 20<sup>d</sup> *גריס* divorced at heart, one whom her husband is determined to divorce; a. fr.—*Pl. גריס*, *f. גריס*. Yalk. Jer. 268 *גריס* *גריס* are ye divorced from me (the Lord).

**גריס**, *גריס*, *גריס* *m. pl. (גריס)* *scolding of, divorce*. Gen. R. a. 19; Lam. R. introd. 4 (ref. to Gen. III, 23eq.) *גריס* *גריס* I punished him with expulsion and banishment.—Gitt. 64<sup>d</sup> *גריס* *גריס* the trustee says (the letter has been given me not as a deposit but) as a letter of divorce which I was authorized by thy wife

to receive in her behalf.—Y. Kidd. I 25<sup>d</sup> *גריס* *גריס* the law of divorce (according to Deut. XXIV, 3) does not apply to gentiles. Ib. *גריס* *גריס* either they have not the institution of divorce, or either may divorce the other, Gen. R. a. 10, a. fr.

**גריס**, *גריס*, *גריס* *f. (demon. of גריס)* *1) the stranger's civic condition*. Gen. R. a. 44, *גריס* *גריס*, a. e., v. *גריס*—*1) conversion to Judaism*. Gen. 22<sup>d</sup>.

**גריס**, *גריס*, *גריס* *f. (גריס m. pl.)* *2) the Lord's*, comp. b. b. *גריס* *alibings, dainties* (quantity of fruits v. *גריס* Lam. R. introd. 10) *1) asked* they had made me (the Lord) *גריס* *גריס* ed. (Vas. *גריס*, Ar. *גריס*) like dainties which (at least) is served up at the end, Ezech. R. to I, 9 *גריס* (1), Yalk. Ia. 31<sup>a</sup> *גריס* (corr. acc.). Y. Hor. VI, 10<sup>d</sup> *גריס* *גריס* ed. Kunt. (Ar. *גריס*)—*גריס* a. *גריס*. Gen. R. a. 23 *גריס* *גריס* Ar. Vas. (ed. *גריס*, *גריס*, v. *גריס*) golden fruits on a golden tray; Lev. R. a. 27 *גריס* *גריס* Ar. (ed. *גריס* . . . *גריס*); [Peash. Hamez, p. 74<sup>b</sup> . . . *גריס* . . . *גריס* (corr. *גריס* . . . *גריס*), Tanh. Kama 6 (בגריס)].

**גריס**, *גריס*, *גריס*

**גריס**, *גריס* *(b. h.)* *1) to be rough, grating, scraping; v. גריס, גריס* &c.—2) *to be hot, burn, sting* (comp. *גריס*).

*Pl. גריס, גריס* *to incite, stir up, let loose*. Bnh. 107<sup>b</sup> *גריס* because he let the bears loose against the children. Ex. R. a. 21 *גריס* *גריס* he incited Pharaoh &c. Gen. R. a. 19, end (interpret. *Avrahami*), Gen. III, 19; *גריס*. Cant. R. to I, 4 (play on *גריס* (b.)) *גריס* *גריס* from my hostile neighbors whom thou hast incited against me.—Transf. *גריס* *גריס* *גריס* to let temptation loose against. Gen. R. a. 27 *גריס* *גריס* I shall lay temptation in thy way; a. fr.—Lev. R. a. 17 *גריס* *גריס* on the day when the Lord shall stir up his anger &c.

*Hilpa, גריס, Hilpa* *(to גריס)* *1) to be inflamed, jealous, to rival*. Bnh. 10<sup>a</sup> *גריס* *גריס* *גריס* *jealous of one another*—2) *to engage in battle, to fight*. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> *גריס* *גריס* it is permitted to enter into combat with the wicked (with reference to b. h. *גריס*).—Num. R. a. 19 *גריס* *גריס* he attacked them.—3) *to be let loose*. Ezech. R. introd. *גריס* *גריס* that temptation was aroused (against Joseph), v. supra; Num. R. a. 13 *גריס*—4) *to have a passion for, to indulge freely in*. Yoma 76<sup>b</sup> wine is called *גריס*, because he *גריס* *גריס* who indulges in it becomes poor. Ab. Zar. Ia<sup>a</sup> 10<sup>d</sup> *גריס* *גריס* I will freely indulge in wine &c.—5) *demon. of גריס* *to incite*. Num. R. a. 19; Tanh. Korah 3 *גריס* *גריס* to incite Israel against him.

**גריס**, *גריס* *ch. same*.—Pa. *גריס* *1) to incite, let loose*. Targ. Num. XXI, 4, a. fr.—2) *to let off, drive, thrust*. Naz. 4<sup>b</sup> *גריס* *גריס* perhaps he thrust (the jaw bone) at them (without touching them; Ar. a. Rashi: *גריס*, obviously for *גריס*, comp. *גריס*, v. Koh. Ar. Compl. a. v.). Taan. 25<sup>a</sup> *גריס* *גריס* v. *גריס* II. [3) *to drag* (comp. *גריס*). Nidd. 30<sup>d</sup>, v. *גריס*.]

**פִּירֵצֶת** f. (גרץ to cut, emp. גרס) *slice*. Pl. פִּירָצִים. *bread or cake formed of slices twisted together or layers above one another, twists*. Bets. II, 6 (21<sup>b</sup>) אֵין אוֹפִין פִּתֵּי ג' *they must not (on Holy Days) bake their bread in the form of twists*; Y. ib. 61<sup>c</sup> bot.—Tosef. Ab. Zar. VII (VIII), 2 לַחֲנוּךְ מוֹלִיכִין עִמּוֹ ג' *you may carry your cakes, to be baked with his, to the confectioner's oven*.—Snh. 100<sup>b</sup>, v. next w.





**גָּרַם** m. (גָּרַם) *cause, indirect production of an effect.* Sabb. 120<sup>b</sup> **כִּיבִיז גָּרַם** indirect extinction of a fire (by placing vessels filled with water in its way), v. **גָּרַמָּה**.

**גָּרַם** m. (b. h.; גָּרַם to strip; cmp. גָּרַד, גָּרַדָּה [stripped, bare, cmp. II Kings IX, 13,] *skeleton, bone*; (cmp. עָצָם) *self, strength*.—Pl. **גָּרָמִים**. Gen. R. s. 98 **זֶה חֲמוֹר זֶה גָּרָמִים** as the bony frame of the ass is clearly discernible.

**גָּרָמָה** ch., constr. **גָּרָם**, same, 1) *a bare twig*, opp. **קָבֵטָה**. Macc. 8<sup>a</sup> (Ms. M. **גָּרָמָה**).—2) *bone*. Targ. Gen. II, 23; a. fr. [Targ. Y. Ex. XXXVII, 5 **גָּרָה** read **גָּרָה** or **גָּרָמָה**].—Gen. R. s. 70 [read as Yalk. ib. 124, cmp. Dan. VI, 25] **כְּדֹדִין גָּרָה אֲנִי מַדְחֵךְ לָךְ** like a bone I shall crush thee. Ber. 5<sup>b</sup>; B. Bath. 116<sup>a</sup>, v. **בִּיר**.—Pl. **גָּרָמִי**, **גָּרָמָה**. Targ. Gen. I. c. **גָּרָמִי** (Y. **גָּרָמִי**). Targ. Ezek. XXXVII, 4; a. fr.—Targ. Y. Ex. XXXVIII, 4 [read:] **וְגָרָמָה** or **וְגָרָמִי** and **וְגָרָמִי**, v. supra.—B. Bath. 58<sup>a</sup> **הַבֵּיתָה דֵּג' a vessel of bones** (an enigmatical phrase for *an animal*). Ib. 22<sup>a</sup>, v. **גָּרָם** II.—Bets. 11<sup>a</sup> **גָּרָה** a block on which bones are chopped; a. fr.—3) *body, self*. **גָּרָה** *each for itself, one after the other*. Ib. 11<sup>b</sup>. Hull. 113<sup>a</sup>.—With suffixes of personal pronouns: **גָּרָמִי** *myself* &c. Targ. Job I, 3 **לְגָרָמִי** as his own, **לְגָרָם** (Ms. **לְגָרָם**) as his wife's sole property. Targ. Y. Lev. VII, 29 **בְּגָרָמִי** himself; a. fr.—Gen. R. s. 75, beg., v. **נָפָא** I. Y. Ber. III, 6<sup>b</sup> bot. **לֵג' הוּא דָּבַר קָטַר** tied himself; a. fr.—Ber. 48<sup>a</sup>, a. fr. **הוּא דָּבַר** he did so for himself, i. e. this is no authoritative precedent.—Y. Orl. I, 61<sup>a</sup> top **אָמַר גָּרָה** he gave his own opinion. Y. Erub. III, 21<sup>a</sup> bot. **בְּשֵׁם גָּרָמִי** in his own name; Y. Kidd. II, 63<sup>a</sup> top.—Y. Keth. III, end, 28<sup>a</sup> **כָּל הַדָּבָר אֲמִירָה** this very fact (thing) proves; Y. Shebu. V, end, 36<sup>c</sup>; Y. Keth. IX, beg. 32<sup>d</sup>; Y. Pes. IX, end, 37<sup>a</sup> **כָּל גָּרָמָה** (corr. acc.).

**גָּרָמָה** ch.=h. **גָּרָם**, 1) *cause*.—**מִ"ע שְׂחוֹמֵן גָּרָמָה** (in Hebr. diction) a positive command the observance of which depends on a certain time of the day or season of the year. Kidd. I, 7 (29<sup>a</sup>); a. fr.—2) *indirect effect*. Sabb. 120<sup>b</sup> **שָׂרִי** indirect effect (e. g. effacing the Divine Name in consequence of bathing) is permitted, opp. **עֲשִׂיָּה** the direct act. B. Kam. 60<sup>a</sup> **בְּנִיזְקִין פְּטוּר** damage by indirect action is not actionable. B. Bath. 22<sup>b</sup> **בְּנִיזְקִין** to cause indirect damage is forbidden.—Pl. **גָּרָמִי**. B. Kam. 98<sup>b</sup> **מִן דָּאִין דִּינָא דֵּג' he who holds the opinion that one who is the cause of damage to another person is responsible**; ib. 100<sup>a</sup>; 117<sup>b</sup>; a. e.

**גָּרָמָה**, v. **גָּרָמָה**.

**גָּרָמָה** m. (γάρματες) *bond, document*. Ex. R. s. 15 **גָּרָמָה** (corr. acc.).

**גָּרָמִי**, v. **גָּרָמָה**.

**גָּרָמָה** m. (=גָּרָמָה, v. **גָּרָמָה**) *arm, elbow, cubit*. Targ. Y. Ex. II, 5. Targ. Jud. III, 16 (h. text **גָּרָמָה**).—B. Mets. 64<sup>a</sup> **בֵּר גָּרָמָה** of an arm's length.—Pl. **גָּרָמִי**. Targ. Y. Ex. XVI, 29; a. e.—Shh. 7<sup>a</sup>. Erub. 14<sup>b</sup>.

**גָּרָמִי**, v. **גָּרָמָה**.

**גָּרָמָה** f. (dimin. of **גָּרָמָה**) *a small bone or sinew*. Hull. 103<sup>b</sup> Ar. (ed. **גָּרָמָה**, **גָּרָמָה**).

**גָּרָמָה**, **גָּרָמָה**, **גָּרָה** pr. n. *Germania, Germania*, 1) *the land of the Cimmerii* (v. Schr. KAT p. 428). Targ. I Chr. I, 5; Targ. Y. Gen. X, 2 (for *Magog*); Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup> (for *Gomer*); Gen. R. s. 37, beg. (for *Magog*). Ib. (also for *Togarmah*, v. **גָּרָמָה**).—2) *Germania, the Roman province of Germania*. Meg. 6<sup>ab</sup>; Yalk. Ps. 888. Gen. R. s. 75, v. **גָּרָמָה**. [Y. Sabb. VI, 8<sup>c</sup> bot. read **גָּרָמִי**.]

**גָּרָמָה**, v. next w.

**גָּרָמָה** m. (Germanus, v. preced. art.) *German, one of the Caucasian race, white man*, opp. **כַּחֲשֵׁי**. Gen. R. s. 86 everywhere you find **גָּרָה** one of the white race sells a dark man. Neg. II, 1, v. **בְּהָרָה**.—Y. Yoma VIII, 45<sup>b</sup> top **גָּרָה** a German, a slave of &c.; Y. Sabb. VI, 8<sup>c</sup> bot. **גָּרָמָה** (corr. acc.); Y. Ab. Zar. II, end, 42<sup>a</sup> **גָּרָמָה**.

**גָּרָמָה**, B. Bath. 89<sup>b</sup> Ar., v. **גָּרָמִי**.

**גָּרָמָה**, v. **גָּרָמָה**.

**גָּרָמָה**, **גָּרָה** pr. n. pl. *Germanicia, town* (and district) in the province of Commagene, near the borders of Cappadocia. Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup>; Gen. R. s. 37 (for *Togarmah*, v. Schr. KAT p. 428); [Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 **בְּבִרְיָה**.]

**גָּרָמָה**, v. **גָּרָמָה**.

**גָּרָמָה**, prob. to be read **גָּרָמָה** m. pl. (γάρμα, -ατος,=scrupulum, v. Sm. Ant. s. v.) *gramma*, 1/24 of an ounce. Y. Shek. II, 46<sup>d</sup> top, half a Shekel which makes **גָּרָה** (Bab. ed. to II 3 also **גָּרָמָה**, Ms. M. **גָּרָמָה**, Yalk. Ex. 386 **גָּרָמָה** six *grammata*).

**גָּרָה**, v. **גָּרָה**.

**גָּרָה**, denom. of **גָּרָה** q. v.

**גָּרָה**, v. **גָּרָה**.

**גָּרָם** (b. h.; v. **גָּרָה**), *Pi. גָּרָם to crush, split, grind*. Tosef. T'bul Yom II, 12 fat figs **גָּרָם** which he has not yet crushed (into a cake). V. **גָּרָם**.

**גָּרָם** I ch.; *Pa. גָּרָם, Af. גָּרָם* same. B. Bath. 22<sup>a</sup>, v. **גָּרָם** II *Af.* [Targ. Prov. VIII, 28, v. **גָּרָם** II *Af.*]

**גָּרָם** II, **גָּרָם** (cmp. **גָּרָה**, **גָּרָה**) *to scrape together; to collect, accumulate*. Denom. **גָּרָמָה**. [Targ. Prov. XVIII, 10; V, 19, v. **גָּרָם** II.]—Transf. *to acquire knowledge, to commit traditions to memory*, as a preliminary stage to speculation and analysis compared to grinding, v. **שָׁחַק**. Ab. Zar. 19<sup>a</sup> **לְעוֹלָם יִגְמַר וְאִשְׁׁרֵי דְּמִשְׁכָּה וְלִיִּנְחָה וְאִשְׁׁרֵי דְּלֵא יִדַּע וְכ'** Ms. M. **one must at all events acquire readiness** (v. **גָּרָם** II), though one may afterwards forget, and one must study by heart





**גָּרָה** (b. h.; v. גָּרַר) to *scrape, sweep, esp. to remove ashes and coal from the stove; to scrape together, collect*. Kel. VIII, 11 דחתה גורפהּ if while she was sweeping it (the stove) &c. Sabb. III, 1 עד שגורפהּ not before he has swept it.—Y. Peah VII, 20<sup>b</sup> top (ref. to Joel I, 17) דחתה גורפהּ in place of collecting honey (from beehives or trees), we collected foul matter. Sabb. XVII, 2 לָגוֹרָהּ בָּהּ וּכְ to grab with it the figs out of the barrel; a. fr.—Gen. R. s. 67 גורפהּ מחוטמהּ blowing her nose (v. גָּרָה).—*Part. pass.* גָּרוּפָהּ, f. גָּרוּפָהּ cleared of ashes &c., swept. Sabb. III, 4, v. אֲנִיכִיכִי; a. fr.—[Gen. R. s. 53 מביטו (Isaac is) the refuse of &c., comment.; v., however, גָּרוּפָהּ.]

*Pi.* גָּרָה same. Kerith. 7<sup>b</sup>; Y. Snh. VII, 25<sup>b</sup> top, v. גָּרָה.

**גָּרָה** ch. same. Targ. II Esth. III, 8 גרפין המינא they remove leavened things.—Y. Pes. II, end, 29<sup>c</sup> גרפון כן גרפון גרפון scrape them at the bottom. Y. Bets. IV, 62<sup>c</sup> bot. [read:] גרפון ארזי go thou and sweep them (the stones) out. Y. M. Kat. I, 80<sup>b</sup> bot.; a. fr.

*Hthpe.* גָּרָהּ to be scraped out, removed. Targ. II Esth. I. c.

*Hthpalp.* גָּרָהּ same. Targ. Job VII, 12 like the Ocean גרפהּ רמתהּ Ms. which, at certain times, is swept (pours itself out over the shores; ed. רמתהּ, v. גָּרָה).

גרפות, גרפות, v. גרפות.

גרין, v. גרין.

**גָּרָה** I (b. h.; v. גָּרַר) [to produce a grating, scraping sound.] 1) to *scratch, scrape, shave* (v. גָּרַר I). Sabb. VIII, 6 (81<sup>a</sup>) כד לָגוֹרָהּ (Ar. a. Y. ed. לגורו) large enough to scrape with it the top &c. R. Hash. 27<sup>b</sup> גָּרָהּ Ms. M. (ed. גָּרָה, v. גָּרָה. Keth. 60<sup>a</sup>; Kerith. 21<sup>b</sup> וְכִי גָּרָהּ he must scrape the blood off before eating the bread; a. fr.—*Part. pass.* גָּרָהּ, v. גָּרָהּ.—2) to *drag, to move without lifting*; (also neut. verb) to *follow*. Sabb. 29<sup>b</sup>, a. fr. וְכִי גָּרָהּ אדם one may, on the Sabbath, pull or push a couch &c. (on the floor). Y. Kil. I, 27<sup>b</sup> bot. וְכִי גָּרָהּ אדם one must not pull &c. Tanh. Thazr. 8 גָּרָהּוּ מִקְבְּרוֹ they dragged him out of his grave. Tosef. Erub. XI (VIII), 13; Tosef. Bets. II, 19 גָּרָהּ דלת הגורפהּ... הגורפהּ (Y. Erub. X, 26<sup>b</sup> bot. גורפהּ, corr. acc., v. גָּרָהּ) a door which drags along the ground (on opening), a matting which is moved by dragging, or large kegs which &c.; Erub. 101<sup>a</sup> גָּרָהּ... הגורפהּ... I will drag him to the flood in which to perish; a. fr.—Tanh. Thazr. 9 (ref. to Ps. V, 5 יגוד) וְכִי גָּרָהּ אֵתָהּ אֵתָהּ נָגַר... ואֵין הִיעֵזָה גָּרָהּ אֵתָהּ neither art thou dragged behind (attracted by) evil, nor does evil drag (have power over) thee, nor does it dwell with thee; Yalk. Kings 231 גוררה אחר... גוררה אחר... *Part. pass.* גָּרָהּ dragged along, hanging on.—*Pi.* גָּרָהּ Num. R. s. 18 ג' eight threads dragged along (as fringes; Tanh. Korah 12 ד' חוּטֵינָהּ). Ab. Zar. 3<sup>b</sup>, a. e. ג' proselytes who have attached themselves but have not been admitted, v. גָּרָה.—3) to *carry with it, to cause; to affect* (v. גָּרָה). Y. Hor. I, 46<sup>a</sup> bot.; Y. Pes. VII, 34<sup>c</sup> וְכִי גָּרָה אֶחָד גָּרָהּ (a majority of) one tribe affects the legal status of the entire nation, i. e. the

majority of tribes (seven) decides, though it may be a minority of the people as a whole. Lev. R. s. 13, end (play on *gerah*, Lev. XI, 4 sq.). גָּרָה מלכות וְכִי carried another government after it, i. e. was followed by another oppressive government. Ab. IV, 2 מִצְוָה גָּרָהּ וְכִי a good deed begets a good deed &c. Tosef. Sabb. XV (XVI), 6 [read:] גָּרָהּ וְכִי it is not considered a corpse so as to cause uncleanness to man or vessels.—4) to *saw, split*. Sabb. XVII, 2 (122<sup>b</sup>) אֵינָהּ גָּרָהּ (may be used on the Sabbath) לָגוֹרָהּ (Ms. II. גָּרָהּ, Mish. ed. Pes. v. Rabb. D. S. a. l. note) to saw cheese with it. Ohol. XV, 8 גָּרָהּ Ar. intended to be sawed apart (ed. לגור, fr. גָּרַר, v. Tosef. ib. XV, 8). Tosef. Kel. B. Mets. II, 18 לָגוֹרָהּ to saw off a part &c.

*Nif.* גָּרָהּ 1) to be dragged, pulled. Erub. X, 11 גָּרָהּ a bolt which is dragged along (with the door, i. e. attached and hanging down). Ib. 101<sup>a</sup>, v. supra. Tanh. Thazr. 9, v. supra. Bets. II, 10 (23<sup>b</sup>) גָּרָהּ וְכִי; ib. אֵינָהּ גָּרָהּ must not be dragged or pulled, a. fr.—2) to be scraped, planed. B. Kam. 119<sup>b</sup> במגירה shavings, opp. במגירה chips. —Nidd. 55<sup>b</sup> דרך הפה גָּרָהּ (secretions of the nose) scraped (discharged) through the mouth (v. גָּרָה).

*Pi.* גָּרָהּ 1) to drag. Pes. IV, 9 (56<sup>a</sup>) וְכִי גָּרָהּ אָבִיו he had the bones of his father carried out on a bed of ropes. Ib. I, 2 (9<sup>a</sup>); a. fr.—Tosef. Sabb. VI (VII), 1 (a superstitious custom) גָּרָהּ בְּנָהּ וְכִי Var. (ed. Zuck. (המגוררה) one who drags her son among the dead (to the cemetery).—2) to *scrape, plane*. Ib. XVI (XVII), 19 גָּרָהּוּ he may scrape them (clean his feet of mud). Tosef. Kel. B. Mets. II, 17; Hull. 25<sup>a</sup> לָגוֹרָהּ requiring planing for finish; a. fr.—*Part. pass.* גָּרָהּ a) scratched, full of scabs. Gen. R. s. 64 (play on גָּרָהּ, Gen. XXVI, 26) גָּרָהּ אֵין אֵין אֵין another explanation is *m'gorar*, for eruptions grew on him (with ref. to Job II, 8); Yalk. ib. 111; v. גָּרָהּ II. b) planed. Tosef. Sot. XV, 1 גָּרָהּ בְּמַגֵּרָהּ Var. (ed. Zuck. (דלת) the stones were planed with a plane.

*Hithpa.* גָּרָהּ to be scraped. Tosef. Sabb. XVI (XVII), 19 גָּרָהּ בְּמַגֵּרָהּ (Var. גָּרָהּ בְּמַגֵּרָהּ) ed. Zuck. (Var. גָּרָהּ בְּמַגֵּרָהּ) 147<sup>b</sup> גָּרָהּ בְּמַגֵּרָהּ Ms. מִגָּרָהּ בְּמַגֵּרָהּ one must not be scraped with an astrigil. Ib. XXII, 6 (147<sup>b</sup>) גָּרָהּ, Talm. ed. (Mish. גָּרָהּ, v. Rabb. D. S. to 147<sup>b</sup>, note 70).

**גָּרָה** ch. same; 1) to *drag, pull, push*.—*Part. pass.* גָּרָהּ dragged, following, guided by. Targ. Y. II Ex. XIV, 25 גָּרָהּ (some ed. גָּרָהּ) pushed from behind.—B. Kam. 18<sup>b</sup> גָּרָהּ בְּתָרָהּ they are clinging to his body. Taan. 24<sup>a</sup> גָּרָהּ בְּתָרָהּ Rashi (ed. גָּרָהּ, read גָּרָהּ) אֵין בְּתָרָהּ גָּרָהּ we must be guided by their order. Ab. Zar. 72<sup>b</sup> גָּרָהּ אֵין אֵין אֵין moves towards the siphon. B. Mets. 85<sup>a</sup> וְכִי גָּרָהּ that all the world followed David.—2) to *scratch, scrape*. Targ. Jud. VIII, 16, v. גָּרָהּ.—Hull. 83<sup>b</sup> וְכִי גָּרָהּ וְכִי let him scrape off the blood and cover it. Ib. גָּרָהּ.—*Part. pass.* גָּרָהּ 3) to *rub, to whet the appetite*. Ber. 35<sup>b</sup> גָּרָהּ לִיבִיָּהּ (Ar. everywhere גָּרָהּ) in order to stimulate his appetite. Ib. גָּרָהּ אֵין אֵין a large quantity has an appetizing effect. Pes. 107<sup>b</sup> גָּרָהּ. Sabb. 140<sup>b</sup> גָּרָהּ because it stimulates the appetite.

*Pa.* גָּרָהּ to make appetizing. Esth. R. to I, 9 [read:] גָּרָהּ אֵין אֵין I will make their drinks appetizing (induce





Esth. R. to I, 6.—*Pl.* גָּשְׁתִּין, גָּשְׁתִּים. Tosef. Kel. B. Mets. VIII, 3 קרטליזוקר של חג' (ed. Zuck. קרטליאקי, read ס for א) the bed-frames of the little bed chambers (κρεττωίς) which are taken apart or placed against the wall in day time).—\*Tosef. Mikv. VI, 8 ג' כ"ג חשבר (ed. שקששים, קשקשים, Sabb. 53<sup>a</sup> קשירין *splints*).

**גָּשַׁם** (b. h., v. גָּשַׁשׁ) to make the earth cloddy (v. Ges. H. Dict.<sup>10</sup> s. v.).—*Part. pass.* גָּשָׁם cloddy in consequence of ample rains. Y. Yoma V, 42<sup>c</sup> top שנה גָּשְׁמָה שחונה שנה (וכ' (sub. ארץ) a year in which the earth forms clods, then is parched so as to form scabs, and then moistened with dew; Bab. ib. 53<sup>b</sup> שנה שחונה שנה Ms. M. (ed. שנה) אם שח' (דרא) חזא ג' expl. v. Rabb. D. S. a. l. note, if it is to be parched, let it first be soaked with heavy rains; Lev. R. s. 20; Tanh. Ahäré 8 (corr. acc.); ed. Bub. ib. 4.

*Hof.* גָּשָׁם (denom. of גָּשַׁם) to be fraught with rain, rain-bringing. B. Bath. 25<sup>b</sup> since the destruction of the Temple לא הגָּשְׁמָה וכ' the south wind has not been rain-bringing.

**גָּשָׁם** I m. (b. h.; preced.) heavy, continuous rain. Taan. 3<sup>b</sup> לא אמר מוריד חג' if he failed to insert in the second benediction (v. גָּבִירָה 'Who sendeth rain'.—*Pl.* שואלין. Taan. I, 1, a. fr. גָּבִירָה, v. גָּבִירָה. Ib. 2 גָּבִירָה we insert the petition for rain in the ninth benediction, v. שְׁאֵלָה. גָּבִירָה rainy season, autumn and winter. Ib. 3<sup>b</sup>. Toh. VI, 7, v. בְּקִיָּה; a. v. fr. גָּבִירָה (or sub. שדה) a field naturally watered by rain, opp. שְׂדֵה. Bekh. VI, 3 ג' של from fields with natural irrigation; comp. בְּעַל. [In later Hebr. literature גָּשָׁם substance, v. next w.].

**גָּשָׁם** II, גָּשְׁמָא m. ch. (גָּשַׁם, v. גָּשְׁמָא) body, self. Dan. IV, 30.—*Pl.* גָּשְׁמָא. Lam. R. to I, 5 לא יחבין גָּשְׁמֵיהוֹן (גרמיהוֹן) they will not devote themselves to warfare.

**גָּשְׁמָה** (גָּשְׁמָא) f. (v. preced., comp. גָּשִׁישׁ) frame, door-stop against which the door shuts. Erub. 101<sup>a</sup> (explain. 'a widowed door') לדיח לה ג' (Ms. M. בשמא, a clerical error for גָּשְׁמָה, oth. Var. גָּשְׁמָא, v. Rabb. D. S. a. l. note; גָּשְׁמָא, reduplic. of גָּשַׁם, comp. גָּשְׁמָא, v. Ar. ed. Koh. s. v. גָּשַׁם) which does not shut against a frame.

גָּשַׁשׁ, Men. 50<sup>b</sup> אגשש Ar., v. גָּשַׁשׁ.

גָּשְׁקָא, v. גָּשְׁקָא.

**גָּשַׁר** (v. גָּשַׁשׁ) to join; esp. to make a bridge. Ab. Zar. 2<sup>b</sup> הרבה גָּשְׁרִים גָּשְׁרֵנָה we have built numerous bridges.

גָּשְׁרִי ch. same. B. Kam. 113<sup>b</sup> וגָּשְׁרֵי גָּשְׁרֵי they (the government officials) fell trees (belonging to private persons) and build bridges.

**גָּשַׁר** m. (preced.) bridge, ferry. Erub. 55<sup>b</sup>; Tosef. ib. VI (V), 4 וגָּשְׁרֵי וגָּשְׁרֵי (in the outskirts of towns) which have a place of shelter.—Gen.

R. s. 76, end וגָּשְׁרֵי וגָּשְׁרֵי Jacob constituted himself a ferry, taking persons from one shore and setting them down on the other (Mat. K. כָּשֶׁר like a ferry-man).—*Pl.* גָּשְׁרֵי, גָּשְׁרֵי. Erub. V, 1. Ib. IX, 4 גָּשְׁרֵי bridges under which there is an open passage. Ab. Zar. 2<sup>b</sup>; a. fr.

**גָּשְׁרָא**, גָּשְׁרָא ch. same, 1) board, joist (comp. גָּשְׁרָא).—*Pl.* גָּשְׁרֵי. Targ. Ezek. XXVII, 5 Levita (ed. גָּשְׁרָא, גָּשְׁרָא).—2) bridge. Ber. 59<sup>b</sup> he who sees the Euphrates from the bridge (or ferry) of Babylon; a. fr.—*Pl.* גָּשְׁרֵי, גָּשְׁרֵי, גָּשְׁרֵי. Targ. Y. I Ex. XX, 26. Targ. Nah. II, 7 (h. text שְׁרֵי).—B. Kam. 113<sup>b</sup>, v. גָּשְׁרֵי. B. Bath. 73<sup>b</sup>.—[Sabb. 67<sup>a</sup> top גָּשְׁרֵי מִן (Ms. M. גָּשְׁרֵי)—prob. a Var. of preceding כְּשֹׁרֵי מִן כְּשֹׁרֵי v. גָּשְׁרֵי.]

**גָּשַׁשׁ** (b. h.; v. גָּשַׁשׁ) to touch a substance, to strike against. Hull. II, 2; Y. ib. 58<sup>c</sup> top גָּשְׁשָׁה the ship touches the ground (in harbor).

*Pi.* גָּשַׁשׁ to feel, grope. Y. Yoma V, 42<sup>c</sup> וגָּשַׁשׁ היה entered groping &c.

*Pilp.* גָּשַׁשׁ (comp. קָשַׁשׁ, כָּשַׁשׁ) to beat, ring. Lev. R. s. 8 (ref. to Jud. XIII, 25, comp. פָּצַח) וגָּשַׁשׁ the holy spirit began to ring in Samson.

*Hithpa.* גָּשַׁשׁ, *Hithpal.* גָּשַׁשׁ, *Hithpal.* גָּשַׁשׁ, *Nithpa.* גָּשַׁשׁ 1) to wrestle, fight. Gen. R. s. 22; s. 77; Cant. R. to III, 6. Ex. R. s. 28, beg.—2) to exercise one's strength, practice. Pesik. S'lihoth. p. 166<sup>a</sup> גָּשַׁשׁ וגָּשַׁשׁ a warrior practicing on a stone-cutter's stone.

**גָּשַׁשׁ** ch., *Pa.* גָּשַׁשׁ same, to feel, touch. Targ. Y. Gen. XXVII, 12; 22 (h. text גָּשַׁשׁ). Gitt. 67<sup>b</sup> bot. גָּשַׁשׁ he (being blind) touched it (and felt the bone).

**גָּשְׁמָה**, גָּשְׁמָה I f. (preced.) feeling, touch. Hull. 47<sup>b</sup> resembling wood בג' in touch. Ib. 122<sup>b</sup>; Sabb. 107<sup>b</sup>.

**גָּשְׁמָה**, גָּשְׁמָה II f. (preced.; comp. גָּשְׁמָה) sounding tube; ג' וג' a large and small tube, i. e. a siphon. Ab. Zar. 72<sup>b</sup> וגָּשְׁמָה brought up wine through the siphon. Ib. a gentile came and put his hand בג' the large tube. Ib. גָּשְׁמָה, v. גָּשְׁמָה.

**גָּת** I pr. n. pl. Gath in Philistea. Snh. 102<sup>a</sup>; a. e.

**גָּת** II f., with suffix גָּת, גָּת (contr. of גָּת) a marked-off space. Tosef. Ohol. XV, 7 'the court of a burying place' לְחֻכָּה . . . גָּת (R. S. to Ohol. XV, 8, ed. Zuck. Var. גָּת) is the marked space into which the caverns open.—Par. IV, 2 שָׂרְפָה חֹץ מִגָּתֵהּ if he burnt the cow outside of the place selected for the purpose; Zeb. XIV, 1; Tosef. Par. III, 9 sq.—*Pl.* גָּתֵהּ, גָּתֵהּ. Par. I. c.

**גָּת** III f., with suffix גָּת, גָּת (b. h.; contr. of גָּת) vat for wine pressing; (שְׁתֵּה) the season of wine pressing. Ab. Zar. V, 11 של אבן ג' a stone vat, חרס an earthen. Ib. IV, 8, v. בָּעֵט. Hag. III, 4 (24<sup>b</sup>) מִנְהַה לג' he may reserve it for the next season (and give it to the priest). Ib. 25<sup>b</sup> דְּבַר שְׁאֵין לוֹ ג' something which has no special manufacturing season (e. g. date wine); a. fr.—Lam. R. introd. 32 (play on גָּתֵהּ, Jer.



VIII, 18) שווייט לבייט ווייט I made my house my vat (emp. lam. I, 15).—*Pl.* ווייט, ווייט, ווייט the press room. Tosef. Ter. III, 7; Y. ib. II, 41<sup>b</sup> bot. ווייט ווייט (cont. acc.).—Tosef. I. c. ווייט לבייט ווייט two vats for one pit, a. fr.

ווייט, ווייט (denom. of press.) vases exposed

7

ווייט, the fourth letter of the Alphabet; it interchanges dialectically with ו, e. g. וי, וי; with ז, e. g. ויז, ויז. —ו eliminated in ויז, ויז, ויז, ויז.

ווי as a numeral, four, v. וי.

ווי (ווי) a prefix, corresp. to ה. of, who, which, that (quod). Targ. Gen. XXXI, 42. ib. IX, 5; a. v. fr.—Ber. 2<sup>a</sup> קייט ווייט ווייט the time of reading the Sh'ma of bed-time (Deut. VI, 7). Ib. ווייט ווייט let him first state that of (the law concerning) the evening prayer. Ib. ווייט ווייט ווייט we are given to understand (by explanation) that &c. Ib. ווייט ווייט whence is it proved that this &c. Ib. ווייט ווייט and it was they who (as an exception) worked late and early; a. v. fr.—[This prefix is used for the formation of what may be named *De'el* nouns, as ווייט, ווייט, a *De'el* noun as ווייט &c.]

ווייט I, ווייט (דאס, ווייט, ווייט, with prefix ווייט). Targ. Gen. II, 23; a. fr.—Ned. 41<sup>b</sup> (prov.) ווייט ווייט in whom there is ווייט [wishing, in him there is everything].—ווייט ווייט this and that, both. Sabb. 32<sup>b</sup> ווייט ווייט ווייט all sorts of rings come under the same law; a. fr.—Y. Succ. I, 52<sup>a</sup> ווייט ווייט ווייט ווייט this proves &c., v. ווייט I. ווייט ווייט (abbr. ווייט) it is this which Scripture says, thus we read. Y. Sot. I, 17<sup>a</sup> bot.; Gen. R. a. 2. a. v. fr.—Y. Gitt. IV, 43<sup>a</sup> bot. introduced his lecture ווייט with ווייט—ווייט &c. not in this case, i. e. the law does not apply to this. Y. Ber. I, 2<sup>b</sup> bot.; a. fr.—Y. Taan. II, 66<sup>a</sup> bot. ווייט ווייט ווייט not in this case is the practice in agreement with the anonymous opinion.

ווייט II, ווייט ווייט *de da*, the camel-drivers' call. Pes. 112<sup>b</sup>. [ווייט, Cant. R. to II, 15, v. ווייט.]

ווייט (b. h.; emp. ווייט, ווייט) *to melt, pine away, languish*.—*Hif.* ווייט *to melt, to cause to languish*. B. Bath. 79<sup>a</sup> ווייט ווייט ווייט (Var. ווייט ווייט, Num. XXI, 30) ווייט ווייט (v. Rabb. D. S. a. l. note 1) until it (the fire of Gehenna) shall melt their soul. Ned. 22<sup>a</sup> (ref. to Deut. XXVIII, 65) ווייט ווייט ווייט which ruins the eyesight and makes life languid. Ch. ווייט.

ווייט, ווייט m. (preced.) *languor, weariness*. Targ. Y. II Deut. XXVIII, 65.

in the wine press, wine treader.—*Pl.* ווייט, ווייט. Gen. II, 2, 71 [read] ווייט ווייט ווייט over the wine-treaders behind the loam handlers (of loose character) maltreated her. Keth. R. to I, 10 (play on ווייט) ווייט ווייט I shall bring the wine treader &c. (to deride her).

ווייט, ווייט, ווייט, ווייט. Targ. Job XII, 13 (ווייט Gen., h. test ווייט).—Targ. Ps. XIII, 5 ווייט Ma (ed. ווייט, h. test ווייט). Targ. Y. Num. XXI, 30 ווייט (come ed. ווייט, h. test ווייט, emp. H. Deut. 10<sup>a</sup>, a. v. ווייט &c.).

ווייט (denom. of press.) *to make languid*. Targ. Prov. XVIII, 6 ווייט ווייט ed. Lag. (oth. ed. ווייט, h. test ווייט).

ווייט, v. ווייט.

ווייט (b. h.) *(to melt.)* emp. ווייט a. 22<sup>a</sup>, *to be low-spirited, to sorrow, fear*. Bah. 106<sup>b</sup> (play on ווייט, I Gen. XXI, 8, a. ווייט, ib. XXII, 18) at first ווייט ווייט the Lord sat in anxiety, that he (Doeg) might degenerate; after . . . He said ווייט ווייט ווייט that he did &c. Ber. 40<sup>a</sup> ווייט ווייט ווייט must be in fear of contracting &c. Succ. 29<sup>a</sup>. Hag. 10<sup>a</sup> ווייט ווייט ווייט whose heart within him is in fear of sin (reverential). Sabb. 106<sup>a</sup> ווייט ווייט ווייט all the brothers should feel troubled (examine their ways). Midr. Till. to Ps. XLVIII a man committed a sin ווייט ווייט and was troubled in his heart; a. fr.

ווייט I (b. h.) *to float, fly*. Parsh. d'R. El. ch. IV ווייט ווייט (ref. to Ps. XVIII, 11).

ווייט II (b. h.; v. ווייט) *Daah*, name of an unknown bird. Hull. 63<sup>b</sup> ווייט ווייט ווייט Daah and Raah and Ayyah and Dayyah are the same genus; *Sifre* Deut. 103.

ווייט, ווייט, v. ווייט.

ווייט, ווייט, ווייט.

ווייט, Y. Ab. Zar. V, end, 45<sup>b</sup>, v. ווייט.

ווייט m. (v. ווייט) *sufficiency*.—ווייט ווייט more than enough, too much. Keth. 111<sup>a</sup>; a. fr.—ווייט, v. ווייט.

ווייט (v. ווייט) *to flow*. Targ. Ps. CV, 41 (h. test ווייט).—Part. ווייט, v. ווייט.

ווייט *languor*, v. ווייט.

ווייט, ווייט, v. ווייט.

ווייט, v. ווייט.

ווייט, Y. B. Meta. II, 8, v. ווייט.

הדר, הדין v. דאיר, דאירען

דאית, Targ. Prov. XII, 12 some ed., read דאית.

דִּיתָא, pl. דִּיתָאִין, v. דִּיתָא.

האל, v. חל.

דאָפּל, v. דאָפּל.

**דוֹבִימָה, דוֹבִימָה** m. pl. name of a species of *doves*.  
Hull. 62<sup>a</sup> ed. (Ar. דוֹבִימָה).

\***תָּוֹר** (v. **תָּוֹר**) to turn, circle. Targ. Ps. CXXIX, 3 **תָּוֹר תָּוֹר** ed. Ven. (cmp. Pesh.) the turners turned (planned my destruction, h. text **וְיִרְשָׁו הָרָשִׁים**; ed. Lag. **וְיִרְשָׁו הָרָשִׁים**, oth. ed. **וְיִרְשָׁו הָרָשִׁים**, v. **וְיִרְשָׁו**).

\***תַּרְנֵמָה** m. *turner*; pl. **תַּרְנָמִים**, v. preced.

דָּרִי pr. n. m. *Daru*, name of R. Nahman's slave.  
B. Mets. 64<sup>b</sup>; a. e.

דארט, v. ארץ a. ארץ.

\***יָצָא** (h. רשא) *to sprout*. Af. אָרְאָה *to bring forth*.  
Targ. O. Gen. I, 11, v. בִּרְחֵא.

דָּבָר, v. דְּבַר.

לֹב (v. לֹבָא) *wolf*. Gen. R. s. 99 לֹבָא דְּבִיזָה שְׁמָה (instead of לֹב) — *deb* (*wolf*) it reads (Dan. VII, 5) — *deb* (*wolf*) was her (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

דְּבַר, v. דְּבַר.

דַּבָּר, v. דִּבֶּר.

**דָּבַח** *to drip, overflow.* Sifrē Deut. 42 (ref. to Deut. XXXIII, 25) כָּל הָאֲרָצוֹת דּוֹבְחוֹת כֶּסֶף וְכ' all countries will send their overflow of silver to the land of Israel (to buy fruits); Yalk. Deut. 963; Lev. R. s. 35 כָּסֶף וּמִרְאֵי ר' כָּסֶף וּמִרְאֵי [Sifrē l. c.] הָאֲרָצוֹת דּוֹבְחוֹת לְמַלְאוֹת וְכ' בָּאוֹת לְמֵי; comp. Lev. R. l. c.]

**דִּבֵּב** I (b. h.) *to drip, flow; to murmur, speak lowly, whisper*. Yeb. 97<sup>a</sup> (ref. to Cant. VII, 10) מִיר ... כְּזֹמֵר *as the heated mass of grapes drips as soon as you apply your finger, וכ' . . . דִּבְבוּתָא* so do the lips of scholars the grave murmur when their names are cited; Snh. 90<sup>b</sup>; Bekh. 81<sup>b</sup> (Y. Ber. II, 4<sup>b</sup> bot. רִחוּשֵׁי, Ar. רִחוּשֵׁי); a. e.—2) *\*to drop pitch*. Y. Ab. Zar. II, 41<sup>b</sup> bot. נִכְרִי טִבְלוֹן וְדִבְבוּן *a gentile may tan them (the leather bottles) and pitch them*; [Tosef. ib. IV (V), 10 וְזִמְתָּן ed. Zuck. (Var. רִיבְבָן; Bab. ib. 33<sup>a</sup> רִיבְבָן; Tosaf. a. l. quotes fr. Tosef. רִיבְבָן, v. רִיבְבָן a. רִיבְבָן.]

**יָבֵב** II (deriv. of יָבָהּ or יָבֵב) *to speak evil, be hostile*, only in part. pass. **יָבִיב**, f. **יָבִיבָהּ**. Y. Erub. VII, 24<sup>c</sup> bot. a woman **לְתִבְרִיתָהּ** ר' שְׁמִירָה who was on bad terms with her neighbor (ib. III, 20<sup>d</sup> bot. **יָבֵב**, corr. acc.).—*Pl.* **יָבִיבִין**

לְבִיבוֹת. Cant. R. to III, 11 two legions **זֶה עִם זֶה** hostile to each other. Ib. fire and hail **זֶה וְזֶה** are hostile elements; Pesik. Vayhi, p. 4<sup>a</sup> רָבוּ (corr. acc.).

חזינהו לסיפוחיה דקא I ch. same, to murmur. דבב  
 הוא דפריש Ar. (prob. quot. of B. Kam. 117<sup>a</sup> bot. רבבן  
 סיפוחיה Ms. M.).

**דָּבַבּ** m. (= דָּבַבּ, v. דָּבַב) *whisper, evil speech*; only in דָּבַבּ, pl. **בְּעָלֵי ד'** *man of evil speech*, i. e. *opponent, informer*. Cant. R. to VII, 10 (play on *dobeb*, ib.) **הִיחֲרִי וְכִי** I should have become an opponent of those (patriarchs) sleeping &c. Sifra B'huck. Par. 2, ch. IV **וְכִי בְעָלֵי ד'** *informers shall surround you from without*; Yalk. Lev. 873 **בְּעַל דְּבִבָּא**. Sifra Emor, Par. 14, ch. XIX **כְּכִעְלֵי ד'** *as if they were his accusers*.

חֲבֵרָה II, חֲבֵרָה ch. same, with חֲבֵרָה. Targ. Ps. VIII, 3 (h. text חֲבֵרָה); a. fr.—Gitt. 56<sup>b</sup> וְחֲבֵרָה בְּרִי וְחֲבֵרָה and his enemy was Bar K., opp. רַחֲמִימָה.—Pl. ד' חֲבֵרָה, חֲבֵרָהוֹן. Targ. Ps. LXVIII, 24. Ib. XXXVII, 20. —Targ. Lam. I, 2; a. fr. [Sifrē Num. 42, v. next w. Yalk. Lev. 637, v. preced.]

במקום... ושנאה ובעלי ד' f. same. Sifrē Num. 42  
(not לִבָּא there (in heavens) where there are neither  
hatred . . . nor slanderers; Yalk. ib. 711.

חַבְדִּי, חַבְדִּי ch. same, *hatred*. Targ. Gen. III, 5;  
a. e.—Targ. Is. XIV, 21 ed. Lag. (ed. חַבְדִּי).

**דְּרִיבָנִיּוֹת**. f. pl. (reduplic. of דרב) *lumps of dripping grapes* (exposed to heat; v. דרב). Ab. Zar. II, 7 (39<sup>b</sup>) דרב' (Mish. ed. דריבניו, Mss. M. דריבני; Y. ed. דרב' corr. acc.; Mish. Nap. דריבניו, Y. Sabb. I, 4<sup>a</sup> bot.; Y. Bets. II, 62<sup>a</sup> top דרבני; Cmp. ארמבני.

רַבָּה רַבָּה f. (b. h.; רבב) *evil report, calumny*.—  
 Trnsf. *an ill-reputed woman*. Pes. 87<sup>b</sup> (play on *Diblayim*,  
 Hos. I, 3) רַבָּה בַּת ר' ו' *an ill-reputed woman daughter*  
 of &c.; cmp. רַבָּה I.

כִּבְיָן ד' לִכְלָב f. (הַב) *she-wolf*. Cant. R. to III, 4 about that stage of the morning when you begin to distinguish between a wolf and a dog (v. Ber. 9<sup>b</sup>).

הַאֲבוֹנָא v. דְּבוֹנָא

הייב. v. דיבורא, דיבור, דיבויק

דבורה v. דבורא, דבור

**דְּבוֹרָה** f. (b. h. דְּבַר, דָּבַר *to lead, join*) 1) [swarm,] *bee*. Yalk. Deut. 795 (play on דְּבוֹרִים, Deut. I, 1) מִהַ בַּעַל דְּבוֹרִים as the bee is followed by the young, so are the Israelites led by the righteous &c.; (Deut. R. s. 1 מִהַ בְּנֵי דְּבוֹרִים הָיוּ like bees my children were guided &c.). Ib. מִהַ בְּנֵי דְּבוֹרִים as the bee whose honey &c.; a. fr.—*Pl.* דְּבוֹרִים, Kel. XVI, 7 מִדֵּשׁ הָיוּ הַכֵּלִים used for smoking the bees out. Bekh. 7<sup>b</sup> דְּבוֹרֵי הַבַּעַל bee-honey. Deut. R. I. c., v. supra.—2) pr. n. f. *Deborah*, the heroine



and prophetic. Meg. 14<sup>a</sup>, a. fr.—דביר the song of Deborah (Jud. V). Y. Meg. III, 16<sup>a</sup> top; Treat. Bab. XII, 10, 20 a.

**דבירא (דביר, דבירא)** *f. the garden, the house*. H. Bath. 100<sup>a</sup> (in Huzar, Damascus). מרוב דבירא קרית רחוב (ed. Dabir) 10, Ma. P. a. H. דבירא, because the constant plants from the garden. H. דבירא דבירא (דבירא). Pl. דבירא Y. Bosh VII, 20<sup>a</sup> top דבירא דבירא.

**דבירא, דבירא**

**דביר** *ch. to slaughter, to sacrifice, feast*. Targ. Ps. 145, 8; a. fr.

Ps. 145 same. Targ. Ex. V, 9; a. fr.

**דביר, דבירא, דבירא** *ch. to slaughter, sacrifice, feast*. Targ. II Kings V, 17. Targ. Prov. XXI, 8; a. fr.—Pl. דבירא דבירא דבירא Targ. Sam. XXV, 2 דבירא (some ed. O. דביר). Targ. II Sam. XV, 12; a. fr.—Rep. the feast of Passover. Sabb. 110<sup>a</sup> דבירא דבירא between Passover and Pentecost.

**דביר, דבירא** *ch. to look out, he in want*—Pl. דבירא *to look for, hunt*; Sabb. 106<sup>b</sup> דבירא דבירא Ma. M. (ed. דבירא דבירא) the ones need no hunting; Heta. 24<sup>a</sup> דבירא דבירא Ma. M. (v. Rabb. D. S. a. 1) ed. דבירא דבירא. v. דביר.

**דביר, דביר**

**דביר** *m. pl. (b. h.) דביר—דביר sacraments, a softer expression in the Kri instead of the Kethib דביר* (II Kings VI, 25). Meg. 16<sup>a</sup>.

**דביר** *f. (b. h.) דביר, emp. דביר a thick viscid mass, cake of pressed figs, fig used for pressing*. Ps. 87<sup>a</sup> דביר (in Diblayim, Hos. I, 8) she was sweet in the mouth of all דביר like fig; דביר . . . חבל all trod upon her as figs are trodden upon. Gen. R. a. 51 דביר דבירא he took the provision with him in a pressed state; דביר דבירא most of his storage was so. Yoma 78<sup>a</sup>, Tosef. Ker. I, 20, a. fr.—Pl. דבירא preserved figs from Kellah (which are intoxicating). Y. Bero. III, beg. 65<sup>a</sup> דביר, opp. דבירא; a. fr.—Pl. דבירא. Naz. 9<sup>a</sup> (alternating with sing.).

**דביר, דבירא, דבירא** *ch. same*. Targ. Jud. IX, 11 (b. text דבירא, a. fr.—Pl. דבירא. Targ. I Chr. XII, 40.—דבירא, דבירא. Targ. I Sam. XXX, 12 (some ed. sing.). Targ. Y. Num. XXXIII, 46.

**דביר, דביר** same. Y. Dem. II, 22<sup>a</sup>.

**דביר, דביר** *v. דביר*.

**דביר** *f. (דביר) 1) embrace*. Ex. R. a. 93 דביר דבירא in the position of their embrace. 2) attachment. Gen. R. s. 80; Midr. Till. to Ps. XXII דביר with the expression דביר (ref. to Dent. IV, 4).

**דביר** *m. (b. h.) 1) the Holy of Holies in the Temple*. Y. Ber. IV, 8<sup>a</sup> top.—2) the Book, a word in use among the Persian Jews. Ab. Zar. 34<sup>b</sup> (ref. to Jud. I, 11).

**דביר, דביר**

**דביר** *f. (b. h.) דביר, a. fr.—דביר (b. h.) דביר, only with ref. of person, from דביר דביר the wife of Dabir. Talm. ed. דביר דביר (a. fr.)—דביר (thy wife. Sot. 81<sup>a</sup>).*

**דביר, דביר** Targ. Is. XXXIV, 4, some ed., read דביר.

**דביר, דביר**

**דביר** *m., pl. דביר (denom. of דביר, emp. דביר, v. דביר, Sot. 81<sup>a</sup>) pile, assemblage; trial lamp*. Tosef. Kel. H. Mela IX, 2 דביר דביר (b. h.) if lamp of upholstery protrude from the couch. Ib. VII, 11 דביר . . . דביר if lamp or irregular pieces of rods hang down from the matting—Denom. דביר a) lumpy. Bosh. III, 4 דביר דביר (Talm. ed. 26<sup>a</sup> דביר) the clumps in the wool.—b) (comp. Arab. dabul) miserable-looking. Sot. 11, 2 דביר דבירא a miserable looking Heresh, expl. ib. 27<sup>a</sup> (by Rab) as דביר or דביר (Y. ib. 82<sup>a</sup> bot. דביר, v. דביר) laggardly, thinned; (by Samuel) as דביר דביר or דביר discouraged.

**דביר, דביר** *part. pass. דביר, v. דביר*.

**דביר, דביר** *v. דביר*.

**דביר, דביר** *ch. a pile, clear, yellow, thick*. H. Bath. 97<sup>a</sup>, v. infra.—Yalk. Gen. 128 דביר כל דביר the whole army was close to the fortress.—Ib. Dent. 624 דבירא דבירא he joined the Sodomites.—2) to join, glue, affix. Y. Meg. I, 71<sup>a</sup> דביר דבירא the parchment is joined with glue.—Part. pass. דביר, דביר attached, clear, clearing. Sot. 49<sup>b</sup> (ref. to Bath I, 14) דבירא דבירא the descendants of her who was attached (to Naomi). Gen. R. a. 20 דבירא דביר close to the skin. Sot. 64<sup>a</sup> (ref. to Dent. IV, 4) דביר two dates דבירא which stick to one another (and separated); (b. דביר דביר really glued (inseparable); Yalk. Dent. 624 דבירא . . . דביר, a. fr.

*Nif. דביר to be joined, attached, affixed*. Ruth 111<sup>a</sup>, Yalk. I. e. is it possible for man דביר to be joined to the Divine Majesty? (b. דביר דביר (Keth. I. e. דביר) as though he were joined. B. Bath. 91<sup>b</sup> דביר דביר (Ma. H. דביר) (Ruth) who came back and remained attached to Bethlehem (v. supra); a. fr.

*Pl. דביר 1) to glue*. R. Hash. III, 6 (27<sup>a</sup>).—2) to invite one to join in travel. Gen. R. a. 20 דביר דביר he saw a person and made him go with him.—Part. pass. דביר Yalk. Dent. I. e. דביר who cling to the Life of the World (the Lord).

*Hif. דביר to paste, fasten*. Ps. 87<sup>a</sup> דביר דביר he heated the pot and then pasted the dough to its wall. Ib.<sup>b</sup>.

*Hithpa. דביר, דביר to be joined*. Gen. R. a. 50 דביר דביר דביר (Yalk. Hos. 526 דביר) the cursed (Eliezer) shall not be joined (through marriage) to the blessed (Isaac). Keth. I. e., v. Nif.—Yalk. Dent. I. e. דביר; a. fr. [Sabb. 118<sup>b</sup> [read:] דביר or דביר, v. Rabb. D. S. a. I. note.]

**דָּבַק, דָּבַק** ch. same, to adhere &c. Targ. Ps. XLIV, 26. Targ. Prov. XVIII, 24 דָּבִיק ed. Lag.; a. e.—Keth. 111<sup>b</sup> וְכִי אֲשֶׁר לְדִבּוּקִי v. preced. Nif.

**Pa.** דָּבַק to paste, glue. Men. 11<sup>a</sup> דָּבַק לְקוּמִין וְכִי he pasted the handful of dough to the wall of the vessel.

**Ithpa.** אֶתְדַבֵּק, **Ithpe.** אֶתְדַבְּקוּ to be attached, join. Targ. Ruth I, 14; a. fr.—Gitt. 56<sup>b</sup> מִדּוּ לְאֶתְדַבְּקִי בָּהּ how about joining their ranks?—Pes. 49<sup>a</sup> אֵיךְ לְאֶתְדַבֵּק אֵיךְ (דָּבַק בּוֹרֵיחָהּ) that I should be connected with his descendants. Sabb. 118<sup>b</sup> Gen. R. s. 14 דָּבַק אֵיךְ חֶסְרֵי אֵיךְ חֶסְרֵי can broken earthen vessels be joined together?

**Af.** אֶדְבֹק, אֶדְבֹקוּ 1) to reach, overtake, attain to, obtain (corresp. to h. דָּבַק). Targ. Gen. XXXI, 23. Targ. O. Lev. XIV, 21 sq.; a. fr.—Part. pass. מְדַבֵּק joined work. Targ. I Kings VII, 29 (h. text לִיזֹר; v. 30 עֲבַד וְדִבּוּק).—2) to join (plans), to contrive fraud (nectere dolos; h. text רִצְצִיד). Targ. Ps. L, 19 (Ms. Pa.).

**דָּבַק** m. (b. h.; preced.) 1) glue, paste. Y. Meg. I, 71<sup>d</sup> top, v. דָּבַק. Sabb. VIII, 4, v. שֶׁשֶּׁבֶתָהּ.—2) junction. Hull. 50<sup>a</sup> הָרֵךְ מִקוֹם הָרֵךְ the place where the entrails adhere to the hip.—Pl. אֲחֵרִים דָּבִיקִים. Yalk. Deut. 82<sup>a</sup> וְדָבִיקֵיכֶם ye and your followers.—8) nexus, cause. Pl. as above; constr. דָּבִיק דָּבִיקֵי דָּבִיקֵי duties the neglect of which is the cause of premature death. Sabb. 32<sup>a</sup> (a Variant of דָּבִיקֵי, v. דָּבִיק; Y. ib. II, 5<sup>b</sup> bot.; Tosef. ib. II, 10 דִּבְבִּי ed. Zuck. (corr. acc.); Ber. 31<sup>b</sup>).

**דָּבַר** (b. h.) to join, arrange, lead (the flock); v. next w.

**Pi.** דִּבְּרָה, דִּבְּרָה (b. h.) to converse, speak. Ber. 31<sup>b</sup>, a. fr. דִּבְּרָה הַתּוֹרָה כְּלָשׁוֹן בִּי the Torah speaks according to the language of men, i. e. uses metaphors and phrases adapted to human understanding. Sot. 12<sup>b</sup> שְׂעִירֵי דָּבַר וְכִי destined to speak to Divinity. Ter. I, 2 מְדַבֵּר ... חֶרֶשׁ שֶׁדָּבַר wherever the scholars use the word *hērēsh*, they mean one who neither hears nor talks. Mekh. Bo 7, end, a. fr. אוֹ אֵיךְ דָּבַר אֵלָּא בִּי or does perhaps the text speak only of—? [מְדַבֵּר as a noun, v. s. v.].

**Nif.** דִּבְּרָה to hold communion, converse. Mekh. Bo, introd. לֹא נִי עָמַד וְכִי the Lord did not hold communion with him outside the capital of Egypt. Ib. fr.

**Hithpa.** מְדַבְּרָה, same, esp. part. f. מְדַבְּרָה being on terms of intimacy with a man. Keth. I, 8 רְאוּהָ מִדּוּ עִם כָּל אָדָם Ib. VII, 6 מִדּוּ עִם כָּל אָדָם she is intimate with everybody. Ib. כְּשֶׁהָיָה מִדּוּ בְּחֹךְ when her neighbors can hear her voice in moments of intimacy with her husband.

**Hif.** דִּבְּרָה to make submissive, persuade, v. דִּבְּרָה. Macc. 11<sup>a</sup> דִּבְּרָה לְחֹדֶר דִּבְּרָה לְחֹדֶר the Piel *dibber* has one meaning (speaking harshly), and the Hif. *yadber* another.

**דָּבַר** ch. same, 1) to seize, take, lead, drive. Targ. Gen. XIX, 15; a. fr. (h. לָקַח).—Ib. XXXI, 18; a. fr. (h. נָהַג).—2) to conduct one's self (comp. דָּבַר). Erub. 14<sup>b</sup>, a. e. פִּיךָ go out and see how the people conduct themselves (what the religious usage is). Koh. R. to IX, 10, v. קָלוּם.

**Pa.** דָּבַר 1) to lead, drive. Targ. O. Ex. III, 1 ed. Berl. (ed. דָּבַר). Ib. XIV, 21 (ed. דָּבַר, h. text וַיֹּדֶל). Targ. Ez. XVI, 12; a. e.—Keth. 62<sup>b</sup> sq. כָּדָה קָדָה אֲלֵמֶנָה how long yet wilt thou lead a life of living widowhood (separation from a living husband)?—2) to carry off. Targ. Ezek. XXXIII, 6; a. e.

**Af.** דָּבַר to take, lead. Targ. Is. XIV, 2; a. fr.—Bets. 21<sup>b</sup> וְכִי דָּבַר לְהוֹדֵם לְהוֹדֵם took him out on a walk; ib. 29<sup>a</sup>. Y. Yeb. XIII, 13<sup>c</sup> bot. מְדַבְּרִין לָהּ גִּבּוֹר they introduce to her a suitor.

**Ithpa.** אֶתְדַבֵּר, **Ithpe.** אֶתְדַבְּרוּ 1) to be seized, taken away. Targ. Prov. XXIV, 11. Targ. Ez. XXXIII, 6. Targ. II Kings II, 9 sq.; a. e.—2) to conduct one's self. Targ. Gen. XXXIII, 14 אֶתְדַבֵּר ed. Berl. (h. text אֲתַנְהִלָּה).

**דָּבָר** m. (b. h.; preced.) 1) word, utterance, command (comp. דִּבְּרָה). B. Bath. 56<sup>b</sup> (ref. to Deut. XIX, 15) וְכִי דָּבָר אֶתְדַבֵּר a statement (testimony) but not a partial statement. Mekh. Bo, introd. הָיָה דָּבָר לְאֶתְדַבֵּר (Tanh. ib. 5 רִבּוֹר) the word of the Lord came to &c.; a. fr.—דָּבָר הַתּוֹרָה according to the Biblical law. Erub. 81; a. fr.—Pl. דִּבְּרִים, constr. דָּבָר דָּבָרִים Biblical laws; דָּבָר דָּבָרִים Rabbinical laws. Ib. Yeb. IX, 3; a. fr.—קָבָלָה דָּבָר prophetic exhortations or incidental utterances in other Biblical books than the Pentateuch. Hag. 10<sup>b</sup>; Nidd. 23<sup>a</sup>; a. e.—B. Mets. 49<sup>a</sup>; Bekh. 18<sup>b</sup> וְכִי יֵשׁ בְּהֵם מִשּׁוֹם מְחֻסְרֵי אֲמִנָּה to word of mouth the rules concerning the faithless are applied, i. e. a verbal agreement is morally binding. B. Mets. 48<sup>a</sup> וְכִי הִנֵּשׂא וְנִשָּׂא he who contracts verbally has no legal claim. Ib. וְכִי בָאֵבֶל ... קָאֵר בָּאֵבֶל he who retracts a verbal transaction with which a payment of money was connected, comes under the category of those against whom the words 'but the scholars declared' (ib. IV, 2) has been pronounced.—דָּבָר הַתּוֹרָה the Book of Chronicles. Lev. R. s. 1. B. Bath. 14<sup>b</sup>—דָּבָר אֲחֵרִי (abbrev. דָּבָר) another interpretation (is this). Gen. R. s. 1, beg.; a. fr.—2) thing, affair, object, occurrence &c. Sot. 28<sup>b</sup> לִישָׁאֵל אֶתְדַבֵּר an object which has sense to ask, i. e. a rational being, opp. דָּבָר דָּבָרִים dumb creatures &c.—Num. R. s. 11 דָּבָר דָּבָרִים that which concerns only thy relation to God; v. דָּבָר דָּבָרִים a monetary affair. B. Mets. 94<sup>a</sup>; a. fr.—דָּבָר דָּבָרִים a thing (law) derived from the context on the very subject. Sifra, introd.; a. fr.—דָּבָר אֲחֵרִי (abbr. דָּבָר) something not to be named, a) idolatry. Men. XIII, 10 וְכִי לִמְדָּה לִמְדָּה much less priests who have been offering to idols; a. fr.—b) swine. Ber. 43<sup>b</sup> (prov.) חֶלְבָּה חֶלְבָּה לִיחָה לִיחָה hang a palm shoot around the swine and it will follow its habits (of wallowing in the mud). Sabb. 129<sup>a</sup> sq.; a. e.—c) leprosy. Ib. פָּגַע בְּדָבָר קָשָׁה Ib. לִיחָה לִיחָה if he meets a swine (after blood letting), he is in danger of becoming a leper.—d) unchaste conduct, sexual intercourse, sodomy &c. Ib. 17<sup>b</sup> וְכִי דָּבָר אֲחֵרִי they forbade connection with their daughters on account of idolatry, and decreed something else (that a gentile child should be unclean as though afflicted with gonorrhoea) on account of sodomy. Ber. 8<sup>b</sup> וְכִי דָּבָר אֲחֵרִי chaste in marital life; a. fr.—Pl. as above.—דָּבָר דָּבָרִים the person to deal with, opponent, party. B. Mets. 14<sup>a</sup> לֹא בִי דָּבָר אֲחֵרִי I have nothing to do with thee; a. fr.—דָּבָר דָּבָרִים there were no such things,



I deny it outright. *Shab. 41<sup>b</sup>, a. fr.—233 א, 263 א, v. 39, א.*

**דבר** m. (b. h.) comp. דבר פא א דבר פא, comp. Targ. Ex. XXXIII, 6) death, pestilence. *Ab. V, a. Sabb. 38<sup>b</sup>; a. fr.—Ezra. the plague of pestilence in Egypt. Ex. R. a. 13 Tanh. Vaera 14; a. fr.*

**דבר** m. (דבר) leader.—*IV. דבר, Sabb. 8<sup>a</sup> דבר דבר א דבר דבר א generation must have one leader, but not two.*

**דבר** m. (דבר) comp. דבר דבר, comp. Targ. II Kings IX, 30.—*IV. דבר, Targ. Jud V, 30 דבר דבר (h. text דבר).*

**דבר** II, pl. דבר דבר, v. דבר.

**דבר** m. (דבר) 1) pasture, field. *Taan. 4<sup>b</sup>, Ab. Zar. 65<sup>b</sup> דבר concerning a field pasture, a. fr.—Targ. Y. Deut. IV, 43 (h. text דבר).*

**דבר** m. (דבר) v. דבר.

**דבר** m. (דבר) drift, flow, current comp. דבר II. *Ab. Zar. 47<sup>b</sup> דבר דבר Ma. M. a. Rashi (ed. דבר דבר) he worships the current of the river (the whole connection from its source to its mouth).*

**דבר** Yalk. Gen. 22 דבר דבר, v. דבר.

**דבר** f. (דבר) leader. *Mish. Targ. to Ps. XXII, 6; Yalk. Jud. 42; Ps. 686 (play on דבר) דבר דבר דבר דבר poor is the generation whose leader is a woman.*

**דבר** m. (דבר) spokesman. *Yalk. Gen. 151 דבר דבר דבר why art thou the spokesman?*

**דבר** m. (preced.) eloquent. *Targ. Y. Ex. IV, 10.*

**דבר** f. (comp. preced.) talkative, loquacious. *Gen. R. a. 18, beg.—II. דבר, Ber. 48<sup>b</sup>, Gen. R. a. 18; Deut. R. a. 8; a. e. [Ab. Zar. II, 7, v. דבר].*

**דבר** I f. (דבר)—h. דבר, booty. *Targ. Num. XXXI, 11; a. e.*

**דבר** II f. (דבר)—h. דבר, pestilence. *Taan. 21<sup>b</sup>.*

**דבר** f. ch.—h. דבר, bee. *II. דבר, Targ. O. a. Y. II Deut. I, 44. Targ. Jud. XIV, a. דבר. Y. Sabb. I, 3<sup>b</sup>.*

**דבר** Hif. דבר to become liquid, to ferment (of honey). *B. Meta. 38<sup>a</sup>. Shh. 101<sup>b</sup>. Sabb. 154<sup>b</sup>.*

**דבר** m. (b. h.; preced.) glutinous substance, honey (of bees, dates &c.). *Bekh. 7<sup>b</sup>. Ter. XI, 2 דבר דבר a. fr.*

**דבר**, v. דבר.

**דבר** pr. n. pl. *D'besht, Mellissita* (Honey-Town) in Gad. *Targ. Y. I, II Num. XXXII, 34. Targ. Y. ib. 3 דבר (O. דבר ed. Anst., ed. Ber. דבר).*

**דבר** m. (b. h.) fish. *דבר דבר דבר D'besht is dietary laws, דבר דבר clean, permitted. Sabb. I, 2; a. fr.—II. דבר. Hull. VIII, 1; a. fr.—M. Kat. 25<sup>b</sup> דבר דבר, v. דבר.—דבר דבר (or without דבר) The Fishes, Flumes, the fish of the Zolman. Targ. Ex. I, 20, a. fr.—דבר.*

**דבר** f. (b. h.) same, mostly collect. all kind of fish pieces of fish. *Mod. 15<sup>a</sup> if one says, I will taste an דבר, he is forbidden to eat large fish &c.; if he says דבר he is forbidden small fish &c. Ib. דבר דבר דבר דבר דבר implies both large and small (in Biblical language), but in vows the popular usage is followed. Y. Meta. II, 67<sup>a</sup> top, a. fr.*

**דבר** m. (preced., v. דבר) fisher boat, light challenge-going boat. *II. דבר, Targ. Ia. XVIII, 2 (Var. דבר).*

**דבר** f. same.—*II. דבר, Targ. Am. IV, 2 דבר (Var. דבר, דבר sing.).*

**דבר**, v. דבר.

**דבר**, v. דבר.

**דבר** (b. h.) pr. n. Dagon, name of the Philistine god. *Tosef. Sabb. VII (VIII), 2 דבר דבר דבר Dagon (in the charm Dagon & Kidron) reminds of idolatry, as it is said &c. (Jud. XVI, 23). Y. Ib. VI, 8<sup>a</sup> bot. [read] דבר דבר דבר.*

**דבר** m. (דבר) heap, pile, mound. *Targ. O. Gen. XXXI, 46. Targ. Hab. III, 16 (piled up waves, h. text דבר)—II. דבר, Targ. O. Ex. VIII, 20, a. fr.—(Y. R. I, 27<sup>a</sup> top דבר דבר, read דבר דבר, R. R. to Kil. I, 2 דבר דבר, cler. error, for דבר דבר; v. דבר.)*

**דבר** f. (דבר b. h.) brooding, the expression דבר *Hull. 14<sup>a</sup> דבר דבר דבר is an analogy between דבר (Jer. XVII, 11) and דבר (Is. XXXIV, 15).*

**דבר** I, f. דבר דבר D'besht is a self-generated play tricks comp. דבר דבר a. fr.—*Targ. Ex. R. to II, 4 (play on דבר) דבר דבר even those devices with which Jacob deceived his father.*

**Hif. דבר** same. *Sabb. 68<sup>a</sup> (play on דבר v. supra) two students דבר דבר דבר דבר with sophistries (Tosef. to Ab. Zar. 23<sup>b</sup>). [Rashi: who form an assembly (דבר) for studies, in the absence of a teacher.]*

**דבר** ch. פא דבר same. *Targ. Prov. XVI, 20 דבר דבר דבר At. (ed. דבר) his mouth is not tricky (h. text דבר).*

**דבר** II, part. pass. דבר, v. דבר.—*Hif. דבר (demon. of דבר) to be divided in troops, arranged. Part. pl. f. דבר: they arranged in troops, the hosts of heaven. Num. R. a. 2 (ref. to Cant. VI, 4) דבר דבר and wherein do ye (Israelites) resemble the angels?; Yalk. Cant. 992.*

**Hif. דבר** 1) to put up a flag, to signalize. *Tanh., ed. Bab., B'midb. 15 (ref. to Cant. II, 4) דבר דבר דבר (Tanh. ib. 14; Num. R. I c. דבר) Oh, that He*

would let the flag of love wave over me!—2) *to arrange an assembly*. Sabb. 63<sup>a</sup>, v. הַגֵּל I.

**הַגֵּל** m. (b. h.) *troop, division, cohort* (emp. *caterva*); *standard*. Cant. R. to II, 4 וְהַגֵּל Michael and his band (of angels); a. e.—*Pl.* הַגֵּלִים Num. R. s. 2 וְהָיוּ כוֹלֵם עֲשׂוּיִים וְהָיוּ כוֹלֵם עֲשׂוּיִים and all of them (the angels) were arranged in divisions, as it is said (Cant. V, 10) *dagul* (surrounded by divisions) of a myriad each (with ref. to Ps. LXVIII, 18). Ib. וְהָיוּ כוֹלֵם עֲשׂוּיִים divide them into cohorts as they desired (with ref. to Num. II, 2); v. Cant. R. to II, 4; Tanh. B'midb. 10.—Ex. R. s. 15 אֵלֶּה צְבָאוֹת *d'galim* means hosts. Ib. וְהָיוּ כוֹלֵם עֲשׂוּיִים the heavenly hosts are the angels, the earthly hosts (of the Lord) are Israel. Ib. s. 24, end; a. fr.—Sabb. 5<sup>a</sup>; 98<sup>a</sup> דְּמִימָה לְהַגֵּלִי resembling the marches of the Israelites in the desert.

**\*הַגֵּלָּה, הַגֵּלָּה** m. (v. preced.) *a carrying pole in the shape of a standard*, Ar. (ed. a. Mss. mostly הַגֵּלָּה, רִיגָה q. v.) Bets. 30<sup>a</sup>. B. Mets. 83<sup>a</sup> (v. Rabb. D. S. a. l. note, a. to Sabb. 148<sup>a</sup>).

**הַגֵּלָּה (הַגֵּלָּה)** m. (הַגֵּל) *cunning; false*. Targ. Prov. XIX, 28 הַגֵּלָּה ed. Lag. (oth. ed. רִיגָה). Ib. XXIV, 28 (h. text חֲסִיד) Ib. XX, 17 (h. text שָׂקֵר).—Ab. Zar. 22<sup>b</sup> (prov.) הַגֵּלָּה מְחַבֵּא אֶת הַדָּבָר בַּחֲבִירָה דִּיעַ the pencil splits the stone (marble), a schemer finds out his like.

**הַגֵּלֹם, הַגֵּלֹם**, Koh. R. to V, 12 פְּטָרִים a corrupt. arising fr. two Var. to שְׂטִיל ibid., a. פְּטָרִים. (ποδαργός, ποδαργός); emp. Y. Kidd. I, 61<sup>a</sup>; Sot. 10<sup>a</sup>; Tanh. Masé 12.

**הַגֵּלֹתָה** f. (הַגֵּל) *cunning, scheme*. Targ. Prov. XVII, 4 ed. Lag. (Var. רָ). Ib. XXX, 8 הַגֵּלֹתָה ed. Lag. (Var. רִיגָה); v. הַגֵּלָּה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה** m. (b. h.; v. next w.) *pile; grain, bread, bread-stuff*. Pesik. R. s. 10 הַגֵּלֹתָה שֶׁל עוֹלָם are the store of the world. Tosef. Ber. IV, 15; Y. ib. VI, 10<sup>b</sup> הַגֵּלֹתָה שֶׁהָיָה כֹּל הַגֵּלֹתָה הַזֶּה הַגֵּלֹתָה הַזֶּה the more preferable kind of bread. Tosef. l. c. הַגֵּלֹתָה שֶׁהָיָה כֹּל הַגֵּלֹתָה הַזֶּה הַגֵּלֹתָה הַזֶּה whatever belongs to the seven produces (Deut. VIII, 8) but not to breadstuffs; Bab. ib. 37<sup>b</sup>. Pes. III, 1; a. fr.—Ned. VII, 2 וְהָיוּ כוֹלֵם עֲשׂוּיִים וְהָיוּ כוֹלֵם עֲשׂוּיִים he who vows abstinence from *dagan*, is forbidden dry Egyptian beans, v. next w.—*Pl.* הַגֵּלֹתָה Pesik. R. s. 41 הַגֵּלֹתָה שֶׁהָיָה כֹּל הַגֵּלֹתָה הַזֶּה הַגֵּלֹתָה הַזֶּה swells the grains; (Yalk. Ps. 755 הַגֵּלֹתָה אֶת רִגְלֵהּ read הַגֵּלֹתָה). Tosef. Ber. VII (VI), 8 Var.—*Pl.* בֵּיתָה pr. n. pl. *Beth-Dagan* in Judea. Tosef. Ohol. III, 9. [Tosef. Sabb. VII (VIII), 2, v. הַגֵּלֹתָה.]

**הַגֵּלֹתָה**, *Ithpe.* אֶתְּהָרֵךְ *to be piled up, stored*. Ned. 55<sup>a</sup> shall we judge (fr. R. Meir's opinion VII, 2, v. preced.) כָּל דְּמִימָה *dagan* implies everything which is piled up?—Ber. 47<sup>b</sup>; Bets. 13<sup>b</sup> וְהָיוּ כוֹלֵם עֲשׂוּיִים וְהָיוּ כוֹלֵם עֲשׂוּיִים the one (the piled up)

has become *dagan*, the other (standing in the ears) is not yet *dagan* (with ref. to Num. XVIII, 27).

**הַגֵּלֹתָה** ch.=h. הַגֵּלֹתָה. Targ. Y. Ex. XXIII, 19 (emp. Tanh. R'eh 17 s. v. הַגֵּלֹתָה).—Y. Ned. VII, 40<sup>c</sup> top (ref. to R. Meir's opinion ib. VII, 2, v. preced.) הַגֵּלֹתָה דְּרִיגָה dry Egyptian beans are the bread of the land (Palestine, therefore implied in *dagan*); (ref. to the Rabbis' opinion, ib.) הַגֵּלֹתָה מִכְּבוֹרָה 'its bread' means its home growth.

**הַגֵּלֹתָה** I (h. הַגֵּלֹתָה) 1) *to heap*, v. הַגֵּלֹתָה.—2) *to brood*. Targ. Job XXXIX, 14.

*Ithpe.* אֶתְּהָרֵךְ *to be piled up* (of bowels in pain). Targ. Lam. I, 20. Ib. II, 11 אֶתְּהָרֵךְ ed. Lag. (h. text וְהָיוּ כוֹלֵם עֲשׂוּיִים, חֲסִיד).

**\*הַגֵּלֹתָה** II (emp. וְהָיוּ כוֹלֵם עֲשׂוּיִים) *to leap*. Hull. 51<sup>a</sup> הַגֵּלֹתָה אֶתְּהָרֵךְ it leaped [and] fell from the roof (Rashi).

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה** m. (b. h.; v. וְהָיוּ כוֹלֵם עֲשׂוּיִים; emp. הַגֵּלֹתָה) *breast, nipple*, *teat*. Sabb. 144<sup>b</sup>. Sifré Num. 89; Tosef. Sot. IV, 3 (ed. Zuck. שָׂדֶה); a. e.—*Transf.* *spigot*. Yoma III, 10.—*Pl.* הַגֵּלֹתָה Ber. 10<sup>a</sup>. Y. Yeb. II, 3<sup>d</sup>; a. fr.

**הַגֵּלֹתָה** ch. same. Ab. Zar. 26<sup>a</sup> she may smear poison בְּחֵיבָהּ מִבְּרֵיתָהּ לָהּ on her breast outside.—*Pl.* הַגֵּלֹתָה, הַגֵּלֹתָה. Targ. Is. XXXII, 12 (ed. Lag. חֲרִיף).—Lam. R. to I, 1 הַגֵּלֹתָה וְהָיוּ כוֹלֵם עֲשׂוּיִים וְהָיוּ כוֹלֵם עֲשׂוּיִים (not דְּרִיגָה) the two bottlers (in the riddle) are the two breasts. Gen. R. s. 98 וְהָיוּ כוֹלֵם עֲשׂוּיִים וְהָיוּ כוֹלֵם עֲשׂוּיִים blessed are the breasts which nursed such a son.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה**, v. הַגֵּלֹתָה.

**הַגֵּלֹתָה** (b. h.; emp. וְהָיוּ כוֹלֵם עֲשׂוּיִים) *to move nimbly, hop, trip*.—*Pl.* הַגֵּלֹתָה 1) *to walk, pull* (a young child or beast unable to walk by itself). Sabb. XVIII, 2 וְהָיוּ כוֹלֵם עֲשׂוּיִים וְהָיוּ כוֹלֵם עֲשׂוּיִים you may lead or pull calves &c. (on the Sabbath). Ib. אֶתְּהָרֵךְ a mother may walk her child. Ib. 128<sup>b</sup> אֶתְּהָרֵךְ אֶתְּהָרֵךְ push you may, but make them hop, no. Pes. IV, 7 (55<sup>b</sup>) אֶתְּהָרֵךְ וְהָיוּ כוֹלֵם עֲשׂוּיִים Ar. (ed. only וְהָיוּ כוֹלֵם עֲשׂוּיִים) and the angels אֶתְּהָרֵךְ led them (the frightened Israelites) back; אֶתְּהָרֵךְ וְהָיוּ כוֹלֵם עֲשׂוּיִים read not (Ps. LXVIII, 13) *yiddodun* but *y'daddun* (they led them). Cant. R. to VIII, 11 הַגֵּלֹתָה אֶתְּהָרֵךְ led the Israelites away, וְהָיוּ כוֹלֵם עֲשׂוּיִים and they themselves tripped timidly before the Lord, v. infra. Y. Sabb. XVII, end, 16<sup>b</sup>; Y. Erub. X, 26<sup>c</sup> top אֶתְּהָרֵךְ he makes the bolt slide with his finger tips. Cant. R. to IV, 8 [read: וְהָיוּ כוֹלֵם עֲשׂוּיִים] אֶתְּהָרֵךְ אֶתְּהָרֵךְ He had just been leading them (through the Red Sea), and they should





perfume. Keth. 61<sup>a</sup> דחק; Sot. 49<sup>a</sup> דחק (corr. דחיק). Ib. דחק דחיק (read דחיק) the flavor of a *d'hinunitha*.

דחק, v. דחק.

דח I (= דח, comp. דח) *who, which is, since he, it, &c.* Y. Sabb. XIX, beg. 16<sup>d</sup> דח דח דח the same that says... says also &c. Y. Peah I, 15<sup>c</sup> top דח דח because he wants to teach &c. Y. Maasr. I, 49<sup>a</sup> bot. דח דח from the time that. Y. Gitt. IX, 50<sup>c</sup> top nobody says 'even' דח דח אלא דח דח except he admits the preceding; a. fr.

דח II c. (= דח) *this, that.* Y. Naz. IV, end, 53<sup>c</sup>. Y. Erub. V, 22<sup>c</sup> top דח דח itself (the whole area of the town) and two thousand cubits beside.

דח III (δύο, only in certain compounds) *two, double.* Lev. R. s. 14, beg. דח דח Adam was created with two faces (male and female persons combined); Gen. R. s. 8, beg. דח דח; Ber. 68<sup>a</sup>; a. e.—Ex. R. s. 5 דח דח the word of the Lord went forth in two characters (killing and reviving). V. דח II.

דח, v. דח.

דח (b. h. דח) pr. n. m. *Doeg*, 1) the servant of Saul. Snh. 108<sup>b</sup>; a. e.—2) one D. ben Joseph. Lam. R. to I, 16; Sifra B'huok. ch. VI.

דח, Pa. of דח I ch.

דח I, דח, דח m. (דח I, comp. preced.) 1) (transl. of cursor) *mail-carrier, despatch-bearer.* Tanh. Ekeb 11 דח דח שדחה מולך דח a *cursor* who travelled with an ordinance in his hand. Sabb. 19<sup>a</sup> במחא דח Ms. M. (ed. דח) the mail-carrier (ed. the post office) is permanently located in town.—2) (Pers. dávar, judge, ruler, Pl.) דח the (Persian) circuit court consisting of regular law scholars, opp. דח דח squires in country places ignorant of the law. B. Kam. 114<sup>a</sup> (Ms. R. דח in the &c., Ms. M. בודאר, corr. acc.). Gitt. 58<sup>b</sup> דח דח since there exists (in Persia) a lawful court, and he did not sue (the tax officer). Ab. Zar. 26<sup>a</sup> דח דח I am summoned to court (and have no time). [In later Hebr. literature דח is used in the sense of *post-office*.]

\* דח II m. (comp. preced.) *davvar*, a species of lizard. Ex. R. s. 15 end [prob. to be read דח, v. Hull. 127<sup>a</sup>, or דח, v. Sifra Sh'mini ch. VI, Par. 5].

דח ch.=h. דח, to flow, drip. Targ. Ps. LXXVIII, 20 (Var. דח). Targ. Lev. XV, 25 דח—Part. דח. Ib. 33.—Hull. 8<sup>b</sup> bot.—Pes. 74<sup>b</sup> דח it drips. Nidd. 22<sup>a</sup> דח דח it must be fluid. Hull. 133<sup>a</sup>.

דח c. (b. h.; דח) [*murmurer*], *bear*. Kidd. 72<sup>a</sup>; Ab. Zar. 2<sup>b</sup>; Meg. 11<sup>a</sup> (used of Persians, ref. to Dan. VII, 5).—Allegorically: *temptation*. Num. R. s. 13; a. e., v. דח.—Pl. דח. Snh. 107<sup>b</sup>.

דח, דח ch. same. Targ. II Sam. XVII, 8. Targ. Is. XI, 7 (some ed. דח, corr. acc.).—Kidd. 72<sup>a</sup>.

Taan. 25<sup>a</sup>.—Gen. R. s. 87, beg. דח דח here is the temptation before thee.—Pl. דח, דח. Targ. II Kings II, 24.—Taan. l. c.; B. Mets. 106<sup>a</sup>.—[דח, דח wolf, v. דח.] [Targ. I Kings XIV, 28, v. דח.]

דח m. ch.=h. דח, *flux, gonorrhœa, abnormal menstruation.* Targ. Lev. XV, 2sq. [Targ. Y. ib. 3 דח, read דח; a. e.]

דח pr. n. m. *Dubbiel* (bear-god), the genius of the Persians (v. דח). Yoma 77<sup>a</sup>, v. דח II.

דח m. (v. דח) *a species of figs or sycamore.* Pl. דח. Ber. 40<sup>b</sup> (defin. דח). [Sot. 10<sup>a</sup>, v. דח.]

דח m. (v. דח)=h. דח, *one afflicted with gonorrhœa.* Targ. Lev. XV, 4; 7; a. e.

דח, v. דח.

דח back, v. דח.

\* דח m. (v. דח) *honey-crop.* Deut. R. s. 1 דח דח what honey the bee produces, belongs to its owner; Yalk. ib. 795. [Hall. I, 4 דח, Mish. ed., v. דח.]

דח m. ch.=h. דח. Targ. Jud. XIV, 8; a. fr.—Ber. 37<sup>b</sup>. Ib. 38<sup>a</sup> דח דח date honey; a. e.—Yoma 83<sup>b</sup> some ed. דח.

דח m. (preced. wds.) 1) *honey-crop, honey-store.* B. Kam. 114<sup>b</sup>. Snh. 101<sup>a</sup>. B. Bath. 80<sup>a</sup> דח דח their own stock of honey.—2) *honey-cake.*—Pl. דח. Hall. I, 4 (3), expl. Y. ib. 57<sup>d</sup> דח דח meligala, honey and milk cake (Mish. ed. דח, corr. acc.).

דח f. (preced. wds.) *honey-like.* Gitt. 69<sup>a</sup> דח דח sweet galbanum.

דח, v. דח.

דח ch.=h. דח, to be anxious, troubled. Part. דח, דח. Sabb. 156<sup>b</sup> דח דח she was very much troubled over it. M. Kat. 28<sup>a</sup> דח דח the rabbis were troubled (over R. Huna's sudden death).

דח, v. דח.

דח m. pl. (דח, v. דח) *drippings* from melting fat.—דח a receptacle for the drippings of a roast. Hull. 111<sup>b</sup>.

דח, Yalk. Deut. 923, v. דח.

דח, Y. Keth. II, 26<sup>d</sup>, v. דח.

דח f. (= דח, denom. of דח) *fisher-boat, light-going boat for shallows*, Palestinian word for Babylonian דח. B. Bath. 73<sup>a</sup>; 78<sup>b</sup>; Y. ib. V, beg. 15<sup>a</sup>.

דח, דח, דח f. (δῆγμα, comp. παρά-δῆγμα) 1) *simile, illustration* (comp. דח, דח). Cant. R., introd. דח דח up to Solomon's





הַדִּיּוּן m. (דוּר) *grief*. Yalk. Jer. 279 הַדִּיּוּן שֶׁל בֵּית הַמִּדְבָּר the grief over the (destroyed) Temple (differ. in Lam. R. introd. 32).



\**As*. *לְהַנִּיחַ* to wind up, make skins, prepare for spinning. Job. 65 *לְהַנִּיחַ* *לְהַנִּיחַ* Ar. a.v. *לְהַנִּיחַ* buy (ready-made) and do not wind skins (ed. *לְהַנִּיחַ* *לְהַנִּיחַ*, v. *לְהַנִּיחַ* a. II).  
*Ilhp.* *לְהַנִּיחַ* *לְהַנִּיחַ* to be drawn from, to give water enough for irrigation. B. Bath. 8 *לְהַנִּיחַ* *לְהַנִּיחַ* buy

perhaps the well (to be dug) will prove unfit for irrigation? Ib. 12<sup>b</sup>.

דוּל, v. דוּלָה.

דוּלָה, v. דוּלָה.

דוּלָה, v. דוּלָה.

דוּלָה, m. (דוּל, v. דוּל) *clue, skein*.—Pl. Hull. 60<sup>a</sup> they give the leper a reel a reel (דוּלָה). ed. (Ar. דוּלָה) and he must wind up the clues or skeins.

דוּלָה, m. pl. (δελφίν) *dolphins* (a fish about which many fables were circulated among the ancients, comp. Sm. Ant. s. v.). Bekh. 8<sup>a</sup> דוּלָה (Var. דוּלָה, corr. acc.; Ar. ed. pr. דוּלָה); Tosef. ib. I, 11.

דוּלָה, m. (דוּלָה) *blear-eyed*.—Pl. Keth. 60<sup>b</sup>. [דוּלָה, Bekh. 8<sup>a</sup>, v. preced.] Tosef. Kel. B. Bath. I, 9, read דוּלָה.

דוּלָה, v. דוּלָה.

דוּלָה, Sifrē Deut. 231, v. דוּלָה.

דוּלָה, v. דוּלָה.

דוּלָה, imper. of דוּלָה.

דוּלָה, (comp. דוּלָה) *to speak in a low voice, to suspect*. Part. pass. דוּלָה *suspected*. Yeb. 52<sup>a</sup> מִיָּדָה הָיָה דוּלָה he was suspected of illicit relations with his mother-in-law; Kidd. 12<sup>b</sup> מִיָּדָה הָיָה דוּלָה . . . (v. Rashi to Yeb. l. c.) his mother-in-law was suspected &c.; Yeb. 69<sup>b</sup> sq.

דוּמָה pr. n. *Duma*. Tosef. Par. II (I), 1 הָיָה דוּמָה the cow was named Duma (Var. שְׁמוֹ הָיָה דוּמָה the owner's name was D., v. דוּמָה); Yalk. Num. 759 דוּמָה.—V. דוּמָה II.

דוּמָה I f. (דוּמָה) 1) *evil report, rumor*. Nidd. 66<sup>a</sup>, v. דוּמָה.—2) *a woman of ill repute*. Sot. 27<sup>a</sup>. Gitt. 69<sup>b</sup> דוּמָה which an ill reputed daughter of an ill-reputed mother has spun.

דוּמָה II f. (b. h.; preced.) *silence, land of death*. Masc. *Dumah*, the guardian angel of the deceased. Ber. 18<sup>b</sup> (Ms. M. דוּמָה). Hag. 5<sup>a</sup> לִידָה לְדוּמָה I (the angel of death) hand him over to Dumah. Sabb. 152<sup>b</sup>.

דוּמָה, v. דוּמָה.

דוּמָה, v. דוּמָה.

דוּמָה f. (דוּמָה) *evil report, gossip*. M. Kat. 18<sup>b</sup>; Yeb. 25<sup>a</sup> דוּמָה the gossip of a place must remain undenied for a day and a half (in order to be acted upon legally).

דוּמָה m. (דוּמָה) *resemblance, (there is) an analogy; (under) analogous conditions*. Kidd. 19<sup>a</sup> בְּנֵי דוּמָה 'his son' (Ex. XXI, 9) means a son like himself (the father), as he (the father) is of age, so must his son (to whom he designates her) be of age. Shebu. 40<sup>b</sup>; B. Mets. 4<sup>b</sup> דוּמָה under similar conditions as the just stated

claim of chattel and landed property. Meg. 2<sup>a</sup> דוּמָה (their respective seasons, Esth. IX, 31) is analogous to *z'mannam* (ib. 27); as *z'mannam* means two days &c.—M. Kat. 4<sup>a</sup>; a. fr.

דוּמִיָּתָנוּס pr. n. m. *Domitian*, the Roman Emperor. Y. Sabb. XIV, 14<sup>d</sup> בְּרַחֲמֵי דוּמִיָּתָנוּס; Y. Ab. Zar. II, 40<sup>d</sup> דוּמִיָּתָנוּס (corr. acc.).

דוּמִיָּתָנוּס, Esth. R. to VI, 10 פִּנְסוֹן דוּמִיָּתָנוּס, read דוּמִיָּתָנוּס. V. בְּנֵי דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס, read דוּמִיָּתָנוּס (vocat. of dominus) *O Lord*. Lam. R. to I, 5 Ar., v. דוּמִיָּתָנוּס. Gen. R. s. 8; Koh. R. to VI, 10, read דוּמִיָּתָנוּס.]

דוּמִיָּתָנוּס f. pl. (dominicae, sub aedes, v. Revue des Etudes Juives, 1884, p. 277) *churches*. Snh. 74<sup>b</sup> נִרְאָה דוּמִיָּתָנוּס הָיָה דוּמִיָּתָנוּס לְהוֹרָא Ms. M. (ed. omit. נִרְאָה; Var. lect., v. Rabb. D. S. a. l.) how dare we give fire to those churches (on Sundays)? דוּמִיָּתָנוּס, קוּיָּתָנוּס &c., misnomer of *κυριακή*, the name used by the Greek teachers of Christianity, corresp. to the Latin dominica.—For another explan. v. Revue des Etudes Juives 1885, p. 195 sq.]

דוּמִיָּתָנוּס, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס, Yeb. 17<sup>a</sup>, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס m. (דוּמָה) *keg, measure*. B. Bath. 90<sup>b</sup> they called it דוּמָה (quot. Tosaf. to Yeb. 79<sup>a</sup> ed. רִיז, Ms. M. H. H. כֶּדֶשׁ) and they named it (the measure introduced by Papa) דוּמָה *Papa's keg*.

דוּמִיָּתָנוּס, v. דוּמִיָּתָנוּס.

דוּמִיָּתָנוּס m. pl. (donativa, pl.) *imperial donations*. Gen. R. s. 10, end (בה . . . , corr. acc.); Yalk. ib. 16 דוּמָה Ex. R. s. 41 דוּמָה some ed. (corr. acc.). Num. R. s. 7; a. fr.

דוּמָה, v. דוּמָה.

דוּמָה, v. דוּמָה.

דוּמָה m. (b. h.) *wax*. Lam. R. to I, 4 נִעְשָׂה כְּדוּמָה they became (yellow-complected) like wax.

דוּמָה, v. דוּמָה.

דוּמָה, v. דוּמָה.

דוּמָה (= דוּשָׁה) *to stamp; denom.* דוּשָׁה.

דוּסָה pr. n. m. (prob. an abbrev. of Dositheus, v. דוּסָה, a Tannai, usu. named *R. D. ben Harkhinai*, or *Hork'nos*. Eduy. III, 1.—Tosef. Kel. B. Bath. IV, 14; a. fr.—Eruv. 88<sup>a</sup> [read:] דוּסָה אומר דוּסָה אומר (v. Rabb.



D. S. a. 1.3. [Y. Shek. VII, 16<sup>a</sup> מ' מ' Men. 66<sup>a</sup> מ' מ']  
V. דמא, a. דמא.

דמא, v. דמא.

דמא, Tosef. Kel. B. Mota. II, 2, v. דמא.

דמא, Tosef. Kel. B. Mota. II, 2, v. דמא.

דמא m. (Dama) (Dama), 1) a disciple of  
R. Hama. Orlah II, 2—2) D. father of Abba Just. Tosef.  
J'nah IV, 2 ed. Zuck. (Var. דמא), Yoma 51<sup>a</sup>; a. fr.—3) R.  
D. son of R. Judah. Tosef. Eshab. II, 16; a. fr.—4) R. D.  
son of R. Jannai. Tosef. Ber. VII (VI), 2. Midd. 31<sup>a</sup>,  
a. fr.

דמא, read: דמא m. (repudium)  
divorce. Gen. B. a. 18 (among gentiles) the wife may divorce  
him מ' מ' and she gives him the repudium (v.  
Sas. Ant. a. v.).

דמא m. (Dama) (Dama) to strike against, damage,  
comp. דמא damage to reputation (comp. meaning of דמא,  
taint, reproach. Yoma 23<sup>b</sup> מ' מ' no reproach,  
rested on Saul's descent. Tem. 15<sup>b</sup>; Tosef. B. Kam. VIII, 13;  
a. fr.—Snh. 99<sup>b</sup> מ' מ'; v. דמא.—Pes. 30<sup>b</sup> earthen  
ware מ' מ' (Ma. O. דמא, v. Rabb. D. S. a. 1. note 20;  
Ab. Zar. 34<sup>a</sup> דמא, Ma. M. דמא) can  
never get rid of its defect (once made unclean, it cannot  
be cleansed by any process, v. דמא).

דמא ch. same. Targ. Ps. L, 20 (Var. דמא, Regia  
Regia דמא fem.).

דמא, v. דמא.

דמא, v. דמא.

דמא m. damage, defect. Ab. Zar. 34<sup>a</sup>, v. דמא.

דמא c. (דמא, v. דמא) 1) board-partition, esp. a  
wall of the festive booth (דמא). Succ. 4<sup>a</sup> דמא מ' the  
middle of the three walls. Ib. דמא מ' the curved  
wall, a legal fiction by which a part of the ceiling may  
be considered as part of a curved wall—Ib. 6<sup>b</sup>; a. fr.—  
2) (transf.) side of a vessel, opp. to bottom, rim &c. Ohol.  
IX, 16 דמא מ' under the belly of a side, Tosef. Ib. X, 2  
דמא. Ib. VII, 10 side of a cave, opp. to דמא &c.; a. fr.—  
3) the chest surrounding the lungs, ribs, also a single rib.  
Hull. 48<sup>a</sup>, a. fr.—4) דמא מ' lungs adhering to the  
chest. Snh. 49<sup>a</sup> דמא מ' the fifth rib (counting from  
the lowest).—5) the paries of the abdomen. מ' מ' a fetus  
extracted by means of the cesarian section. Nidd. V, 1;  
a. fr.—Metaph. מ' מ' to suspend from the wall, i. e.  
to leave a decision in suspense. Y. Kid. IV, 60<sup>a</sup> but;  
Y. Snh. VI, 13<sup>a</sup> but. דמא (corr. acc. 1)—P. דמא constr.  
דמא; mostly דמא. Hull. 45<sup>b</sup> דמא מ' the grooves  
between the lungs, ribs. Ib. 4<sup>a</sup> מ' מ' two sides of  
the chest.—Succ. I, 1; a. fr.—Tosef. Ohol. VI, 2 דמא  
ed. Zuck. on the tent-like side of the tent. Ib.  
דמא מ' ed. Zuck., read (with R. S. to Ohol.  
V, 7) דמא or (with ed.) דמא.

דמא, דמא ch. same. B. Mota 23<sup>b</sup> דמא מ' Ar.  
(ed. דמא) what the place is from the rib.—P. דמא  
Targ. Y. Lev. XXIII, 47 (דמא)—D. דמא, Y. Succ. I, 21<sup>a</sup>.

דמא, v. דמא.

דמא m. (Dama) (Dama) that against which a turning  
body leans, frame, esp. def. the frame supporting the  
movable slant of a lamb, v. דמא. Ohol. II, 4; a. fr.—P. דמא  
Ib. מ' דמא the frame supporting the frame slant of a lamb.

דמא ch. same. Targ. Y. Num. XIX, 16; 18.

דמא m. (Dama) (Dama) that against which a turning  
body leans, frame, esp. def. the frame supporting the  
movable slant of a lamb, v. דמא. Ohol. II, 4; a. fr.—P. דמא  
Ib. מ' דמא the frame supporting the frame slant of a lamb.

דמא, v. דמא.

דמא, v. דמא.

דמא, דמא (b. h.) to ship, dance, to rejoice. Denom.  
דמא.

דמא, דמא ch. same. Targ. Job XII, 14 דמא ed. Lag.  
(Ma. דמא, some ed. דמא, corr. acc.)—Targ. II Sam. I, 20.  
Targ. Ps. XXI, 16 (ed. Lag. דמא Pol.); a. fr.—Part.  
דמא, דמא. Targ. Hab. I, 16. Targ. Prov. XXIX, 6; a. fr.

דמא II (contr. of דמא) to prick, stick, squeeze. Sabb. 16<sup>a</sup>  
מ' מ' if he stuck it in, pulled it out &c.—Ib. 16<sup>a</sup>  
דמא (Ma. O. דמא, v. Rabb. D. S. a. 1.  
note 20) she stuck 2 ribs through into the wall. Tosef. 37<sup>a</sup>  
מ' מ' if he stuck something into the nostril  
(so as to keep them open). Succ. 37<sup>b</sup> מ' מ' one  
must not squeeze the palm branch between the myrtle  
and willow (after they have been tied together). [B.  
Bath. 74<sup>a</sup> דמא Ar., v. דמא.]

דמא m. a withered spot in the eye, v. דמא II.

דמא (comp. דמא) 1) to pound, beat; to powder. Bet. 14<sup>a</sup>,  
v. דמא.—Part. פול דמא powdered. Ib. 14<sup>a</sup> מ' מ' fine-pow-  
dered. Hull. 51<sup>b</sup>, v. דמא. V. דמא—2) (comp. דמא, דמא a.  
oth.) to examine carefully, to be particular, exact in  
expression; to pay special attention, to mind. Ib. 6<sup>a</sup>, a. fr.  
דמא מ' he examined and found. Succ. 6<sup>a</sup> מ' מ' he did  
not express himself exactly; a. fr.—Part. דמא careful.  
Keth. 18<sup>b</sup> מ' מ' he is very careful (as to what witnesses  
he uses). Yoma 83<sup>b</sup> דמא מ' minded a man's name  
(considering it an indication of his character). Ib. 83<sup>b</sup>  
דמא מ' he did not mind &c. Ib. 83<sup>b</sup> מ' ye mind.—  
Part. פול דמא (v. Part. פול דמא). B. Kam. 4<sup>a</sup>  
דמא מ' מ' are no violence either for  
the one or the other.—Denom. דמא, דמא, דמא.

דמא 1) to grind, to chew carefully. Sabb. 155<sup>b</sup> bot.  
דמא מ' Ma. M. (ed. דמא) she grinds her  
food carefully.—2) to argue by pressing a word to another  
proof. Keth. 31<sup>b</sup> מ' מ' takes his argument from the  
first clause; a. fr.—3) to calculate exactly. Targ. Y. Lev.  
XXVII, 18. Ib. XXV, 50, v. דמא; a. fr.

דמא, דמא to be punctilious, get impatient. Koh.  
B. to III, 9 דמא מ' the king was irritated. Pesik. B'shall.

p. 86<sup>b</sup>; Yalk. Sam. 152 אֲדִירָתָה סֵרַח וְכ' Serah . . . grew angry; cmp. דִּקְדָק. —2) to examine, look with anxiety, wait attentively. Targ. Prov. VII, 6, Targ. Ps. XIV, 2; a. fr.—Gen. R. s. 17 לְקַלְהוֹן . . . אֲדִירָתָה R. . . . examined into the noise they made; Lev. R. s. 34; Yalk. Lev. 665; Yalk. Is. 352. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top וְכ' לֹון הֵב Bar K. looked out for them (waiting for them to ask him).

**דִּוּקָא** **דִּוּקָא** m. (preced.) 1) exactness, minuteness. Nez. 7<sup>f</sup> נִחַיָּה לֵד' enters into minuteness (saying 'one and a half'). —2) (as an adv.) exactly, exclusively, only. Yeb. 78<sup>a</sup> אֲדִירָתָה a real barley corn it must be (nothing else). Men. 30<sup>a</sup> בְּאֶמְצַע שִׁטָּה ד' only in the middle of a line.—Gitt. 44<sup>a</sup> אֵל אוֹ לֹא ד' is this meant exactly (one hundred), or not exactly? Men. 27<sup>b</sup> אֵל el (towards) is meant in its exact sense; a. fr.

**דִּוּקָא** I m. (דוק)=ח. דָק, chaff. Targ. Is. XL, 15. Ib. XXVIII, 28.

**דִּוּקָא** II m.=ח. דָק, a withered spot in the eye (or withered in growth, dwarf). Targ. O. Lev. XXI, 20 (Y. II ib. בגס).

**דִּוּקָא** m. (דוק) evidence by conclusion, exact meaning. Keth. 31<sup>b</sup> וְכ' דִּוּקָא דִּוּקָא they differ as to the conclusion to be drawn from this Mishnah. Zeb. 31<sup>b</sup> (Rashi: דִּוּקָא).

**דִּוּקָא** m. pl. (δόξα, pl. of δόξα) beams of the ceiling. Lam. R. to I, 1 רבתי דִּוּקָא, an oneirocritical interpret. of Cappadokia Kappa in Greek is twenty, דִּוּקָא (not דִּוּקָא) dokia in Greek is beams; v. דִּוּקָא.

**דִּוּקָא** v. דִּוּקָא.

**דִּוּקָא** (v. דוק) pr. n. pl. Dukim (cmp. דִּוּקָא, Dokos, a stronghold near Jericho. Y. Ab. Zar. I, 39<sup>c</sup> (Bab. ib. 6<sup>b</sup> the garrison of D).

**דִּוּקָא** m. (ducenarius, δουκηνάριος S.) commander, procurator. Y. Ab. Zar. I, 39<sup>b</sup> (Bab. ib. 6<sup>b</sup>).

**דִּוּקָא** v. דִּוּקָא.

**דִּוּקָא** **דִּוּקָא** m. (דוק) calculating, accurate scholar. Ab. Zar. 10<sup>a</sup> דִּוּקָא an accurate scribe (paying attention to exact historical dates).—Pl. דִּוּקָא. Men. 29<sup>b</sup> דִּוּקָא careful copyists of the Bible. Yeb. 43<sup>a</sup> דִּוּקָא because exact scholars report a traditional addition (to the Halachah in question), 'These are the words of R. S.'

**דִּוּקָא** **דִּוּקָא** f. (denom. of דִּוּקָא; adopted in Hebr.) trimming shears on a pole. Y. Maasr. III, end, 51<sup>a</sup> דִּוּקָא if the fruit is taken off with trimming shears (by a person standing outside the garden). Ib. צִוּר צִוּר wrap well up (keep well thy question about) the pruner (sophistical as it is), it is better than anything (the Agadists have to say).—Tosef. Kel. B. Mets. III, 9 דִּוּקָא one's knife of the shears.

**דִּוּקָא**, v. preced.

**דִּוּקָא** m. ch. (דקר) fork-like reed, opp. to קני plain stems; prop. Pl. דִּוּקָא. Succ. 13<sup>a</sup> דִּוּקָא the pronged reeds (corresp. to אֲפִקָתָא of the palm-tree, Rashi). Lev. R. s. 12.

**דִּוּקָא** **דִּוּקָא** m. h. same, fork, fork-like reed, pronged pole. Y. Erub. I, 18<sup>c</sup> דִּוּקָא reed-stem and prongs. Ib. 19<sup>c</sup> כִּמְנֵן דִּוּקָא; Y. Kil. IV, 29<sup>b</sup> כִּמְנֵן דִּוּקָא; Y. Succ. I, 52<sup>a</sup> כִּמְנֵן דִּוּקָא (v. דִּקְדָק). Y. Shebi. II, 33<sup>d</sup> top כִּמְנֵן דִּוּקָא (corr. acc.) he puts under it a pronged prop. Tosef. Kel. B. Mets. III, 14 דִּוּקָא ed. Zuck. (Var. דִּוּקָא).—Pl. דִּוּקָא וְסוּחָה Y. Kil. I. c. he took וְסוּחָה with which he closed the breach; Y. Erub. I, 19<sup>c</sup> top; Y. Succ. I. c.—Tosef. ib. I, 4 if one made a ceiling of the Succah בְּקָנִים וְכ' with (plain) reeds and with forked reeds; Bab. ib. 13<sup>a</sup> קָנִים (Ms. M. 2 קָנִים קָנִים, v. Ar. s. v. דקר), expl. דִּוּקָא pronged reeds. Tosef. Men. XI, 6 דִּוּקָא shaped like forks; Men. XI, 6 (96<sup>a</sup>) כִּמְנֵן דִּוּקָא Ar. (ed. omit. כִּמְנֵן דִּוּקָא).—\*Denom. דִּוּקָא fork-shaped. Tosef. Kil. IV, 5 קָנִים (הדוקרים) Erub. 18<sup>a</sup>; 11<sup>b</sup> קָנִים הַדִּוּקָא (Ms. M. הדוקרים).

**דִּוּקָא** **דִּקְ** ch. same.—Pl. דִּוּקָא. Y. Yoma III, beg. 40<sup>b</sup> וְכ' דִּוּקָא like two prongs of light; Y. Ber. I, 2<sup>c</sup> דִּוּקָא (corr. דִּוּקָא); Gen. R. s. 50 Ar. (ed. דִּוּקָא).

**דִּוּקָא** I (b. h.) [1] to form a circle or enclosure (v. Fl. to Levy Talm. Dict. I, p. 440<sup>a</sup> sq.).—Denom. דִּוּקָא II, דִּוּקָא &c.]—2) (denom. of דִּוּקָא) to reside, dwell. Ber. 8<sup>a</sup> כִּמְנֵן דִּוּקָא one must try to live in the same place with his teacher. Keth. 72<sup>a</sup>; a. fr. אֵין אִם דִּוּקָא v. כִּמְנֵן. Ib. 110<sup>a</sup> בִּלְהֵי בִלְהֵי בִלְהֵי whoever lives in Palestine.—Succ. 35<sup>a</sup> (ref. to hadar, Lev. XXIII, 40) שָׂדֶה דִּוּקָא read not hadar but haddar, something which remains on its tree from year to year (without withering); a. fr.—3) to lodge, v. infra.

Pl. דִּוּקָא 1) to cause a circuit; דִּוּקָא 2) to let cattle change folds within a field, to collect manure in a field, by letting cattle live on it. Shebi. III, 4. Y. ib. 34<sup>c</sup> bot. כִּמְנֵן דִּוּקָא you may let your cattle live on one's field as a favor; a. e.—2) to lodge, v. infra.

Hif. דִּוּקָא to lodge. Pesik. R. s. 3, beg. (play on דִּוּקָא) דִּוּקָא it (the goad) causes understanding to dwell in the cow; Pesik Bahod. p. 153<sup>a</sup> שְׂמִירָה (ed. O. שְׂמִירָה); Koh. R. to XII, 11 [read:] שְׂמִירָה (שמירר).—דִּוּקָא אֶצֶל חֲפָרָה וְכ' Y. Snh. Tanh. B'haäl 15 שְׂמִירָה; [Num. R. I. c. the words of the wise וְכ' lodge understanding with men.]

Nithpa. דִּוּקָא to be manured by cattle living in folds, v. Piel. Shebi. IV, 2; M. Kat. 13<sup>a</sup>; a. e.

**דִּוּקָא** **דִּוּקָא** ch. same, to dwell. Targ. Ps. CV, 23; a. fr.—Pes. 113<sup>a</sup> top (v. Rabb. D. S. a. l. note 6).—Part. דִּוּקָא. Targ. Ps. LVII, 5 דִּוּקָא Ms. (ed. דִּוּקָא).—Yeb. 52<sup>a</sup> דִּוּקָא דִּוּקָא he resides with his father-in-law. B. Mets. 117<sup>a</sup> דִּוּקָא דִּוּקָא who occupied. Taan. 24<sup>a</sup> דִּוּקָא I live in a poor village.



*Ha. 100, 101, 102 1) to go around, to girdle (comp. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911,*

<sup>717</sup> II in preced. comp. <sup>718</sup> *virum, virens*. Kai XVI. A—  
B. *coram, ib.*

\*777 III in a stuffed bag. Lam. R. to I, 1 777  
(777 777), v. 777 I. [Y. Sub. X, 38<sup>th</sup> top; Num. R. c. 14; 15;  
Tanb. B'hadl. 18, v. 777.]

גֵּוֹרָם m. (b. h., גֵּוֹרָם 1) [circle, period, comp. גֵּוֹרָם] generation, contemporaries; Arakh. 17<sup>a</sup> גֵּוֹרָם לֵב as the leaders of the generation; a. v. fr.—גֵּוֹרָם the generation which witnessed the separation of races; גֵּוֹרָם which perished in the flood; גֵּוֹרָם which perished in the desert, *Ab. Sh. X, 3* (102<sup>b</sup>, sq.); a. fr.—פֶּלֶא גֵּוֹרָם. *Ib.* 90<sup>a</sup>; a. fr.—לְכָל עֵת לְבָרֵךְ for all time to come; permanent, opp. לְעֵת, a temporary ordinance. *Ib.* 16<sup>b</sup> (ref. to Num. VII, 1) וְכֵן אֵלֶּיךָ אֲנִי מֵבִיאָם only they were installed with ointment, but not as a precedent for future installations; a. fr.—*Men.* 19<sup>b</sup>, a. e. אֵלֶּיךָ אֲנִי מֵבִיאָם a permanent law cannot be derived from a special temporary legislation.—רֵעֵךְ annual Passover celebration, opp. to רֵעֵךְ הַמִּצְוָה the one observed in Egypt. *Pea.* IX, 5; a. fr.

𐎧𐎠𐎧 imperat. of 𐎧𐎠. Kidd. 41<sup>a</sup>; a. fr.

8777 Im (v. 111) district, settlement, village (corresp. to h. *הַיִּמ*). B. Bath. 54<sup>b</sup> *הַיִּמ הַזֶּה* Ma. M. (ed. *הַיִּמ*); Erub. 12<sup>a</sup> *הַיִּמ הַזֶּה* *Shephardville* (v., however, Berl. Beitr. z. Geogr. Babyl. p. 30).—Psa. 40<sup>a</sup> *הַיִּמ הַזֶּה* the settlement of Be-Hasha.—Pl. *הַיִּמ*. Targ. Ps. X, 8 ed. Lag. (Var. *הַיִּמ*, v. *הַיִּמ*; Ma. *הַיִּמ*).

דָּוָהָל m. (b. h. דָּוָה, v. Ges. H. Diot. a. v.) *dura*, name of a jewel, mother of pearl(?). Targ. Esth. I, 6 דָּוָהָל the *dura* of the Sea places.—Esth. R. to I c. דָּוָהָל . . . דָּוָהָל אֵיזָר there is a place where a pearl (or jewel) is called *dura*l; Meg. 12<sup>a</sup> there is a precious stone in the Sea places דָּוָהָל Ms. M. (ed. דָּוָהָל) whose name is *dura*l (*dura*l); Y. Suk. X, 23<sup>a</sup> top דָּוָהָל . . . דָּוָהָל there (at a certain place) they call *dc*.

**סַרְיִן** III or **סַרְיִן** m. (צו: I) a parasite worm in  
 the bowels. Num. R. s. 7 [read:] סַרְיִן סַרְיִן סַרְיִן;  
 v. סַרְיִן.

"If you will lift the burden, I shall lift (if you will share the responsibility, I shall take the load).

\***מִשְׁנֵה IV.** — **מִשְׁנֵה**, **בִּד** (comp. **מִשְׁנֵה** || *De Pueris* (Berard), a station near Hagronia. *Rev.* 11<sup>o</sup> ed. (Ms. M. **מִשְׁנֵה**, without **בִּד**, Ms. F. **מִשְׁנֵה** **בִּד**; oth. var. **מִשְׁנֵה** **בִּד** **מִשְׁנֵה** **בִּד**, v. *Malb. D. S. & L. notes*)

\*X<sup>11</sup>-X<sup>12</sup> in pl. *Algeria*, *Mont. pl. of Algeria*, v. LXX, II col. XXXII, in col. B, p. 10. Found in *Mont. XV*, I quad. in *Ar. p. v. 1971*.

the governor, title of an officer. Yoma 67<sup>b</sup>, Suk. 74<sup>b</sup>,  
Pes. 28<sup>b</sup> (Ma. M. 177<sup>b</sup>; Rashi: the lord of my village,  
v. 177<sup>b</sup>).

1917, v. 10

**נָתַן** *the transitive of נָתַן*, "gave," *v.* 77, comp. **נָתַן** a **נָתַן**, a haughty leader. Targ. Job XXXIV, 20 ed. Lag. (ed. Vien. **נָתַן**). — *H. N.* **נָתַן** **נָתַן**. Ib. XXXV, 9 (Var. **נָתַן**). Targ. Prov. VIII, 16 Var. ed. Lag. **נָתַן** (corr. mss.). Targ. Ps. XXXI, 24.

Y. Hor. III, beg. 47<sup>a</sup> וְהָיָה לוֹ חֵן וְחֵן הָאֵלֹהִים Himself and His entire staff (of angels); Y. Suk. II, 39<sup>a</sup> top וְהָיָה עִמּוֹ הָאֵלֹהִים E. a. 1 וְהָיָה עִמּוֹ הָאֵלֹהִים he (Moses) left his escort.—Y. Land. to Num. XII, 1, quot. in Ar. וְהָיָה עִמּוֹ הָאֵלֹהִים Num. R. a. 4 וְהָיָה עִמּוֹ הָאֵלֹהִים that they should form a hierarchy of officers before him. Y. Keth. XII, 39<sup>a</sup> bot. וְהָיָה עִמּוֹ הָאֵלֹהִים; Koh. R. to IX, 10 וְהָיָה עִמּוֹ הָאֵלֹהִים (corr. acc.) he saw his (R. Hija's) suite in the future world, and his eyes became dim.

**N** <sup>777</sup> m. (*Pers dulc.* comp., however, 777) sediment,  
less, drops. Ab. Zar. 38.—*Pl.* <sup>777</sup>, <sup>777</sup> (used as sing.).  
Targ. Ps. LXXV, 6—Mag. <sup>777</sup> was used <sup>777</sup> upon its loss (Jer. XLVIII, 11). Ab. Zar. 34<sup>a</sup>. c.

257, 258

סדרה, v. סדר

8777 pr. n. m. *Thursday*. Ab Zar. 17<sup>th</sup> 12<sup>th</sup> Dec  
D. (Var. 8777).

1757, v. 8 = L II.

~~11111~~ I pr. n. pl., 71220 the vineyard of Deron. Y.  
Kil. VII. 20<sup>a</sup> bot.

11, ch. form.  $\text{כֶּזֶב}$  n. *deception*, present *homonymy*  
 Targ. Ps. CXXI, 2. Ib. XI, 7; a. e.—Zab. 7<sup>b</sup>  $\text{כֶּזֶב}$   
 the burnt offering is a votive gift (not a means  
 of atonement). Pes. 118<sup>b</sup>; a. fr.—*PL*.  $\text{כֶּזֶב}$ . Targ. Y.  
 Ex. XII, 46; a. e.—*PL*. Gen. R. s. 79. (Yalk. Ib. 183  
 ed.); a. fr.—Chald. form.  $\text{כֶּזֶב}$ . Targ. Ps. XX, 4  
 ed. Lag. (Ms. a. some ed.  $\text{כֶּזֶב}$  incorr.). Cant. R. to VIII. 11  
 $\text{כֶּזֶב}$  v. next v.

**הורגא** f. (ὁρσά) same. *Pl. הורגאות, הורגאות*. Gen. R. s. 85, end, the one sent (to Babylon) dates, and the other (to Palestine) gifts of honor (purple cloak, ref. to Josh. VII, 21); Cant. R. to VIII, 11 *הורגאות* (corr. acc. or *הורגאות*).—Ex. R. s. 5 *הורגאות של עטרות* gifts consisting of crowns.

**הורגא** f. (הורג, דור, v. *הורג*) *freedom, remission of tribute or fine, pardon*. Gen. R. s. 53 (play on *יצחק*) [read:] *יצא חוק לעולם ליתן ד' לעולם* (remission of sin) &c.; Yalk. ib. 92 *יצא חוק דורו* &c. Gen. R. l. c. [read:] *מה עשייה . . . ליתן ד' לעולם אף עשייה . . . ליתן ד' לעולם* as the verb *עשה* used there (Esth. II, 18) means to grant a remission to the world, so does the verb *עשה* (Gen. XXI, 8) etc.; Pesik. Sos. p. 146<sup>a</sup> *דורגא* (corr. acc.); Yalk. Gen. 93 *דורו*—Y'lamd. to Lev. XXI, 10, quot. in Ar. *ד' חלמה* full pardon.

**הורגא**, v. *הורגא*.

**הורגא**, v. *הורגא*.

**הורגא** m. (דור) *threshing*. Targ. Y. II Deut. XXV, 4 *הורגא* (Y. I *הורגא*, h. text *ירש*).

**הורגאות** f. pl. (v. preced.) *pomace*. Tosef. Maas. Sh. I, 10 *הורגאות* ed. Zuck. (Var. *הורגאות*).

**הורגאות, דורגאות** *reliefs*, v. *הורגא*.

**הורמוס** m. (a disguise of *Ἑρμης*, or Mercurius, the divinity of commerce to whom a great annual fair, prob. of Tyre, was dedicated, v. Y. Ab. Zar. I, 39<sup>d</sup> top, quot. s. v. *ארכלים*) *Durmos*, name of a great annual fair. B. Mets. 72<sup>b</sup> (Ms. M. *אסריון*, v. Rabb. D. S. a. l. note).

**הורמוסקית**, v. *הורמוסקית*.

**הורמילוס, דורמילוס, דורמילוס**, v. *הורמילוס*.

**הורמסאות, דורמסאות**, v. *הורמסאות*.

**הורמסקין**, v. *הורמסקין*.

**הורמסקית** pr. n. f. *Durmaskith (of Damascus)*. Sifré Deut. i R. José ben D.; Hag. 3<sup>b</sup>; Tosef. Yad. II, 16 *הורמוס*; Tosef. Sot. III, 9; a. fr.—Mekh. Yithro, Baḥod. 1 Abba José b. D.—[Tanḥ. Noah 1 *דורמסקא* (corr. acc.), Var. *דורמסקא*, v. Tanḥ. ed. Bub. ib.] [*Pl. הורמסקית*, v. *הורמסקית*].

**הורמסקנות, דורמסקנות**, v. *הורמסקנות*.

**הורמא**, Pesik. Sos. p. 146<sup>a</sup>, v. *הורמא*.

**הורמא**, Esth. R. to I, 1, read *הורמא*, v. *הורמא*.

**הורמאות**, Tosef. Maas. Sh. I, 10 Var., v. *הורמאות*.

**הורמאות**, Y. Kidd. I, 58<sup>d</sup>, v. *הורמאות*.

**הורמאות** m. (רמ) *place where hides are trodden or*

*fulled before tanning*. Bets. I, 5 (11<sup>a</sup>) you must not place the hide לפני הר' in front of the *dor'san* (Mish. Nap. a. oth. לפני הורמא, Y. ed. הורמא).

**הורמא**, v. *הורמא*.

**הורמא** f. (a perversion of *τρωατή*, sub. *σταφυλή*, v. infra) *grape used for dessert, fit for eating but yielding no wine, fig. a woman who has no menstruation*. Nidd. IX, 11. Ib. 64<sup>b</sup>; Keth. 10<sup>b</sup> (phonetic etymology) *הור קטוע* [hence the perversion] a cut-off race (bound to die out). Ib. *משפחה ד'* a family the women of which have neither menstruation nor symptoms of injured virginity. Y. ib. I, 25<sup>a</sup> bot. quoting Mish. Nidd. l. c. *הורמא*.

**הורקן, דורקן**, Tosef. Kel. B. Mets. III, 14 Var., v. *הורקן*.

**הורקן** m. *lecturer*, v. *הורקן*.

**הורקין** m. (comp. of *הור* a. *שיני*, pl. of *שניא*) [*row of teeth*], *gum*. Sabb. 65<sup>a</sup> *לר'* (some ed. *לדורש*, incorr.; Ms. M. *דורשני*, Var. a. Ar. in two words, v. Rabb. D. S. a. l. note) a remedy for the gum. Cmp. *הורקא* I.

**הורקא**, v. *הורקא*.

**הורק** (b. h.), part. a. perf. 1) *to tread, trample, thresh*. Sabb. VII, 2 *הורק* he who threshes (on the Sabbath); a. fr.—Euphem. for sexual contact. Nidd. 41<sup>b</sup>. Gen. R. s. 85. Pes. 87<sup>b</sup>; a. e.—*הורק בעקב* to trample with one's heel, to treat lightly, not to heed. Ab. Zar. 18<sup>a</sup>. Lev. R. s. 27.—2) *to walk about, be familiar, well-known*. Meg. 24<sup>b</sup> *הורק ביה* if he has been a familiar figure in his town (so that people do not mind his bodily disfigurement); Y. Taan. IV, beg. 67<sup>b</sup>; a. fr.

*Pi. הורק* to trample. Ex. R. s. 15 *הורקת את* you used to tread upon this piece of wood. Midr. Till. to Ps. VIII, 3 *הורקת עלך כעפר* even one who treads upon thee as upon dust. Gen. R. s. 44 *הורקתם* tread upon them.

*Polel הורק*, v. *הורק*.

**הורק** ch. same, 1) *to thresh*. Targ. Ruth II, 17.—Zeb. 118<sup>b</sup>; Men. 22<sup>a</sup>, v. *הורקת*.—2) *to tread upon, trample (to death)*. Targ. II Kings VII, 17; a. fr.—B. Kam. 9<sup>a</sup> *הורק את* he sets his foot upon the landmark (symbol of possession).—3) *to be used to, not to mind*. Sabb. 129<sup>b</sup> *הורק ביה* since the people are in the habit of doing it. Gitt. 56<sup>b</sup> *הורק דש* being used (to the hammering) the gnat did not heed it. Keth. 62<sup>a</sup> *הורק ביה* we are used to it.—Targ. Prov. VIII, 33 *הורקת*, v. *הורק*.

*Af. הורק* to pass over, to leave unheeded, to be listless. Targ. Prov. IV, 15; XIII, 18; XV, 32 Ar. a. Ms. (ed. Lag. *הורק*, with *ר*, h. text *הורק*); ib. VIII, 33 (v. supra, ed. Lag. *הורקת*).—Snh. 7<sup>a</sup> (prov.) *הורק* (Ms. M. *הורק*) happy he who hears (himself abused) and minds it not; he will escape a hundred evils.—Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>b</sup> *הורקת* . . . *הורקת* eat and care not (do not share in our conversation), for so do dogs eat and mind not. [Targ. Y. II Num. XI, 8 *הורקת*, v. *הורק*].



*Ilpe* מִשְׁפָּחָה *to be trampled upon, trodden*. Targ. Is. XLIV, 2; Is. XXV, 16.—[Targ. Jer. XLVIII, 26 v. מִשְׁפָּחָה] *Islet* מִשְׁפָּחָה. *Islet*. מִשְׁפָּחָה, v. מִשְׁפָּחָה.

מִשְׁפָּחָה, v. מִשְׁפָּחָה.

מִשְׁפָּחָה m. (מִשְׁפָּחָה) *fat pasture ground*. *Mishé Num.* 41; *Deut.* 42 מִשְׁפָּחָה שֶׁל יִשְׂרָאֵל (comp. מִשְׁפָּחָה Jer. XXXI, 39).

מִשְׁפָּחָה, מִשְׁפָּחָה f. (מִשְׁפָּחָה) m. a subterranean *manneal* *store-room, cistern, cellar*. [Myt. מִשְׁפָּחָה *groz, horreum*, P. Sm. 1800.] [In Mishnah Seder Toharoth מִשְׁפָּחָה, v. R. H. 6. to Ohol. XI, 8.] B. Bath. IV, 2 he who sells a house, has not sold with it מִשְׁפָּחָה מִשְׁפָּחָה אֶל אוֹתוֹר the pit or the *dulk*. Ib. 64' מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה *but* and *dulk* are subterranean, מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה a *boy* is made by digging, a *dulk* by masonry. Tosef. Erub. XI (VIII), 10; Tosef. Pes. I, 8 מִשְׁפָּחָה מִשְׁפָּחָה; Y. ib. I, 27' top מִשְׁפָּחָה. Ib. מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה treating of a *haidulk* which has a lid. R. Hosh. III, 7.—Y. Ab. Zar. II, 40' bot. מִשְׁפָּחָה . . . מִשְׁפָּחָה (corr. acc.) when going up with him to the upper story or down to the cellar &c. Kel. V, 6 ed. Derenb. מִשְׁפָּחָה. Ohol. XI, 8 מִשְׁפָּחָה; Tosef. ib. XII, 4 מִשְׁפָּחָה; a. fr.—*Pl.* מִשְׁפָּחָה. Tosef. B. Bath. III, 1 (Var. מִשְׁפָּחָה, Mish. ib. IV, 2 sing.).—מִשְׁפָּחָה. Y. ib. IV, 14' bot. מִשְׁפָּחָה. Krot. (corr. acc.). [Our w. seems to be originally מִשְׁפָּחָה fr. מִשְׁפָּחָה. As to rejection of מִשְׁפָּחָה comp. מִשְׁפָּחָה.]

מִשְׁפָּחָה, מִשְׁפָּחָה, v. מִשְׁפָּחָה.

מִשְׁפָּחָה, מִשְׁפָּחָה, v. מִשְׁפָּחָה.

\*מִשְׁפָּחָה, Pa. מִשְׁפָּחָה (מִשְׁפָּחָה) *to set apart of each kind*. Targ. Y. I Deut. XV, 14 (O. מִשְׁפָּחָה, h. text מִשְׁפָּחָה Hil.) מִשְׁפָּחָה מִשְׁפָּחָה (ed. Amst. מִשְׁפָּחָה מִשְׁפָּחָה, corr. acc.).

מִשְׁפָּחָה, v. מִשְׁפָּחָה.

מִשְׁפָּחָה, מִשְׁפָּחָה (comp. מִשְׁפָּחָה) *to be merry, wanton*.—Denom.:

\*מִשְׁפָּחָה f. *jester, dancer*.—Pl. מִשְׁפָּחָה. Dan. VI, 19 (comp. מִשְׁפָּחָה; oth. opin.—next w.).

\*מִשְׁפָּחָה f. pl. (v. preced.) *boards used at weddings as tables*. Tosef. Kel. B. Meta. V, 3 Kimhi (ed. Zuck. מִשְׁפָּחָה, Var. מִשְׁפָּחָה).

מִשְׁפָּחָה m., pl. מִשְׁפָּחָה (מִשְׁפָּחָה, v. מִשְׁפָּחָה) *wantonness*. Targ. Ps. LXII, 6 ed. Lag., v. מִשְׁפָּחָה.

מִשְׁפָּחָה, v. מִשְׁפָּחָה.

מִשְׁפָּחָה, v. מִשְׁפָּחָה.

מִשְׁפָּחָה m. (מִשְׁפָּחָה) *feast, wedding entertainment*. Koh. R. to II, 2 [read:] מִשְׁפָּחָה מִשְׁפָּחָה he whose feast is disturbed,—what has rejoicing to do with him?; Penik. Aharō p. 169<sup>b</sup> מִשְׁפָּחָה מִשְׁפָּחָה (read מִשְׁפָּחָה מִשְׁפָּחָה); Lev. R. s. 20.

מִשְׁפָּחָה m. (מִשְׁפָּחָה) 1) *oppression*. Targ. Ex. VI, 6. Targ. Ps. XLIII, 2.—2) *need, stint*. Targ. II Chr. XVIII, 26; I Kings XXII, 27.

מִשְׁפָּחָה, מִשְׁפָּחָה (b. h. מִשְׁפָּחָה) 1) *to push away, thrust*. Tosef. Yoma IV (III), 14 מִשְׁפָּחָה מִשְׁפָּחָה; Y. ib.

VI, 47' bot. מִשְׁפָּחָה if the men thrust the goat down the precipice, and it did not die. *Soh. 107'*, a. s. מִשְׁפָּחָה מִשְׁפָּחָה let the left hand repel them and the right invite; a. fr.—Transl. מִשְׁפָּחָה מִשְׁפָּחָה or מִשְׁפָּחָה to dismiss with a *rague or palling reply*. *Hell. 27'*. Tanh. *Hek. 6*; *Mem. H. a. 19*; a. fr.—3) *to suspend*. Tosef. Dem. III, 4; *Hekh. 21'*; Y. Dem. II, 27' top, v. מִשְׁפָּחָה.—4) *to suspend, make inoperative, supersede*. Ohol. VII, 6 מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה we dare not set aside the regard due to one human life for the sake of saving another human life; *Gen. R. s. 94* מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה to it these one must not act; dare you sacrifice one life &c.—Y. *Hekh. VIII*, 20' top מִשְׁפָּחָה מִשְׁפָּחָה to disregard the doubt the benefit of which is to be given to the criminal.—Y. *Hekh. IV*, 47' bot. מִשְׁפָּחָה מִשְׁפָּחָה we postponed it (the fact) to the first day of the week; *Mag. 2'* מִשְׁפָּחָה; *Erub. 41'* מִשְׁפָּחָה.—*Pa. VI*, 1 . . . מִשְׁפָּחָה מִשְׁפָּחָה the following performance needed for the *Pamover* offering take precedence of the Sabbath (name a suspension of the Sabbath laws), a. v. fr.—*Part. pass.* מִשְׁפָּחָה a) *pushed, hurried*. M. Kat. 28' מִשְׁפָּחָה מִשְׁפָּחָה a hurried death.—b) *suspended, superseded*. *Yoma 7'*, a. fr. מִשְׁפָּחָה מִשְׁפָּחָה the law about levitical purity is only suspended for the sake of an entire community (and its suspension requires alone), opp. מִשְׁפָּחָה מִשְׁפָּחָה the law &c. is inoperative. *Zeb. 15'* מִשְׁפָּחָה מִשְׁפָּחָה until from the start, opp. מִשְׁפָּחָה מִשְׁפָּחָה, v. infra.—[*Yeb. 20'*; *Ohel. 27'* מִשְׁפָּחָה, v. מִשְׁפָּחָה.]

*Nif. מִשְׁפָּחָה to be pushed aside, suspended; to give way*. *Mag. 1'* מִשְׁפָּחָה מִשְׁפָּחָה the fact being once suspended (on account of the Sabbath), let it remain so (and not be taken up on Sunday). *Pes. 64'* מִשְׁפָּחָה מִשְׁפָּחָה . . . מִשְׁפָּחָה an individual (if unclean on *Pamover*) is suspended (postpones the celebration) until the second *Pamover* (*Mem. IX*, 10 sq.), but not a community. *Yoma 64'* מִשְׁפָּחָה מִשְׁפָּחָה animals (dedicated for sacrifice) cannot be removed forever from sacred use (as long as the obstacle lies not in their physical unfitness). Ib. מִשְׁפָּחָה מִשְׁפָּחָה once fit and then discarded (on account of a temporary unfitness).—*Ber. 64'* מִשְׁפָּחָה מִשְׁפָּחָה . . . מִשְׁפָּחָה to him who gives way to time (yielding patiently to circumstances), time will give way, v. מִשְׁפָּחָה.

*Hif. מִשְׁפָּחָה* 1) *to remove hurriedly*. M. Kat. 22' מִשְׁפָּחָה מִשְׁפָּחָה he who is anxious to remove the bier of a relative (hurries the burial).—2) *to thrust*. *Arakh. 30'* מִשְׁפָּחָה מִשְׁפָּחָה Rashi (ed. מִשְׁפָּחָה, corrupt. of מִשְׁפָּחָה; Ar. מִשְׁפָּחָה imperat. Kal) I will throw a stone after the fallen man (not give the sinner a chance to return). [*Naz. 16'* מִשְׁפָּחָה מִשְׁפָּחָה Ar., read with ed. מִשְׁפָּחָה מִשְׁפָּחָה.] [Tosef. Toh. VIII, 6 מִשְׁפָּחָה, v. מִשְׁפָּחָה.]

מִשְׁפָּחָה, מִשְׁפָּחָה ch. same, 1) *to thrust, push, knock down*. Targ. O. Num. XXXV, 20 מִשְׁפָּחָה מִשְׁפָּחָה he knocked him down (h. text מִשְׁפָּחָה; Y. מִשְׁפָּחָה). Targ. Ps. CXVIII, 13; a. e.—2) *to suspend, supersede* &c., v. preced. 3) *Zeb. 15'* מִשְׁפָּחָה מִשְׁפָּחָה he debarred himself from offering (on account of his apostasy). *Pes. 69'* מִשְׁפָּחָה מִשְׁפָּחָה I might think they take precedence of the Sabbath. *Ber. 23'* מִשְׁפָּחָה מִשְׁפָּחָה the person was for the time in an unfit condition to pray (and his prayer does not count at all).

*Af. אדחא, Pa. דחא to push aside, drive off.* Pes. 57<sup>a</sup> לן דחיה קא מדיחא he sends us off (with a vain promise).

*Ithpa. אדחיה, Ithpe. אדחיה 1) to be thrust down.* Targ. Ps. XXXVI, 13 אדחיה Ms. (ed. נדחיה); a. e.—2) to be superseded, postponed &c. (v. preceded. Nif.). Targ. Y. Num. IX, 10.—Zeb. 12<sup>b</sup> אי מדיחא אי he was debarred from offering through no fault of his. Ib. גברא אי the person was unfit; a. fr.

*דחיה, דחיה f. (preced.) 1) thrusting, knocking down.* Snh. 45<sup>a</sup> (ref. to דחש, Mish. ib. VI, 4) מניין שבו whence do we derive the law that he must be knocked down?; Y. ib. VI, 23<sup>c</sup> top ד מניין שבעו.—*Pl. דחיה* (דחיה). Ib.—2) postponement, suspension. Y. Sabb. XIX, beg. 16<sup>d</sup> עיקר דחיה what they chiefly supersede is the Sabbath and that which is required for their execution is labor (otherwise forbidden).—[דחיה in later Hebr. literature: the reasons for shifting the first day of Tishri in the Jewish calendar.]

*דחיה m. (v. דחא) feaster, reveller.—Pl. דחיה.* Lev. R. s. 38, v. דחיה.—*Fem. דחיה.* Lam. R. introd. (R. Johān. I) קריה עליה (translation of קריה Is. XXII, 2; Targ. דחיה).

*דחיה, דחיה, דחיה (emp. דחיה) to laugh; to deride.* Targ. Job XI, 3; Targ. Ps. II, 4, v. דחיה. Targ. Ps. XXII, 8 (ed. Lag. דחיה). Targ. Prov. I, 26 (Var. דחיה, incorr.).—Pesik. B'shall. p. 93<sup>b</sup> דחיה ודחיה laughing and weeping (Koh. R. to XI, 2 דחיה).

*Pa. דחיה to make sport of, to play.* Gen. R. s. 79 ליה אנה מדיחא בדיחין וב' (Koh. R. to X, 8 מדיח) will I not make sport of that elder of the Jews?! Koh. R. to III, 2 מדיחין וב' (ed. Wil. מדיחין) playing in front of a dwelling.

*דחיה, דחיה (emp. דחיה a. Arab. dahala) [to be depressed, bent,] to fear, be afraid of, shun; to worship, revere.* Targ. Gen. XVIII, 15. Targ. Ps. XXXIII, 8; a. fr.—*Part. דחיה, דחיה* constr. דחיה. Targ. Ex. IX, 20. Targ. Gen. XIX, 30; a. fr.—Sabb. 23<sup>b</sup> דחיה מדיחין he who reveres the scholars. Y. Naz. IX, end 58<sup>a</sup> (play on מדיח a. מדיח, v. Mishn. ib. IX, 5) מה בדיחא ד' וב' as the grain is afraid of the iron (scythe), so is the hair &c.; a. fr.—Sabb. 31<sup>b</sup>, a. fr.—*Part. דחיה* shunning sin.

*Pa. דחיה to frighten, to cause fear.* Targ. II Sam. XIV, 15 דחיה ed. Lag. (ed. דחיה).

*Af. דחיה to frighten, scare.* Cant. R. to III, 6 דחיה לי מדיחא with this (fire) wilt thou frighten me?—Koh. R. to VII, 1 (prov.) whom a snake once has bitten, חבלא מדיחא a rope will frighten.

*Ithpe. אדחיה to be afraid.* Lev. R. s. 9 אדחיה מדיחא she was afraid of him.

*דחיה m. (preced.) 1) fearing, v. preceded.—2) fearful, terrible, awe-inspiring.* Targ. Y. Gen. XXVIII, 17. Targ. Ps. LXXVI, 5 דחיה Ms. (ed. דחיה, combin. of two versions). Targ. Deut. X, 17. Ib. VIII, 15; a. fr.—Lev. R. s. 9 דחיה שליטא מדיחא how severe is this ruler!—*Pl. דחיה, דחיה* f. Targ. Hab. I, 7. Targ. Ps. XLV, 5 (noun).

*דחיה m. (preced.) fear, reverence.* Targ. Jon. I, 16 (ed. Lag. דחיה).

*דחיה f. same, fear, worship.* Targ. O. Gen. XXVIII, 17 'Oh, the fearfulness of this place!—\**Pl. דחיה* manifestations of worship. Targ. Is. LXVI, 20 ed. Ven. I a. Levita (ed. Lag. דחיה, oth. ed. דחיה; h. text דחיה (!); emp. דחיה for דחיה ibid.).

*דחיה, דחיה v. דחיה.*

*דחיה, דחיה v. דחיה.*

*דחיה, דחיה v. דחיה.*

*דחיה f. (דחיה) pushing, knocking down.* Y. Sabb. VII, 9<sup>d</sup> bot. דחיה דחיה goring and knocking down are chief actionable damages, v. דחיה (Y. B. Kam. I, beg. 2<sup>a</sup> דחיה).

*דחיה, דחיה v. דחיה.*

*דחיה m., דחיה c. (דחיה) 1) narrow, pressed.* Targ. Y. Num. XXII, 26. Targ. I Kings VIII, 64 (not דחיה); a. e.—Taan. 21<sup>a</sup> דחיה מדיחא דחיה they were hard pressed (in great distress); B. Mets. 114<sup>b</sup>.—*Pl. דחיה, דחיה* f. דחיה. Targ. Ez. XLII, 5 sq.—2) forced. B. Kam. 43<sup>a</sup>, a. e. דחיה דחיה a forced answer (argument).

*דחיה, דחיה v. דחיה.*

*דחיה I m. (preced.) fearer, worshipper.—דחיה God-fearing.* Targ. Gen. XXII, 12; a. e.—*Pl. דחיה* Targ. Ps. CXXXV, 20; a. e.—Targ. Is. LV, 13 דחיה דחיה shunning evil.—*Fem. דחיה* Targ. Prov. XXXI, 30 דחיה Ms. (ed. דחיה דחיה). Targ. II Kings IV, 8.

*דחיה II, דחיה f. (preced.) fear.* Targ. Ps. II, 11. Targ. Prov. I, 7; a. fr.—Y. B. Mets. II, 8<sup>c</sup> bot. דחיה דחיה from fear of thee; a. e.—*Trnsf. (emp. דחיה) m. deity.* Targ. Is. II, 22. Targ. Y. II Deut. XXXII, 15. Targ. Y. I ib. 18 דחיה (Ms. דחיה); a. fr. *Pl. דחיה* Ib. 17; a. fr.—*Pl. דחיה* Targ. Ps. LV, 5.

*דחיה, Pesik. Zakhōr, p. 26<sup>b</sup>, read: דחיה.*

*דחיה m., pl. דחיה scarecrows.* B. Bath. 27<sup>b</sup> דחיה דחיה וב' דחיה Ms. (v. Rabb. D. S. a. l.) and the putting up of scarecrows (to keep the birds off) would be sufficient (Rashi: cutting gaps between the branches).

*דחיה m. (v. דחיה) God-fearing, conscientious.—Pl. דחיה* Y. Maas. Sh. V, 56<sup>b</sup> bot., v. דחיה.

*דחיה, דחיה v. דחיה.*

*דחיה, דחיה v. next w.*

*דחיה (דחיה) (emp. דחיה) to press, crowd.—Part. דחיה, דחיה f. דחיה crowded, thick, full.* Lev. R. s. 30 דחיה דחיה Ar. (ed. דחיה) thick with leaves; דחיה richly blessed with children; Pesik. Ul'kah, p. 184<sup>a</sup> דחיה Ms. O. (ed. דחיה, v. Ar. Compl. ed. Koh. s. v. דחיה 3, a. Koh. Ar. Compl. s. v. דחיה).





Kam. 73<sup>a</sup>, a. fr. דַּבּוּר כְּדִבּוּר דְּמִי two statements following each other immediately are considered one. Ib.<sup>b</sup> כ' ד' תרי ת' there are two different intervals comprised under the expression *tokh k'd'e dibbur*. Snh. 31<sup>b</sup> bot. כ' לְהַלֹּק וּכ' in order to give honor to &c. Ib. 32<sup>a</sup> bot. כ' שֶׁלֹּא תַנְשֵׁל דָּלוּ וּכ' in order not to make loans too difficult, דָּלַח; a. fr.

𐤁𐤁 (representing *δὶς*-, *δύο*) *two, twice*, cmp. 𐤁𐤁 III.

\***דָּוָר** m. (**דָּוָר**=**דָּוָר** formed like **דָּוָר**, v. **דָּוָר**) *longing, faint, love-sick*. Cant. R. to II, 9, v. **דָּוָר**.

\***וַיֵּאָדָה**, Y. Ab. Zar. I, 39<sup>c</sup> top, קָלֵיךְ, read קָלֵיךְ (calo-  
diem) *I proclaim (welcome) the day*, an etymology of  
*calenda* (v. Sm. Ant. s. v. Calendar). V. קָלֵיךְ.

\***דִּיּוֹנִיסִיּוֹן** m. pl. (διονυσία, τὰ) *the Dionysian feast, bacchantic revels*. Lev. R. s. 33 (ref. to Ezek. XXIII, 42) מוֹבָאִים קִאֲנִיסִין וּב' (corr. acc.) '*carried along*' (in procession) refers to the Dionysia, 'drunken', means the revellers, v. תְּרִי"א.

הַיִּיטָא v. הַיִּיאָמָא

**דִּינִינְמָא** (דִּינִינְמָא) f. (*δύναμις*) *edict, ordinance*. Targ. II Esth. III, 15; a. e.—Sifrē Deut. s. 33 **יִשְׁנָה** like an antiquated ordinance. Lev. R. s. 1; a. fr.—*Pl.* **דִּינִינְמָא** **דִּינִינְמָא**. *Ex. R.* s. 30; a. e.—**דִּינִינְמָא**. Y. Shebu. VII, 38<sup>a</sup> bot. **דִּינִינְמָא**; Y. Keth. IX, 33<sup>b</sup> bot. **דִּינִינְמָא** (corr. acc.).

הַיִּיטָא, v. הַיִּאמֹת, pl. הַיִּאמֹת.

פֿראַטקא v. דײַאטשמתן.

m. pl. **דִּיֹּטְרֵטָא** (**דִּיֹּטְרֵטָא**) **דִּיֹּטְרֵטָא**, **דִּיֹּטְרֵטָא** (diatreta, v. Sm. Ant. s. v. Vitrum) *cut or engraved glass vessels*. Ex. R. s. 27, end [read:] **בְּכִסוּתֵי הַלֵּלִי** **דִּיֹּטְרֵטָא** these two cups of cut glass. Esth. R. to I, 7 **כִּסּוּתֵי דִּיֹּטְרֵטָא** (corr. acc.). Gen. R. s. 19 **דִּיֹּטְרֵטָא** (corr. acc.). Ruth. R. to I, 1 **כִּסּוּתֵי דִּיֹּטְרֵטָא** (corr. acc.); s. fr.

\* **דְּיֹאקִימִים, דְּיֹאקִימָא** m. (διοικήτης, dioecetes)  
*overseer of the treasury, treasurer.* Lev. R. s. 5 (prov.)  
 unfortunate the district where the physician has the  
 gout, **דְּיֹאקִימָא בְּהַר עֵינָא** ed. (Mus. דְּיִיקִמָא, corr. acc.)  
 and the treasurer only one eye (is unable to examine the  
 coins).

הַיִּידֵלָא v. הַיִּאֲלָא

אלקטרי v. דיאלקטור

דיאנה, דיאנה, Men. 77<sup>a</sup> ed., v. זרינא II.

\***דִּיּוֹתִימוֹן**, read **דִּיּוֹתִימֶיִן** (διεθέμην, sec. aor. med. of διατίθημι) *I disposed by will*. Y. B. Bath. VIII, 16<sup>c</sup> top וְכ' בלעז אף הכותב ד' בלעז וכו' even if one writes in Greek διεθέμην (*I willed*, instead of *I will*), it is to be considered as if it were a gift (cmp. ib. עשית, יחזק &c.); ib. חזרתה וכו' I went around to all linguists to find out what ד' was &c.; Tosef. ib. IX. 14 דיוותיוני (ed. Zuck. דיוותיוני, corr. acc.).

דִּי־חֵיקָר (דִּי) f. (διαθήκη) *a disposition of property*, esp. *by will and testament*; *covenant, contract*, v. Y. Peah III, 17<sup>d</sup> bot. for difference between ד' a. מִתָּנָה.—Targ. Y. Gen. XXIV, 10 דִּי־חֵיקָרָא Ar. (ed. אֶפְרוֹחִי); Gen. R. s. 59, end (ref. to Gen. i. c.) ד' ז' this means (his master's) will (in favor of Isaac).—Y. Ber. V, 9<sup>b</sup> top ב' ו' have I given it to him as a bequest (which may be cancelled)? I have given it to him as a donation. Y. B. Bath. VIII, 16<sup>b</sup> bot. וְיִחַזֵּר בְּדִי־חֵיקָרָא he may change his will. Ib.; Bab. ib. 152<sup>b</sup> ד' מְבַטֵּל ד' the later will cancels the prior. Y. B. Mets. I, end, לִפְנֵי . . . אֵין . . . דִּי־חֵיקָר nobody is likely to make a defective will (by anticipating in it the receipt of a debt before it has been collected).—Pl. דִּי־חֵיקָרָא B. Mets. 19<sup>a</sup>. Tosef. B. Bath. XI, 6; a. e.

המב. v. ד"ב.

**זֵיבָא** m. (=h. זֵיב, *wolf*. Targ. Y. I Gen. XLIX, 27 (זֵיב הוּא). Targ. Is. XI, 6 (Regia זֵיבָא); LXV, 25.—Pl. זֵיבִין. Targ. Zeph. III, 3.—[Targ. Is. XI, 7 זֵיבָא *bear*, v. זֵיבָא.]

**דִּיבָא** m. 1) *flux, gonorrhoea*, v. הִדְבָּא.—2) סְנֵי דִּיבָא or סְנֵי דִּיבֵי *a certain part of the maw*, v. סְנֵי.

דִּיבָּן f. ch.=h. דִּבְחָה. Targ. O. Gen. XXXVII, 2 דִּיבְחוֹן;  
דִּבְחוֹן, ed. Berl. גִּיבְחוֹן.

**זִיבְנָא** m. (comp. זָבֵב *fly*. Targ. Koh. X, 1 (h. text זָבֵבִי, ed. Buxt. (דְּבִיבֵי). — *Pl.* זִיבְנָא, Targ. Is. VII, 18 (ed. Lag. דְּבִיבֵי, ed. Buxt. (דְּבִיבָא). Targ. Y. Lev. XI, 20 (דְּבִיבֵי (read דְּרִי); Targ. Y. Deut. XIV, 19. V. זִיבְנָא.

הַיָּבֵה, v. הַיָּבֵה.

דִּיבּוֹן, דִּיבּוֹן, Targ. Y. II Num. XXXII, 24 some  
ed., v. דִּיבּוֹן.

דיבונא, Targ. Prov. XXIV, 2, v. דיפונא.

**חִבּוּק, חִבּוּק** *m.* 1) *attachment, junction, intimacy.* Cant. R. to II, 6 (ref. to Deut. XI, 22) אִיּוֹרָה ר' what is the form of intimacy? [Ab. ch. VI (Boraitha) ר' חֲבִירִים (some ed. רִקְדִּיק) the friendship of students (the care in selection of friends).—2) *glue, paste, solder.* Y. Sabb. III, 6<sup>a</sup> bot. שֶׁמָּא נִהְיֵי חִבּוּקָא (read: שֶׁמָּא יִהְיֶה וְכִי) lest its solder may be consumed (if the vessel be left without water). [Hull. 52<sup>a</sup>, read חִבּוּק if the bird is caught by means of glue, v. חִבּוּק.]

חִיבּוּק, חִיבּוּק ch. same, *joining*. Targ. I Kings  
VII, 30 עֵבֶד ר' joiner's work.

*utterance, speech, dictate.* m. (דבר) *utterance, speech, dictate.* Cant. R. to III, 4 קשה ד' of the various expressions for prophecy *dibbur* is the severest; Gen. R. s. 44; Macc. 11'; (Sifre Num. 99 דבר) Lev. R. s. 1 (play on דבר, Num. XXIII, 4, a. וידבר Lev. I, 1) the Lord reveals Himself to the gentle prophets ד' בחצי only with half a word (defective revelation), opp. שלם. Ex. R. s. 28 ד' וזכור וכו' the



commandment, 'Remember the Sabbath'. Y. Ned. III, 57<sup>b</sup> bot.; a. fr.—רִבְרָא בִּרְרָא, v. רִבְרָא.—Esp. רִבְרָא revelation, Divine Speech, (hypostasized) the Word, the Deity. Lev. R. a. 1, beg. קוֹל רִבְרָא the direct voice of the Deity. Yeb. 5<sup>b</sup>, a. fr.—רִבְרָא prior to the revelation. Cant. R. to I, 2; a. fr.—רִבְרָא following the Divine order. Y. Babb. VII, 10<sup>a</sup>; a. fr.—רִבְרָא רִבְרָא, v. רִבְרָא. Gen. R. a. 20 רִבְרָא mysterious words (accounts), v. רִבְרָא. Cant. R. l. a.; a. fr. V. רִבְרָא.—(3) (homilet., v. Ps. XLVII, 4) bring led, sublimation. Babb. 63<sup>a</sup> רִבְרָא רִבְרָא the root רִבְרָא. Gen. R. III, 10 רִבְרָא means sublimation; Mase. 11<sup>a</sup> [par. acc.].

רִבְרָא, רִבְרָא, רִבְרָא m. rev. rev. revelation. Targ. II, 1, 24; 25 ed. Lag. רִבְרָא (oth. רִבְרָא, same ed. רִבְרָא, read רִבְרָא). Targ. Y. Num. VII, 49; a. fr.—R. Hosh. 6<sup>a</sup> רִבְרָא רִבְרָא I might have thought a mere word (without action) was of no effect. Ib. רִבְרָא רִבְרָא he did not substantiate his word (by an action). Ned. 41<sup>a</sup> רִבְרָא רִבְרָא talking is injurious to the eyes; a. fr.—H. רִבְרָא, רִבְרָא, v. רִבְרָא. esp. the Ten Commandments. Targ. Y. Ex. XX, 1 (R. רִבְרָא); a. fr.—Y. Meg. IV, 75<sup>b</sup> bot. קטן רִבְרָא out the Ten Commandments apart, so that our children may be able to study them.

רִבְרָא, v. רִבְרָא.

רִבְרָא, v. רִבְרָא.

רִבְרָא, of Bere, Bire, v. רִבְרָא.

רִבְרָא, v. רִבְרָא.

רִבְרָא, v. רִבְרָא.—[Yoma 76<sup>b</sup>, v. בָּלָא.]

רִבְרָא, רִבְרָא m. (רִבְרָא) joining, combination. Mid. 16<sup>a</sup> רִבְרָא רִבְרָא Ar. (ed. רִבְרָא) this is merely thy own combination (that Rab's opinion was delivered in connection with the Mishnah), but Rab himself recited merely a tradition (without reference to that special clause of the Mishnah).

רִבְרָא, רִבְרָא (b. h.) m.—רִבְרָא, esp. revelation. Sifra Thaz. Neg. ch. I. Mekh. Bo, beg. (Tanh. ab. 5 רִבְרָא; a. fr.—רִבְרָא (fem.). Mekh. l. a., v. בָּלָא. Y. Ber. IV, 8<sup>a</sup> top; a. fr.—Esp. the Ten Commandments. B. Kam. 54<sup>a</sup> רִבְרָא the text of the Decalogue in Exodus, רִבְרָא the one in Deuteronomy. Shh. 67<sup>a</sup>, רִבְרָא, v. בָּלָא.

רִבְרָא, רִבְרָא, v. רִבְרָא.

רִבְרָא, v. רִבְרָא.

רִבְרָא, v. רִבְרָא.

רִבְרָא m. (רִבְרָא) I) stratagem, deception. Cant. R. to II, 4 רִבְרָא his (Jacob's) stratagem (Gen. XXVII, 14).—II. רִבְרָא, v. רִבְרָא. Ib.; v. רִבְרָא.

רִבְרָא m. (v. רִבְרָא) storing of grain, piling up. Gitt. 47<sup>a</sup> רִבְרָא (the word רִבְרָא, Deut. XIV, 23 means)

what there (the Israelite) stored up (is subject to tithing), but not what the gentile stored up, opp. to רִבְרָא the grain growing on the ground (Talmud. R. Hosh. 6<sup>a</sup> v. רִבְרָא Mo. F. (ed. רִבְרָא, v. Babb. D. S. a. l. note 100) adapted for storage.

רִבְרָא m. 1) (רִבְרָא) prop. born a second time, in gen. for a second term, twice (Lat. bis). B. Bath. 104<sup>a</sup> such is the custom of that nation רִבְרָא רִבְרָא (Mo. M. רִבְרָא) an archont in his second term is called digonos (bis, iterum consul). Ib.; Naz. 5<sup>b</sup> if one says, I vow to be a Nazir . . . רִבְרָא digon, he has to be a Nazir twice in succession, Tosef. ib. l. 2 רִבְרָא ed. Zuck. (Var. רִבְרָא, corr. acc.)—2) (by analogy with רִבְרָא, רִבְרָא) having two corners. Tosef. Naz. VI, 2 רִבְרָא (רִבְרָא) ed. Zuck. (corr. acc.) a house which has only two corners (semicircularly built); B. Bath. l. a.; Naz. l. a.

רִבְרָא, v. רִבְרָא.

רִבְרָא, v. רִבְרָא.

רִבְרָא, רִבְרָא m. (רִבְרָא) the river Tigris. Targ. Gen. II, 14.—M. Kat. 25<sup>b</sup> bot. רִבְרָא רִבְרָא the channel of the Tigris touched each other (the water forming a level with the banks). Kidd. 71<sup>b</sup>. Yeb. 131<sup>a</sup>. Ber. 50<sup>b</sup>. Taan. 26<sup>a</sup> רִבְרָא רִבְרָא (not רִבְרָא, v. Babb. D. S. a. l. note) the gutters of Mahuz emptied themselves into the Tigris.

רִבְרָא, v. רִבְרָא.

רִבְרָא f. (רִבְרָא) decree. Targ. II Babb. II, 2 ed. Lag. (ed. רִבְרָא, corr. acc.).

רִבְרָא, v. רִבְרָא.

רִבְרָא, רִבְרָא m. (רִבְרָא, v. רִבְרָא) fly. Hull. 5a<sup>b</sup> רִבְרָא רִבְרָא (Ar. רִבְרָא) no fly lives a whole year. Ber. 44<sup>a</sup> רִבְרָא רִבְרָא (Mo. M. רִבְרָא . . . רִבְרָא; v. Babb. D. S. a. l. note) so that a fly would glide down his (fat and smooth) face.—Gitt. 86<sup>b</sup> רִבְרָא רִבְרָא a large fly found among sheaves.

רִבְרָא f. (reduplic. of רִבְרָא or רִבְרָא; emp. רִבְרָא) the vapor room. Nidd. 67<sup>a</sup> רִבְרָא רִבְרָא Ar. a. v. רִבְרָא (ed. רִבְרָא) I say, it (the mud) fell off in the vapor room (where she entered after the bath).

רִבְרָא f., pl. רִבְרָא (רִבְרָא, v. רִבְרָא) relay, guards of stations. [Popular adaptation רִבְרָא, a. fr. רִבְרָא. Yoma VI, 8 (66<sup>b</sup>) רִבְרָא Y. ed. (Mase. רִבְרָא, Babb. ed. רִבְרָא, Mo. M. רִבְרָא, Mo. L. רִבְרָא, Mo. S. R. רִבְרָא, v. Babb. D. S. a. l. note). Mekh. B. Shal. a. : רִבְרָא רִבְרָא Pharaoh had guards at stations (communicating with one another).—Gen. R. a. 10; Yalk. ib. 16 [read:] רִבְרָא רִבְרָא he increased for them the speed (of the mail bearers), and the number of mail stations. Esth. R. to I, 1 רִבְרָא רִבְרָא postmen carrying gifts will be numerous &c.

רִבְרָא f. (b. h.; v. רִבְרָא) Hebrew name of several Indian birds. Hull. 68<sup>a</sup> רִבְרָא (Lev. XI, 18, רִבְרָא is the white

*dayyah* (stork), *anaphah* (ib.) *the irascible dayyah*; v. *הַיָּהָה*.

*יָהָה* (mp. *דָּהָה*) *to be faint*.—*Af. אָהָה to make fainter, paler*. Nidd. 20<sup>a</sup> *וְכִי אָהָה לֵיהֶם* they showed him a fainter color, and he declared it clean.

*יָהָה, יָהָה* m. (preced.; cmp. form and meaning of *יָהָה*) *faint, feeble, dim; light in substance, thin*. Neg. I, 2 *הָיָה שֶׁל סִיר הָיָה חִימָה* the red within the lime-colored leprosy is fainter than the latter, opp. *עָז*; Tosef. ib. I, 3 *הָיָה*. Tosef. Nidd. III, 11 *מִכָּאן דְּר' פִּינְיָה* fainter than this (shoe-black), opp. *עָז*; Nidd. II, 7; 20<sup>a</sup> *ר' מִכָּן דְּר' ר' דָּהָה* extremely faint. Gitt. 57<sup>a</sup> *רִיחָה מִן הָאֵוָר* Ar. (ed. *דָּהָה*, read *דָּהָה*, fr. *דָּהָה*) gets faint from the effect of the heat. Yeb. 80<sup>b</sup>; Tosef. ib. X, 6 *רִיחָה זֵרֵי דָּהָה* his semen is watery, opp. *מִקְוֶשֶׁר* cohesive; Tosef. Zabim II, 4 *דָּהָה*; Nidd. 35<sup>b</sup>.—Y. B. Bath. VIII, 16<sup>a</sup> *בֹּת. מְרִשָּׁה* wherever the word *מְרִשָּׁה* (heirloom) is used, *לְשׁוֹן דָּהָה* it is a faint (vague) expression (not meant in its true sense as a real inheritance). Ib. (ref. to Deut. XXXIII, 4) *לֵיהֶם דָּהָה* there is none vaguer than this (*morashah*), for whosoever labors (studies), obtains the whole of it.—*Pl. f. דָּהָה*. Y. Ter. III, 42<sup>b</sup> *תֹּפֹת עֵנֶב* the juice of grapes is light in substance (incohesive).

*יָהָה* (= *דָּהָה*) *of this (certain event)*. Targ. Y. Gen. XXV, 33 *כִּיּוֹם דָּהָה* as if it were the day of a certain event (of Isaac's death and Esau's succession, cmp. Targ. Y. ib. 31); Targ. O. ib. 31, 33 *הָלַךְ דָּהָה* ed. Berl. (ed. *הָלַךְ דָּהָה*, cmp. *הָלַךְ דָּהָה*, s. v. *דָּהָה*).

*יָהָה*—*הָיָה* Targ. Ps. LXV, 12.

*יָהָה*, v. *הָיָה*.

*יָהָה* I f. (b. h.; *דָּהָה*) *fluid, writing ink*. Ab. IV, 20. Sabb. 138<sup>b</sup>. Y. Sot. II, 18<sup>a</sup> *תֹּפֹת דָּהָה*; a. fr.—*Pl. דָּהָה*. Midr. Sam. ch. XXVII, end (*דָּהָה*); Gen. R. s. 58; Yalk. ib. 102; Yalk. Kings 170 *כַּמָּה דָּהָה* how many ink drops have been spilt . . . to write 'the sons of Heth' ten times!

*יָהָה* II (*δ-*) *two, double*, a Greek prefix, sometimes used as a separate word (*δύο*) for etymological purposes, and sometimes separated from its junction. Erub. 18<sup>a</sup> (*expl. דָּהָה*, v. *דָּהָה*) *two columns*; ib. (*expl. דָּהָה*, v. *דָּהָה*) *bearing fruits twice a year*.—*דָּהָה*, v. *דָּהָה*, s. v. *דָּהָה*.

*יָהָה* a Greek prefix.—1) *δ-*, v. preced.—2) *δ-*.

\**יָהָה* m. (v. *דָּהָה*) 1) *faintness, trouble, sickness*. Y. Ber. IX, 13<sup>a</sup> *בֹּת. דָּהָה* he was in trouble; (so) we let him pass.—2) *interj. expressive of love-longing* (cmp. *אֵהָה* &c.) *Oh! Ah!* Cant. R. to II, 9 (*play on דָּהָה*) *אֵהָה* thou (O Lord) sayest to us, Oh! Oh! [*strike out the gloss דָּהָה דָּהָה*]. *Thou art sighing for us first (instead of our aspiring for thee)*! Ib. (twice more; correct slight inaccuracies). Pesik. R. s. 15 [read:] *אֵהָה* אמרת לנו יי, דָּהָה את לנבן, את אתה לנבן קרמא. Num. R. s. 11 [read:] *אֵהָה* לנו דָּהָה את אתה וְכִי.

*יָהָה* m. (v. preced. a. *דָּהָה*) *grief*. Targ. Prov. XXIII, 29 ed., Ms. *יָהָה*.

*יָהָה* m. (*διαβήτης*, diabetes) *siphon*. Y. Erub. X, 26<sup>a</sup> *תֹּפֹת דָּהָה* you may draw liquids by means of a siphon on the Sabbath; Tosef. Sabb. II, 8; Erub. 104<sup>a</sup> *יָהָה* (popular perversion, as though *יָהָה* = *double mouth*, v. *יָהָה* II).

\**יָהָה, יָהָה* m. (reduplic. of *דָּהָה*, v. *דָּהָה*) *grief*. Targ. Prov. XXIII, 29 Ms. *דָּהָה*, ed. Lag. *דָּהָה*; ed. *דָּהָה* (Var. in ed. Lag. p. XII *דָּהָה*, corr. acc.). [Prob. a corrupt. fr. *דָּהָה*, v. next w.]

*יָהָה* m. (*דָּהָה*) *grief*. Gen. R. s. 74 *חָזַר לְדָהָה* Ar. s. v. *קָרַךְ* 2; Yalk. Gen. 130 (ed. Gen. R. *לְסָרִי*) he (Laban) went back to his grief.

*יָהָה, יָהָה*, v. next w.

*יָהָה* (a popular perversion of *δεδωκεν*, as though = *two sets*, v. *יָהָה* II) *succession in government, surrender of office*. Sot. 13<sup>b</sup> *דָּהָה* של ר' *דָּהָה* (Ar. *דָּהָה*; Yalk. Deut. 941 *דָּהָה*) it was the week of transmission of office when the office was taken from the one (Moses) and given to the other (Joshua, hence 'Moses and Joshua went' &c., Deut. XXXI, 14); v. *דָּהָה*.

*יָהָה*, v. *דָּהָה*.

*יָהָה*, v. *דָּהָה*.

*יָהָה*, read *דָּהָה*.

*יָהָה*, v. *דָּהָה*.

*יָהָה*, Gen. R. s. 62, a corrupt. of *דָּהָה*, v. *דָּהָה*.

*יָהָה* m. (perh. a perversion of *διδωκεν*, forked, cmp. LXX, Josh. VIII, 29; popular etymol. = *דָּהָה*, v. *דָּהָה* II; Erub. 18<sup>a</sup>) *a corner-piece made of two boards rectangularly joined or of a block dug out in the shape of a trough, four of which corner-pieces form, in legal fiction, an enclosure of wells &c. (v. *פָּס*), making the ground so enclosed a private place for Sabbath use*. Erub. 15<sup>a</sup>, a. fr. *דָּהָה* is considered as a *diomad* (two fictitious walls). Y. ib. II, 20<sup>a</sup> *תֹּפֹת דָּהָה* a plain bar; a. fr.—*Pl. דָּהָה*. Ib. II, 1 *דָּהָה* *four corner pieces having the appearance of eight bars*; a. fr. [*דָּהָה*, Y. Shebi. VII, beg. 37<sup>b</sup>, v. *דָּהָה*].

*יָהָה, דָּהָה*, v. *דָּהָה*.

*יָהָה* m., pl. *יָהָה* (*דָּהָה*) *quarrels*. Lev. R. s. 12 (ref. to *דָּהָה*, Prov. XXIII, 29) *לְמָאן דָּהָה* Ar. s. v. *פָּס* (ed. *דָּהָה*).

*יָהָה* or *יָהָה* pr. n. m. (prob. intended for Dionysos) name of one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1 (*strike out דָּהָה*, Var. *דָּהָה*).

*יָהָה*, Ex. R. s. 81, beg., read *דָּהָה*.



**דיוקנות** in its adaptation of *dukkān* denoted as a compound of *דיוק* and *קנות* a pole reaching from end to end (LXX No. XXXVIII, 4; Aquila No. XXX, 4) 1) the transverse staff of the upright loom (v. Sm. Ant. s. v. Tola) (Ket. XX, 2; Tosef. ib. II. M. 11, 2) 2) and double edged Targ. Ps. CXLIX, 4 *דיוקנות* ed. (M. 11, 2) 3) the engraving on both sides of the tablets (Ex. XXXII, 16). Targ. Ps. LXXIV, 4 *דיוקנות* to engrave (ib. 16; M. 11, 2).

**דיוקנות** *dukkān* (Arab. *Duqqān* Lydd; Babb. 40).

**דיוקנות**, v. *דיוקנות*.

**דיוקנות, דיוקנות, דיוקנות**, v. *דיוקנות*.

**דיוקנות**, Var. of *דיוקנות*.

**דיוקנות, דיוקנות** m. pl. (דיוקנות) compasses, comp. (דיוקנות) compasses. Sifra Deut. 7 ye need no arms, but one has only to put up compasses and divide (the land in shares); Yalk. ib. 801 *דיוקנות* (corr. ed. *דיוקנות*, corr. acc.); Targ. Y. Deut. 1, 8 *דיוקנות* (דיוקנות) put up the compasses &c.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות** (a corrupt. for *tabella* or *tabella*, *acletter*, *despatch*. Ab. d'R. Nath. ch. IV [read] *דיוקנות* when he received a letter from Rome announcing the death of the Emperor &c.; (Ed. Schechter 2<sup>nd</sup> vers. ch. VI *דיוקנות*). Meg. Taan. ch. XII *דיוקנות* when a despatch arrived against him, and his head was split with clubs (v. Sm. Ant. s. v. *Fustuarium*); Koh. R. to III, 17; Taan. 18<sup>b</sup> *דיוקנות* Me. M. (ed. *דיוקנות*), Sifra Emor Par. 8, ch. IX.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות**, Gen. R. s. 59, v. *דיוקנות*.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות, דיוקנות, דיוקנות**, v. *דיוקנות*.

**דיוקנות** m. (דיוקנות) *deduction, argument, implied opinion*. B. Mets. 8<sup>a</sup> *דיוקנות* whence does Rami draw his deduction? Keth. 17<sup>b</sup> *דיוקנות* he reports what is to be derived from the Mishnah by implication; a. fr.—Meil. 16<sup>a</sup>, v. *דיוקנות*.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות** f. (a reverential transformation of *דיוקנות* q. v.) *image, likeness*. M. Kat. 15<sup>a</sup> *דיוקנות* a likeness of My image (a human life); Y. Ber. III, 6<sup>a</sup> top; Y. M. K. III, 83<sup>a</sup> top (דיוקנות); v. *דיוקנות*. B. Bath. 88<sup>a</sup> *דיוקנות* in a certain inn.

*דיוקנות* . . . then had been permitted to see the likeness of My image (Abraham), but My image itself (Adam) &c. Hail. 91<sup>b</sup> *דיוקנות* his (Jacob's) image in heaven (Gen. R. s. 48 *דיוקנות*). Babb. 149<sup>a</sup> *דיוקנות* a vision resembling his father's countenance appeared; Taan. Vayach. 9; a. fr.—Babb. 149<sup>a</sup> *דיוקנות* the statue Hail.—*דיוקנות* (fr. *דיוקנות*). Babb. l. c.; Tosef. ib. XVII (XVIII), 1 ed. Yach. (Var. *דיוקנות*) statues, beds, dishes, fr. *דיוקנות* painting (Y. Ab. Zar. III, 4<sup>a</sup> but *דיוקנות* B. Mets. 111<sup>a</sup> *דיוקנות* remembrance for pictures?).

**דיוקנות** ch. name. Targ. Y. Gen. I, 26. Targ. Y. Deut. XXI, 12. Targ. Ps. XXXIX, 2; a. fr.—*דיוקנות*, Targ. Y. Lev. XXVI, 1.

**דיוקנות**, v. *דיוקנות*.

**דיוקנות** f. (v. *דיוקנות*) *figure, esp. a figure in place of a signature* (v. Gen. 14<sup>a</sup> *דיוקנות* B. Kama 101<sup>a</sup> you must not deliver trust money to a transitory *דיוקנות* if the power of attorney is signed with a mere figure, even if witnesses are signed on it identifying the signature.—*דיוקנות*, v. *דיוקנות*.

**דיוקנות** f. (דיוקנות) *the examination of family records required for pure marriages* (v. *דיוקנות*); in *gen. family record*. B. Mets. 59<sup>b</sup> (prov.) *דיוקנות*... *דיוקנות* quot. Yalk. Ex. 349 (ed. *דיוקנות*, Ma. M. *דיוקנות*, Ma. H. *דיוקנות*, Ma. F. *דיוקנות*, &c., v. Babb. D. R. s. 1. note) if there is a case of hanging in one's family record, say not to him, Hang this fish up for me. [Sh'it. d'R. Ahai s. 4] has three times *דיוקנות*, s. 155 *דיוקנות*. For the etymol. of *דיוקנות*, v. Peri. Et. St. p. 60.]

**דיוקנות** m. (דיוקנות) *dwelling, esp. temporary residence, lodging*. Y. Erub. V, 2<sup>a</sup> *דיוקנות* as a lodging place; a. a.—*דיוקנות*, *דיוקנות* Ib. 2<sup>a</sup> *דיוקנות* real lodging places, *דיוקנות* fit for shelter. Tosef. ib. X (VII), 12; a. fr. V. *דיוקנות*.

**דיוקנות** m. (דיוקנות) *inhabitant, lodger, tenant*. Y. Maasr. II, 50<sup>a</sup> top, opp. to *דיוקנות* *landlord*, a. a.—*דיוקנות*, *דיוקנות*. Succ. I, 2. Ib. 10<sup>a</sup> *דיוקנות* what is meant by *daggerin*? Do you mean that no dwellers occupy the upper story?—Does the fitness of a residence depend on the existence of real dwellers?—Gen. R. s. 29; a. fr.

**דיוקנות, דיוקנות, דיוקנות** (not *דיוקנות*) ch. 1) same. Targ. Y. II Gen. XLIV, 18. Targ. Y. Ex. XII, 43. Targ. O. Deut. XXIII, 6 (h. text *דיוקנות*).—Gen. R. s. 58 (expl. *דיוקנות*, Gen. XXIII, 4).—*דיוקנות*, *דיוקנות* &c. Targ. Y. Deut. I, c.; a. a.—2) *traveller, pedlar*. R. Hash. 9<sup>b</sup>, v. *דיוקנות* Pa.—3) *proselyte*. Gitt. 54<sup>a</sup>; Bekh. 30<sup>a</sup> *דיוקנות* *דיוקנות* proselyte son of a proselyte.—4) *inkeeper*. Taan. 11<sup>a</sup>, Sukk. 109<sup>a</sup>.—*דיוקנות* *דיוקנות*, v. *דיוקנות*. [Y. Sukk. VIII, 26<sup>a</sup> top *דיוקנות*, read *דיוקנות*, comp. Bab. ib. 71<sup>a</sup>.]

**דיוקנות, דיוקנות** ch.—*דיוקנות*, *דיוקנות*. Taan. 21<sup>a</sup> *דיוקנות* Me. M. *דיוקנות*, Var. *דיוקנות* in a certain inn.

Ib. אמשן להחוא דיי Ms. M. (ed. . . .) they reached the same inn; Snh. 109<sup>a</sup> דיי Ms. M. (ed. (דיי).—B. Kam. 113<sup>b</sup>, v. דייא.

**דיינא** f. ch.=h. דיי, ink. Targ. Jer. XXXVI, 18.—Hull. 47<sup>b</sup> כר like dried ink. Nidd. 20<sup>a</sup> דיי פכחוא the watery part of the ink, דיי חרוא the sediment. Ib. קורטא a piece of dry ink (a sort of Indian ink, v. Sm. Ant. s. v. Atramentum).—Denom. דייא to dot with ink-marks. B. Bath. 163<sup>a</sup> ליה מדיא Ar. (ed. מדיא).

**דיינא**, v. דיינא.

**דיינא**, m. דיינא suspension, removal of a consecrated object from its purpose; disability. Kidd. 7<sup>b</sup>; Zeb. 12<sup>a</sup>, a. e. דיי מדיקא דיי a primary disability (existing at the time of the vow) is considered like a removal (through a cause of a later date), (opp. to נראה ונראה Nif.). Ib. דיי the law concerning suspension or removal applies also to such objects as are consecrated only for the value they represent; a. e.—Pl. דיינא, Yoma 63<sup>b</sup> דיי דליה ליה who rejects the opinion concerning unfitness (of the scape-goat on account of an accident to the sacrificial goat). Zeb. 12<sup>b</sup>; a. e.

**דיינא** m. (דיוק) crowd. Tosef. Yoma IV (III), 17 ed. Zuck. (Var. דיוק).

**דיינא**, Cant. R. to II, 15, v. בלשורא.

**דיינא**, v. דיינא.

**דיינא**, v. דיינא.

**דיינא**, v. דיינא.

**דיינא**, that they be. Y. Hall. I, 58<sup>a</sup> top.

**דיינא**, v. דיינא.

**דיינא**, Targ. Y. Lev. XV, 3, v. דיינא.

**דיינא** f. (diata, diaeta) 1) chamber, sitting-room (generally up-stairs); compartment, story. Sabb. XI, 2 (96<sup>a</sup>) דיינא אחת Y. ed. a. Ar. (Bab. דיינא, v. Rabb. D. S. a. l. note 1) in the same story (of separate buildings). B. Bath. 63<sup>a</sup> דיי העליונה Ar. (ed. לך דיי העליונה וב' to the nethermost room of the nether world (utmost degree of damnation; Gen. R. s. 68, a. e. אמבטא, אמבטא (ברט). Tosef. Erub. IX (VI), 21 דיינא ed. Zuck. (Var. דיינא, ed. דיינא, corr. acc.); a. fr.—Gen. R. s. 62 they buried him ביינא (corr. acc.) in the compartment designated for him.—Pl. דיינא, דיינא Erub. VIII, 11 (88<sup>a</sup>) דיי שני דיי two upper compartments opposite each other (with a common yard between them). Tosef. ib. VIII (V), 11, v. אלקי. Ib. XI (VIII), 4; a. fr.—2) arbitrator's office, whence diaeta, name of a prison in Caesarea in the Roman days. Esth. R. introd., beg. (some ed. דיינא).

**דיינא** f. (diatonos, diatonus) band-stone running

through the thickness of the wall. Lam. R. to I, 1 דיי דיינא וב' (דינא אחרת) רבתי the bandstone of my house was broken.

**דיינא** m. (דיו) 1) prop. one who pours water over another person's hands (emp. II Kings III, 11) hence (=שמש) attendant, waiter, esp. attendant of a dining club, serving at the table and collecting assessments, fees &c. Sabb. 148<sup>a</sup>; B. Kam. 119<sup>a</sup> דיי אדא (Y. Sabb. II, 4<sup>d</sup> top ודא דרגש בור דיי Ada, the waiter. Pes. 86<sup>b</sup> דיי provided the club-keeper has taken notice of them (Ms. M. 1 דיי the club-keeper knows them well; Ms. M. 2 דיי דהר בור דיי that he went around for them to see whether they are all in).—2) in gen. beadle, constable. Yoma 18<sup>a</sup> (prov.) דיי בר אחרון דיי הוי חור בשוקא קמיה וב' if thy sister's son has been appointed a constable, look out that thou pass not before him in the street (for he knows thy affairs well and may blackmail thee).

**דיינא** f. (דיו) pouring, sprinkling. Y. Pes. V, 32<sup>c</sup> bot. (ref. to Num. XIX, 13) דיי דיינא of this sprinkling act the expression דיי is used, and yet (in Num. XIX, 18 sq.) you call it דיינא.

**דיינא** m. (b. h.; דיו) judge, generally at the same time lecturer, spiritual leader. Snh. 7<sup>b</sup>. Sabb. 10<sup>a</sup>; a. fr.—Pl. דיינא, דיינא Snh. l. c. כלי הד' the judges' implements (stick, strap &c.). B. Bath. 51<sup>a</sup> דיינא גולה the judges of the Diaspora (Karna a. Samuel; v. Snh. 17<sup>b</sup>). Keth. XIII, 1, v. דיינא; a. fr.—Fem. pl. דיינא. Koh. R. to II, 8 דיינא זכרים וד' male judges and female judges (leaders; Yalk. ib. 968 דיינא נקבות).

**דיינא** m. ch. same. Targ. Ps. VII, 12; a. fr.—Keth. 94<sup>b</sup> דיי אנא I am an authorized judge &c. Snh. 7<sup>b</sup> דיי אקמו דיי דלא וב' appointed a judge (lecturer) who had not studied; a. fr.—Pl. דיינא, דיינא Targ. Deut. XVI, 18; a. fr.—B. Bath. 29<sup>a</sup> דיינא הכי Ms. M. (ed. דיינא הכי דיינא) ignorant judges will so decide; ib. 183<sup>b</sup> דיי דיינא דיי compromising judges (who know not the law) &c.; a. fr.

**דיינא** f. (דיוש=דיו) a dish of pounded grain (wheat or barley), grit. Taan. 24<sup>b</sup> דיי פיינא a plate of grit. Ber. 36<sup>b</sup> דיי גרידא &c. (without admixture of honey). Bets. 16<sup>a</sup>. Ned. 49<sup>b</sup>.

**דיינא**, v. דיינא.

**דיינא**, v. דיינא.

**דיינא**, v. דיינא.

**דיינא**, v. דיינא.

**דיינא** m. (דיוק) evidence by implication. Pes. 99<sup>a</sup> דיי דיינא our Mishnah, too, is evidence thereof; a. fr. דיינא.

**דיינא**, v. דיינא.

**דיינא**, v. דיינא.



דקדק, v. דקדק

דקדקנות, v. דקדקנות

דקדקל, Y. Ber. III, 6<sup>a</sup> bot., pers. a corrupt fragment of *perpendicularum* (דקדקל, plumb-line hanging with its weight downward).

דקדקל, v. דקדקל

דקדק, v. דקדק

דקדק, v. דקדק

דקדק, v. דקדק

דקדק, v. דקדק

דקדק, v. דקדק

דקדק (1) (Pl. of דקדק, comp. Syr. דקדק P. Sin 903, a. דקדק to drip, sweat. Pes. 30<sup>b</sup> דקדק Ma. M. (ed. דקדק lthpa.) (the glazed vessels) exude (are porous).—2) in languish, faint. Targ. Job IX, 13 דקדק Ar. (ed. Lag. דקדק, Var. דקדק, ed. דקדק).—3) denom. of דקדק q. v.

דקדק, דקדק, דקדק f. ch.-h. דקדק. Targ. Lev. XI, 14. Targ. Y. ib. 10 (v. דקדק). Targ. Deut. XIV, 13 (Targ. Y. V ib., v. דקדק). Targ. Y. ib. 18.—Keth. 30<sup>a</sup> דקדק Ar. (ed. דקדק. B. Meta, 24<sup>b</sup> דקדק (masc.).—Y. Shek. VII, 30<sup>a</sup> bot.; Y. Ab. Zar. II, 41<sup>a</sup> bot.

דקדק m. (corrupt. of δίδωκε) successor. Sifre Deut. 334 בן דקדק (sub. דקדק) the time of his successor (surrender of office) had arrived (comp. דקדק); Yalk. Deut. 947 דקדק Sifre ib. a. 27 דקדק (corr. acc.); Yalk. Deut. 814 דקדק (read דקדק).

דקדק, v. דקדק

דקדק f. דקדק pounding. Sabb. 19<sup>b</sup>, contrd. to דקדק pulverizing.

דקדק, v. דקדק

דקדק, v. דקדק

דקדק m. (דקדק) the crushing of the bulb or tuber in the ground. Y. Shebi. V, 35<sup>a</sup> bot. דקדק crushing is equivalent to tearing the plant out with the root.

דקדק, דקדק m. (preced.) crushing, oppression. Targ. Prov. XXIV, 2 (ed. Lag. דקדק, Var. דקדק, ed. Vien. דקדק; h. text דקדק. Ib. XXI, 7 ed. Vien. דקדק (ed. Lag. דקדק, Var. דקדק).

דקדק, v. דקדק

דקדק, v. דקדק

דקדק m. pl. (דקדק II) marks, points. B. Bath. 4<sup>b</sup> סניף דקדק Ms. M. a. Ar. (ed. סניף דקדק) the points (stinging boughs of the thorn hedge) must be directed outside

(towards the neighbor). (Oth. opin. in Ar. the stones supporting the hedge.)

דקדק, v. דקדק

דקדק, Gen. R. a. 3, v. דקדק

דקדק, v. דקדק

דקדק, v. דקדק II

דקדק (דקדק, דקדק), v. דקדק

דקדק, v. דקדק II a. 3

דקדק, v. דקדק

דקדק, v. דקדק

דקדק, v. דקדק

דקדק m. (דקדק) leap, shipping. Sam. R. a. 3 דקדק is a leap (hurriedly).—In a. v. דקדק on דקדק, Cant. II, 4 דקדק even his shipping from subject to subject is to me a token of love. Cant. R. to I. a. (ref. to a child's shipping over the Name of the Lord in reading exercises and to an ignorant person's misreading); Yalk. ib. 986.

דקדק, v. דקדק

דקדק m. (delator) informer, symphonist. Snh. 43<sup>b</sup>, a. a.—Pl. דקדק, Y. Peah I, 16<sup>a</sup>, Lev. R. a. 26; a. fr.

דקדק, דקדק ch. same. [Targ. Y. Gen. III, 4 דקדק v. next v.].—Pl. דקדק. Both R. introd. דקדק דקדק when the informers increased, the plundering (confiscation) of people's property increased; Yalk. Keth. 1044; Yalk. Job 920.

דקדק f. (delator) information, symphony. Targ. Y. Gen. III, 4 (corr. acc., v. preced.).—Peah. R. a. 33 דקדק דקדק spoke evil of My children.

דקדק, דקדק f. (delator) information, same. Gen. R. a. 10; a. fr. [Y. Peah I, 16<sup>a</sup> bot. דקדק דקדק, read: דקדק דקדק, v. דקדק.]

דקדק, v. דקדק II

דקדק, דקדק I (דקדק, v. Ezra VII, 25, דקדק for why, whence 1) lest, perhaps. Targ. Deut. VII, 22; a. v. fr.—Ab. Zar. 35<sup>a</sup> דקדק דקדק lest there may be one who do. Ber. 29<sup>b</sup> דקדק דקדק I am afraid, lest I may become confused; a. fr.—2) (without the meaning of apprehension) perhaps, it may be. R. Hash. 3<sup>a</sup>; a. a. דקדק has four meanings: דקדק אבא דקדק, perhaps (lest), but, because. Ber. 2<sup>b</sup> top דקדק דקדק it is not possible that the word אבא indicates the arrival of his son (the morning of the eighth day)? Ib. דקדק or may it not be; a. v. fr.—[Peah. Shek. p. 15<sup>a</sup> דקדק, corr. דקדק, as Tanh. Ki Thima 5.]

**דילמא, דילמא II** (=אָלמא דיא) *here is a confirmation*, a heading used in the Palest. dialect for introducing a story as an *illustration* (corresp. to h. מעשה; v. Ruth R. to I, 17 a Ex. R. s. 52). Koh. R. to V, 11. Pesik. Bahod. p. 155<sup>a</sup>. Y. Ber. I, 2<sup>c</sup>. Y. Peah III, 17<sup>d</sup> bot.; a. fr. (in Talm. Y.).

**דולמא, דולמא**, Y. Kil. IX, 32<sup>d</sup> top, a fragment of a Variant of the following דלמטיקין; read: חברדסין וחדלמטיקין קולבין ומעפורין.

**דילנח**, Y. B. Mets. II, 8<sup>c</sup>, a corrupt., perh. of בלידנח, v. בלידון, *her bracelet*.

**דילפא, דילפא**, v. דילפא, דילפא.

**דילפונין**, v. דילפונין.

**דירם**, v. דירם.

**דירמדות**, v. דירמדות.

**דירמח** f. (דירם or דירם) *evil talk, gossip, envy* (emp. a. derivatives). Nidd. 86<sup>a</sup> וכ' ed. (Ar. דירמח) perhaps the envy of thy towns-women has risen against thee (bewitched thee).

**דירמוניקין**, v. דירמוניקין.

**דירמוס I**, דירמוס m. (δύμος, v. LXX, I Ezra VI, 24) *a row or layer of stones, bricks &c. in a wall*. Y. Erub. I, 19<sup>a</sup> top דיר של ארחין a row of bond timber, v. ארחין. Sabb. 102<sup>b</sup> דיר של אבנים in a wall; Toset. ib. XI (XII), 1. B. Mets. 118<sup>b</sup> על דיר placed a stone in its position. Sot. 44<sup>a</sup> if in rebuilding his house דירם he made it one layer higher; a. fr.—Pl. דירמוס. [Ex. R. s. 50, read with Gen. R. s. 3 דירמוס.] Num. R. s. 7, beg. דירמוס (corr. acc.). [דירמוס דירמוס, v. דירמוס.] Chald. form דירמוס, pl. דירמוס. Y. Ber. II, 5<sup>a</sup> bot. דירמוס I counted the layers (during prayer).

**דירמוס II** m. (δῆμος 1) *people (populus)*. Gen. R. s. 6; Ex. R. s. 15, v. דירמוס II.—2) *popular gathering, public festival with games* (δῆμος ἀγών) given by Emperors or high officials and connected with amnesty; in gen. *amnesty, pardon*. Y. Ber. IX, 14<sup>b</sup> when the king נחל grants a general pardon, opp. ספיקולה.—Kidd. 63<sup>a</sup> עשה דירמוס act as was done in that public game (Ar. דירמוס). —Lev. R. s. 29, a. fr. דירמוס he was pardoned. Gen. R. s. 79 when he heard a divine voice say דירמוס (pardon), the bird escaped, opp. ספיקולה; Y. Shebi. IX, 38<sup>d</sup> top; Pesik. B'shall. p. 88<sup>b</sup> דירמוס (corr. acc.); a. fr.—[Ex. R. s. 2, beg. דירמוס, דירמוס, v. דירמוס.]—Pl. דירמוס *public games*. Cant. R. to VII, 12 נחל let us take a walk among (observe) the amusements of the world.

**דירמוסא**, pl. דירמוסא, v. דירמוס I, end.

**דירמוסא (דירמוסא)** f. (δῆμος, τὰ) 1) *public affairs*. Gen. R. s. 8 בר של מדינה Ar. (ed. דירמוסא; Yalk. Job 907 דירמוסא) with the public affairs of the country.—

2) (δῆμος=fliscus) *state property*. Y. Snh. X, 28<sup>b</sup> top לכולן and one golden calf was the common property of all the tribes. Gen. R. s. 84, end; Yalk. ib. 143 they sold him של רב to the public treasury (as a state slave).—3) (also as pl.) *state-tax, confiscation*. Lev. R. s. 30 וכ' to collect the taxes &c. Ib. . . הרר דירמוס (corr. acc.) he remitted one third of their due taxes; Pesik. Ul'kah. p. 182<sup>b</sup>. Ib. Shek. p. 11<sup>a</sup> sq. דירמוסא bring thy *demosia*; Yalk. Ex. 386 דירמוסא; Yalk. Prov. 953.—Pl. (Hebr.) דירמוסא. Lam. R. to III, 7.—4) *public bath*, v. דירמוסין.

**דירמוסין**, v. next w. a. preced.

**דירמוסין** m. (δῆμος) 1) (sub. βαλανεῖον) *public bath*. Y. Snh. VII, 25<sup>d</sup> top, a. fr. דירמוסין the baths of Tiberias. Koh. R. to V, 11 דירמוסין; a. fr.—Pl. דירמוסא דירמוסא (דירמוס). Ab. Zar. I, 7 (16<sup>a</sup>) דירמוסא Ar. (Ms. M. דירמוסא, ed. בר, corr. acc.). Gen. R. s. 1 דירמוסין. Ib. s. 8; a. fr.—Y. Shebi. VIII, 38<sup>b</sup> bot. דירמוסא read דירמוסא public baths, opp. פרבטא private baths.—2) *prison*. Ex. R. s. 2, beg. דירמוס (corr. acc.).

**דירמוסין**, v. דירמוסין.

**דירמוסית**, v. דירמוסית.

**דירמוסיות**, v. preced. a. דירמוסין.

**דירמוסנאי (דירמוסנאי)** m. pl. (a corrupt. of δῆμοσται=publicani) *farmers of public revenues under the Roman government*. Meg. Taan. ch. III, quot. in Snh. 91<sup>a</sup> [read:] וכ' אירמוסנאי (v. Rabb. D. S. a. l. note) the *demosionai* were removed.

**דירמוסין (דירמוסין)** m. (דירמוסין) *mixture of Trumah and Hullin*. Toset. Dem. V, 2; Y. ib. IV, 24<sup>a</sup> דירמוסין conscientiousness in observing &c. Ib. V, end, 25<sup>a</sup>; a. e.—Nidd. 47<sup>a</sup> רבנן דירמוסין the law concerning mixture &c., which is merely of rabbinical origin.

**דירמוסין (דירמוסין)** m. (diamoron) *a medicament composed of the juice of black mulberries and honey*. Y. Shebi. VII, beg. 37<sup>b</sup> Mus. (ed. דירמוסין, corr. acc.).

**דירמוסין**, v. דירמוסין.

**דירמוסית (דירמוסית)** pr. n. pl. (emp. דירמוסין) *Dimsith (Bath)*, identical with Emmaus, v. אַמאוס. Sabb. 147<sup>b</sup> דירמוסית (דירמוסית, corr. acc.) the mud of D.—Ib. דירמוסית (read דירמוסית, v. Rabb. D. S. a. l. note 20). Ab. d'R. N. ch. XIV, end (emp. Sabb. l. c., a. Koh. R. to VII, 7).

**דירמוסין**, v. דירמוסין.

**דירמוסין**, v. דירמוסין.

**דירמוסין (דירמוסין)** (b. h., v. Ges. H. Dict. s. v.) [to rule,] 1) *to hold court, pass sentence, punish*. Snh. II, 2 דירמוסין the king must not act as judge, nor be summoned before court. B. Kam. 82<sup>a</sup> דירמוסין court is held on Mondays and Thursdays. Snh. VII, 5 דירמוסין



דָּן witnesses are examined &c., v. דָּנָה. Ib. 5<sup>b</sup> דָּן dare he hold court? He dare; a. fr.—(2) to argue, conclude. Ps. 91<sup>b</sup> דָּן דָּן they argued differently. Hana. Ib. II, 9; Kid. I, 10 דָּנִים לְפָנֵי הַשֹּׁמְרִים (those who argued before the scholars; Koh. 17<sup>b</sup> by 'those who argued &c.' are meant R. Shimon &c. Ab. Zar. III. 5 (45<sup>b</sup>) דָּן אִישׁ אִישׁ (v. Rabb. D. S. a. l. note 8), v. דָּן. R. Hash. 7<sup>a</sup> שָׁמַע רַב . . . שָׁמַע we compare the word shama (year), used in connection with months, with shama used &c. (Num. XXVIII, 14 with Na. XII, 2), a. fr.—(3) to judge, form an opinion of. Ab. I, 6, v. דָּנָה, a. fr.

*NV.* דָּן, דָּנָה (h. b. דָּן) to be judged, be called to account, summoned, punished, sentenced. R. Hash. I, 2 דָּן sentence is passed upon the world (prosperity or failure decreed). Ib. 16<sup>a</sup> דָּנָה לְשָׁנָה sentence has been passed upon it in the previous year (on the Passover, before the seed was sown), a. fr. on the Passover of this same year (after the seed has been planted). Ib. 17<sup>a</sup> דָּן judgment is passed on man every day. Ib. 17<sup>a</sup> דָּנָה they were punished with (found their death in) hot water. Ab. III, 18 דָּן the world is ruled with divine mercy. Hull. 45<sup>a</sup> דָּן is subject to the same law as the brain. R. Kam. II, 5 דָּנָה, v. דָּן; a. fr.

*PL.* דָּן to argue, discuss, dispute. Koh. R. to II, 8 דָּן the argued (contended) with him. Ib. דָּנִים who argue legal questions.—Gen. R. a. 8 דָּן דָּן contended with one another; a. fr.

דָּן, דָּנָה ch. same. Targ. I Kings XX, 40; a. e.—*Part.* דָּנָה, דָּנָה. Targ. I. XLV. 5. Targ. O. Ex. XVIII, 14 דָּנָה ed. Berl. (Var. דָּנָה, v. Berl. Targ. O. II, p. 26, Y. דָּנָה).—Ib. דָּנָה, דָּנָה. Targ. O. Ib. 13 דָּנָה (ed. Berl. דָּנָה, Y. דָּנָה); a. e.—Y. Bab. I, 18<sup>a</sup> bot. דָּן דָּן eat holding court single-handed. Ib. דָּן דָּן had a law-suit before &c. Keth. 27<sup>a</sup> דָּן I decide (v. supra). B. Bath. 29<sup>a</sup>, v. דָּנָה; a. fr. [Sabb. 67<sup>b</sup>, v. דָּן].—(1) דָּן judge from it and (all) from it, i. e. an analogy (v. דָּנָה) must be carried through all points so that the case deduced agrees throughout with the case from which the deduction has started, app. דָּן דָּן judge from it and place the deduction back on its own basis, i. e. let the deduction won by analogy be regulated by the rules of the original case, e. g. Shebu. 31<sup>a</sup> an analogy between testimony and trust with reference to false oaths (Lev. V, 1 sq., a. 21 sq.). Yeb. 78<sup>b</sup>; R. Kam. 25<sup>b</sup>; a. fr.

*Pa.* דָּן 1) to dispute, quarrel. Targ. Y. Ex. XV, 12; a. e.—2) to decide. Shebu. 32<sup>a</sup> דָּן דָּן how shall the judges decide this case; ib. 47<sup>a</sup> דָּן; a. e.

*Ithpe.* דָּנָה, דָּנָה to be judged, decreed upon, punished. Targ. Y. Ex. XVIII, 11. Targ. Is. LI. 4; a. fr.—R. Hash. 16<sup>a</sup> דָּנָה when were these sentences passed?—Ib. דָּנָה sentence is passed upon it (the grain) once only; דָּנָה sentence is . . . twice.

*Rhpa.* דָּנָה, דָּנָה 1) same. Targ. Ps. XXXVII, 33; a. e.—2) to argue, dispute, have a law-suit with. Targ. II Chr. XXII, 8; a. e.—Y. Shh. III, end, 21<sup>a</sup> [read:] דָּנָה and contested before &c.; a. e.

דָּן II m. (h. b.; proved.) 1) law-suit, claim, judgment, justice, law. Yeb. 97<sup>a</sup>, Bab. 6<sup>a</sup> דָּן דָּן let the law cut through the mountain (justice under all circumstances) Ib. 2<sup>a</sup> דָּן דָּן their decision is not binding. Keth. IX, 5 דָּן דָּן compensation must have no influence on the decision of the law. Ib. IX, 1 דָּן דָּן I have no claim whatever &c. Bab. I, a. דָּן דָּן two persons who come before court. Ib. VI, 1, v. דָּן.—B. Meta. 20<sup>a</sup>, a. fr. דָּן דָּן strict law, opp. דָּן דָּן loose the line of the law, equity.—Rabb. 25<sup>a</sup> דָּן דָּן violation of the law, unnecessary delay of sentence, דָּן דָּן perversion of the law, partiality and sophistry, דָּן דָּן disregard of the law, wrong sentence through carelessness.—Ab. Zar. 16<sup>a</sup>, a. fr. דָּן דָּן the day of judgment (in the world to come). Ib. a. fr. דָּן דָּן to declare God's judgment right, to submit to God's decree with resignation, דָּן דָּן resignation.—Ab. IV, 22, a. fr. דָּן דָּן to give an account, to be made responsible.—Gen. R. a. 20 דָּן דָּן suffered punishment. Ib. a. 22 דָּן דָּן (Ar. דָּן) to make responsible for &c., emp. דָּן; a. fr.—Ib. a. 12 end, a. fr. דָּן the attribute of justice, Divine Justice, opp. דָּן דָּן Divine Mercy, דָּן דָּן decree, v. דָּן.—Kidd. 65<sup>b</sup>, a. fr. דָּן דָּן litigant, opponent in court.—Bab. 25<sup>a</sup> דָּן דָּן proceedings in court which bear evidence of fraudulent claims or statements.—Ber. 15<sup>a</sup> דָּן דָּן one who appeals to the Lord for judgment on his neighbor.—2) argument, analogy. Bab. 4<sup>b</sup>; Zeb. 26<sup>a</sup> דָּן דָּן by analogy from equal expressions, v. דָּן. Ib. דָּן דָּן is not this an analogy?—Esp. conclusion from minor to major (קל דָּן). Y. Kidd. I, beg. 16<sup>b</sup>; Bab. Ib. 4<sup>b</sup>, a. fr. דָּן דָּן it is a proper conclusion; דָּן דָּן if a Hebrew hand-maid . . . is acquired by means of money, דָּן דָּן is it not so much the more proper that a wife &c.—Bab. 34<sup>a</sup>, a. fr. דָּן דָּן the trespass of a law derived by conclusion of majus is not punishable.—Bab. 2<sup>a</sup>, v. דָּן.—Bab. 2<sup>a</sup>, a. fr. דָּן דָּן and by right &c. Ib. דָּן דָּן the same applies also to &c.—*PL.* דָּן דָּן, constr. דָּן. Hag. I, 8 דָּן דָּן the interpretations of laws, v. Ib. 11<sup>a</sup>.—Bab. IV, 1, a. fr. דָּן דָּן civil cases, דָּן דָּן capital cases. R. Hash. 21<sup>a</sup> דָּן דָּן sentences from a mere inner conviction, without witnesses &c.; a. fr.

דָּן, דָּנָה ch. same, 1) law, decision; cause &c. Targ. Is. LVIII, 6, v. דָּנָה. Targ. Prov. XX, 8; a. fr.—Gen. R. a. 45 דָּן דָּן may my cause be required at thy hands, i. e. you wronged me, emp. דָּן.—Bab. 8<sup>a</sup> דָּן דָּן court day. B. Kam. 39<sup>a</sup>; B. Meta. 117<sup>b</sup> דָּן דָּן he enters into the depth of the case before him. B. Bath. 178<sup>b</sup> דָּן דָּן Persian law (arbitrary). B. Kam. 113<sup>a</sup>, a. fr. דָּן דָּן the law of the (secular) government is law (must supersede the Jewish law in civil affairs). B. Meta. 63<sup>a</sup> דָּן דָּן is this the law? Ber. 5<sup>b</sup> דָּן דָּן that He will pass sentence without justice (punish without cause). Nidd. 69<sup>a</sup>, v. דָּנָה. Gitt. 56<sup>b</sup> bot. דָּן דָּן what is this man's (thy) punishment (in the nether world)? Lev. R. a. 27 דָּן דָּן if such a case would

come up in your country. Ib. **דינקון** אחרי לחמי (Tanh. Emor 6 **דינקון** read: **דינקון** pl.) I came to see your administration of the law; a. fr.—2) *contest, quarrel*. Targ. Prov. XVII, 1; a. fr.—*Pl.* **דינקין**. Targ. Y. Gen. XIII, 7 [read:] רחוק דינקין Targ. Y. Ex. I, 10 בחללין די by what laws; a. fr.—[Y. Keth. IX, 33<sup>b</sup> bot. **דינקין** מוגמרין, v. **דינקא**.]

**דינקא**, v. **דינק**.

**דינאמוס** m. (δυνατός) *able, capable*. Y'lamd. to Deut. IV, 30 **דינאמוס** אמי Ar. ed. R. (Var. **דינסמוס** &c., v. Koh. Ar. Compl. III, p. 97<sup>b</sup>).

**דינא**, v. **דינא** pr. n. f. *Dinag* (*Dunag*), daughter of R. Nahman. Kidd. 70<sup>a</sup> **דינא** Ar. (ed. **דינא**).

**דינה** pr. n. f. (b. h.) *Dinah*, daughter of Jacob. B. Bath. 15<sup>b</sup>; a. fr.

**דינה**, v. **דינ**.

**דינא** (v. **דינא**) Y. Bicc. II, end, 85<sup>b</sup> מדין **דינא** (v. **דינא**) I. Y. B. Bath. X, 17<sup>c</sup> bot. (a note which contains the words) *—zuz which are*, and the number is effaced (Mish. ib. 2 **דינא**) Y. B. Mets. V, 10<sup>b</sup> top **דינא** ומה די and what profit they may bring; a. e.

**דינא**, v. **דינא**.

**דינור** pr. n. *N'har Dinur* [*Fire-River*] a fictitious river (v. Dan. VII, 10). Yalk. Is. 373 the Sun bathes in a river of fire which is called **דינור**. Gen. R. s. 78; Hag. 13<sup>b</sup> (Ex. R. s. 15 **דינור** של אש).

**דינא**, Pesik. B'shall. p. 88<sup>b</sup>, v. **דינא** II.

**דינאמוס** f. (δυναμικὸς) *power, ability*. Cant. R. to IV, 8 (not **דינאמוס**, interpret. א.ל. Is. XLV, 14).

**דינסמוס**, v. **דינסמוס**.

**דינקא**, Koh. R. to X, 8, v. **דינקא**.

**דינא** m. (denarius) *denar* (silver **דינא** = 1/24 of a gold **דינא**, v. Zuckerm. Talm. Münz. p. 19sq.; Sm. Ant. s. v. Denarius). Y. Kidd. I, 58<sup>d</sup> top; cmp. B. Mets. 44<sup>b</sup>; a. fr.—*Pl.* **דינא**, constr. **דינא**. Y. Ber. IX, 13<sup>d</sup> bot.; a. fr.—V. **דינא** a. **דינא**.—B. Bath. 166<sup>a</sup> **דינא** (sub. **דינא**) *gold denars, silver denars*.

**דינא**, **דינא** ch. same. Targ. Y. Ex. XXX, 13.—Y. Keth. VII, 31<sup>d</sup> top; Y. Kidd. II, 62<sup>d</sup>, v. **דינא**. Ab. Zar. 82<sup>b</sup> **דינא** וחדדינא שפא Ms. (ed. **דינא**) a Trojanic, Hadrianic **דינא** which is rubbed off (i.e. Jewish coins restamped by Trojanus &c.). Ib. 6<sup>b</sup> **דינא** (some ed. **דינא**, Rashi קס) a Caesarean **דינא** (Ms. M. **דינא** **דינא** a **דינא** coined in commemoration of coronation; cmp., however, **דינא**); a. fr.—*Pl.* **דינא**, **דינא**. B. Bath. 166<sup>a</sup>; a. fr.

**דינא**, v. **דינא**.

**דינסמוס**, v. **דינסמוס**.

**דיסקוס**, v. **דיסקוס**.

**דיסקא**, v. **דיסקא**.

\* **דיסקא** m. (ῥίσκε Ar., ed. **דיסקא**) *a litter carried by mules* (Lat. Basterna). Hull. 79<sup>a</sup> **דיסקא** . . . **דיסקא** when you hitch for me the mules to the litter. Gitt. 55<sup>b</sup>; 57<sup>a</sup> **דיסקא** the shaft of a litter. [Prob. named after the city of Thapsacus.]

**דיסקא** m. (δίσκος) *disc* (always used in the sense of *tabula, tabella*, 1) *tablet*.—*Pl.* **דיסקא**. Men. 40<sup>a</sup> **דיסקא** (Rashi אדיסקא, Ms. R. 2 a. K. **דיסקא**) let it be published on public tablets (inscriptions; comment.: in official letters from Palestine to Babylon, v. infra).—2) *official document, letter*. B. Kam. 112<sup>b</sup> **דיסקא** נקט ר' מב' ד' וב' (R. M. **דיסקא**, v. Rabb. D. S. a. l. note) he held a letter from the Supreme Court (authorizing him to take depositions of witnesses). Kidd. 70<sup>a</sup> **דיסקא** Ar. (ed. **דיסקא**) summons to appear before court. Ib. **דיסקא**.—*Pl.* **דיסקא**. Men. 40<sup>a</sup>, v. supra. Gitt. 36<sup>a</sup> their signatures in the shape of figures (as a fish, bough &c.) were known to the public **דיסקא** (Rashi בריס, Ar. **דיסקא**) by the official letters which they issued. Ib. 88<sup>a</sup> **דיסקא** רב בר' (Ar. **דיסקא**) Rab put his signature sideways only in official letters.—[**דיסקא**, v. **דיסקא**.]

**דיסקוס** I, **דיסקוס** m. (δίσκος) *disk, plate, trencher*. Ex. R. s. 15 **דיסקוס** של לבנה **דיסקוס** the disc of the Moon. Ib. **דיסקוס** her (the Moon's) disc. Y. Ab. Zar. I, 39<sup>b</sup> **דיסקוס** מלא **דיסקוס** (v. **דיסקא**) a plate full of (gold) denars. Gen. R. s. 33 **דיסקוס** דרהב **דיסקוס** a golden plate. Ib. s. 11 **דיסקוס** (corr. acc.; Var. Ar. **דיסקוס**; Sabb. 119<sup>a</sup> **דיסקוס**; Pesik. R. s. 23 **דיסקוס**) a large trencher carried on sixteen poles. Esth. R. to I, 19; a. e.—*Pl.* **דיסקוס**. שני **דיסקוס** Gen. R. s. 10 a bath-tub in which were **דיסקוס** Ar. (ed. **דיסקוס**; Yalk. Gen. 16 **דיסקוס**; Yalk. Prov. 961 **דיסקוס**, corr. acc.) two fine disks.—Ib. **דיסקוס**, v. **דיסקוס**.

**דיסקוס** II pr. n. m. (or place). Tosef. Mikv. I, 17; Y. Ter. VIII, 45<sup>b</sup>; Kidd. 66<sup>b</sup> **דיסקוס**, v. **דיסקוס** I.

**דיסקא** f. (δισάκκιον=bisaccium S.) *bag with two pouches, saddle*. Tosef. B. Bath. IV, 2; B. Bath. 78<sup>a</sup>.—Ber. 18<sup>a</sup> **דיסקא** לא יתנם בר' ויניחם **דיסקא** (ed. **דיסקא**) one must not put them in the saddle bag and place them across the back of an ass. Sabb. 142<sup>b</sup> **דיסקא** Ms. (ed. **דיסקא**); a. fr.—Y. Ber. III, 6<sup>d</sup> bot. **דיסקא**; Y. Erub. VI, 23<sup>c</sup> top **דיסקא** (corr. acc.). Y. Sabb. VII, 10<sup>c</sup> **דיסקא** של **דיסקא** (corr. acc.) locks of &c.—*Pl.* **דיסקא**. Tosef. Kel. B. Mets. II, 3 **דיסקא** ed. Zuck. (R. S. to Kel. XII, 1 **דיסקא**; Kel. I. c. **דיסקא**).

**דיסקופלינא** f. (disciplina) *instruction, habit*. Y'lamd. Vayikra, end, quot. Ar.

**דיסקנס**, **דיסקנס**, **דיסקנס** m. (a popular corrupt. of **דיסקנס**, **דיסקנס**) *dextans*, a copper coin, 1/6 of an As. Y. Maas. Sh. I, 52<sup>d</sup> top **דיסקנס**.



money consisting of small coins (Tosef. ib. 1, 4 (בַּמִּנְהוּט קִטְטָא וְכוּ'), v. דִּיסקָרָא.

דִּיסקָרָא, דִּיסקָרָא, v. next w.

דִּיסקָרָא, דִּיסקָרָא, m. (δίσκος, v. דִּיסקָרָא) *saucer, saucer*.

Gen. II. 27 (דִּיסקָרָא, דִּיסקָרָא) (corr. acc.) — R. דִּיסקָרָא (ib. 27) (translat. דִּיסקָרָא, Prov. XXV, 11; Yalk. Prov. 201 (דִּיסקָרָא, v. דִּיסקָרָא). Pesh. Rabod. p. 101<sup>a</sup>; Pesh. R. a. 14; Lev. II. 20 (דִּיסקָרָא (read: דִּיסקָרָא), Pesh. Par. p. 20<sup>a</sup> קִטְטָא (corr. acc.); Koh. II. to VIII, 1; a. o.

דִּיסקָרָא, דִּיסקָרָא, דִּיסקָרָא, v. next w.

דִּיסקָרָא, דִּיסקָרָא, m. (Dithpe. of דִּיסקָרָא, v. דִּיסקָרָא) *part of a town, settlement, private town* (דִּיסקָרָא, Lev. 25<sup>a</sup> 'a private town which became public ground' (דִּיסקָרָא, m. (דִּיסקָרָא, v. דִּיסקָרָא) the *dishkara* of the Resh Galutha. Ib. דִּיסקָרָא Ma. M. (ed. דִּיסקָרָא) (Gitt. 40<sup>a</sup> דִּיסקָרָא a settlement of slaves. Meg. 18<sup>a</sup> דִּיסקָרָא Ma. M. (ed. דִּיסקָרָא) he is sufficiently rewarded with a township (as a royal grant, v. דִּיסקָרָא).—Sol. 6<sup>b</sup> דִּיסקָרָא Rab Judah of Diskaria. (Pl. to Levy Targ. Dist. II, 577<sup>a</sup> identifies our w. with Pers. *dastkharah*, *dastkharah*.)

דִּיסקָרָא, דִּיסקָרָא, m. (Dithpe. or Dispe. of דִּיסקָרָא, v. דִּיסקָרָא) *shreds of a turban*. Sabb. 48<sup>a</sup> ed. (Ma. M. דִּיסקָרָא).

דִּיסקָרָא, דִּיסקָרָא, m. (Dithpe. or Dispe. of דִּיסקָרָא, v. דִּיסקָרָא) *a binding relation, the relation of a serf or peasant, a sort of tenancy*.

Atakh. 26<sup>a</sup> דִּיסקָרָא לִיה דִּיסקָרָא ed. (Ar. a. Yalk. Lev. 676 (דִּיסקָרָא) (when consecrating all of his fields) he may still make a living by working as a serf. Kidd. 60<sup>b</sup> דִּיסקָרָא דִּיסקָרָא (Ar. דִּיסקָרָא) when he holds the land shown to her as a peasant (but owns it not).

דִּיסקָרָא, דִּיסקָרָא, I e. (dial. for דִּיסקָרָא, redupl. of דִּיסקָרָא) *gift, portion*. Sabb. 136<sup>b</sup> דִּיסקָרָא לִי דִּיסקָרָא Ma. M. (v. Rabb. D. S. a. note, ed. דִּיסקָרָא) I took the portion which was given to me (the bride) and gave it &c. Ber. 42<sup>a</sup> דִּיסקָרָא . . . דִּיסקָרָא Ma. M. (read דִּיסקָרָא; ed. דִּיסקָרָא) the Resh Galutha sent them an honorary portion. Gitt. 67<sup>b</sup> דִּיסקָרָא דִּיסקָרָא Ar. (ed. דִּיסקָרָא . . . דִּיסקָרָא) a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Bashi). Ber. 50<sup>b</sup> . . . דִּיסקָרָא Mar Z. took (some of the fruit) and threw them to R. . . as his portion of honor (Ma. M. דִּיסקָרָא . . . דִּיסקָרָא).

דִּיסקָרָא, דִּיסקָרָא, II (dial. דִּיסקָרָא, f. (Difel, v. דִּיסקָרָא) *a menstruous woman*. Taan. 22<sup>a</sup> דִּיסקָרָא ed. (Ma. M. דִּיסקָרָא). Sabb. 110<sup>a</sup> דִּיסקָרָא Ma. O. (ed. דִּיסקָרָא, Ma. M. דִּיסקָרָא). Ab. Zar. 18<sup>a</sup> דִּיסקָרָא. Ib. 24<sup>b</sup> דִּיסקָרָא לִיה דִּיסקָרָא (Ma. M. דִּיסקָרָא for דִּיסקָרָא) on what authority do the Persians call a menstruous woman *dishkara* (for the usual *dishkara*! Answ. (ref. to Gen. XXXI, 35 as if fr. דִּיסקָרָא, emp. דִּיסקָרָא, having the course of women). [דִּיסקָרָא does not necessarily refer to the Persian language, as evidenced by the preceding דִּיסקָרָא Persian *dashkara* may be borrowed from Aram.—Syr. דִּיסקָרָא, P. Sm. 938.]

דִּיסקָרָא, דִּיסקָרָא, I e. (dial. דִּיסקָרָא, redupl. of דִּיסקָרָא) *gift, portion*. Sabb. 136<sup>b</sup> דִּיסקָרָא לִי דִּיסקָרָא Ma. M. (v. Rabb. D. S. a. note, ed. דִּיסקָרָא) I took the portion which was given to me (the bride) and gave it &c. Ber. 42<sup>a</sup> דִּיסקָרָא . . . דִּיסקָרָא Ma. M. (read דִּיסקָרָא; ed. דִּיסקָרָא) the Resh Galutha sent them an honorary portion. Gitt. 67<sup>b</sup> דִּיסקָרָא דִּיסקָרָא Ar. (ed. דִּיסקָרָא . . . דִּיסקָרָא) a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Bashi). Ber. 50<sup>b</sup> . . . דִּיסקָרָא Mar Z. took (some of the fruit) and threw them to R. . . as his portion of honor (Ma. M. דִּיסקָרָא . . . דִּיסקָרָא).

דִּיסקָרָא, דִּיסקָרָא, II (dial. דִּיסקָרָא, f. (Difel, v. דִּיסקָרָא) *a menstruous woman*. Taan. 22<sup>a</sup> דִּיסקָרָא ed. (Ma. M. דִּיסקָרָא). Sabb. 110<sup>a</sup> דִּיסקָרָא Ma. O. (ed. דִּיסקָרָא, Ma. M. דִּיסקָרָא). Ab. Zar. 18<sup>a</sup> דִּיסקָרָא. Ib. 24<sup>b</sup> דִּיסקָרָא לִיה דִּיסקָרָא (Ma. M. דִּיסקָרָא for דִּיסקָרָא) on what authority do the Persians call a menstruous woman *dishkara* (for the usual *dishkara*! Answ. (ref. to Gen. XXXI, 35 as if fr. דִּיסקָרָא, emp. דִּיסקָרָא, having the course of women). [דִּיסקָרָא does not necessarily refer to the Persian language, as evidenced by the preceding דִּיסקָרָא Persian *dashkara* may be borrowed from Aram.—Syr. דִּיסקָרָא, P. Sm. 938.]

דִּיסקָרָא, דִּיסקָרָא, II (dial. דִּיסקָרָא, f. (Difel, v. דִּיסקָרָא) *a menstruous woman*. Taan. 22<sup>a</sup> דִּיסקָרָא ed. (Ma. M. דִּיסקָרָא). Sabb. 110<sup>a</sup> דִּיסקָרָא Ma. O. (ed. דִּיסקָרָא, Ma. M. דִּיסקָרָא). Ab. Zar. 18<sup>a</sup> דִּיסקָרָא. Ib. 24<sup>b</sup> דִּיסקָרָא לִיה דִּיסקָרָא (Ma. M. דִּיסקָרָא for דִּיסקָרָא) on what authority do the Persians call a menstruous woman *dishkara* (for the usual *dishkara*! Answ. (ref. to Gen. XXXI, 35 as if fr. דִּיסקָרָא, emp. דִּיסקָרָא, having the course of women). [דִּיסקָרָא does not necessarily refer to the Persian language, as evidenced by the preceding דִּיסקָרָא Persian *dashkara* may be borrowed from Aram.—Syr. דִּיסקָרָא, P. Sm. 938.]

דִּיסקָרָא, דִּיסקָרָא, II (dial. דִּיסקָרָא, f. (Difel, v. דִּיסקָרָא) *a menstruous woman*. Taan. 22<sup>a</sup> דִּיסקָרָא ed. (Ma. M. דִּיסקָרָא). Sabb. 110<sup>a</sup> דִּיסקָרָא Ma. O. (ed. דִּיסקָרָא, Ma. M. דִּיסקָרָא). Ab. Zar. 18<sup>a</sup> דִּיסקָרָא. Ib. 24<sup>b</sup> דִּיסקָרָא לִיה דִּיסקָרָא (Ma. M. דִּיסקָרָא for דִּיסקָרָא) on what authority do the Persians call a menstruous woman *dishkara* (for the usual *dishkara*! Answ. (ref. to Gen. XXXI, 35 as if fr. דִּיסקָרָא, emp. דִּיסקָרָא, having the course of women). [דִּיסקָרָא does not necessarily refer to the Persian language, as evidenced by the preceding דִּיסקָרָא Persian *dashkara* may be borrowed from Aram.—Syr. דִּיסקָרָא, P. Sm. 938.]

דִּיסקָרָא, דִּיסקָרָא, m. (dial. for דִּיסקָרָא, v. דִּיסקָרָא; v. דִּיסקָרָא).

Dithpe. dithpe. of דִּיסקָרָא, emp. דִּיסקָרָא, דִּיסקָרָא, I. Sm. 125; 981) *handle of an axe, sword &c.* Targ. Job. III, 21—דִּיסקָרָא, דִּיסקָרָא, דִּיסקָרָא (read: דִּיסקָרָא) the handle of a wood-cutter's axe (wedged in between two buildings of a court). (Correct a. v. דִּיסקָרָא, (דִּיסקָרָא) wood-cutter.)

דִּיסקָרָא, דִּיסקָרָא, I. (dial. for דִּיסקָרָא, v. דִּיסקָרָא). Dithpe. dithpe. of דִּיסקָרָא, דִּיסקָרָא, *market town, settlement*. Targ. II Beth. VI, 10 ed. Frf. (ed. Ing. דִּיסקָרָא, oth. ed. דִּיסקָרָא, Mag. 18<sup>a</sup> דִּיסקָרָא—Rab. Rab. דִּיסקָרָא, B. Mev. 27<sup>a</sup>, B. Bath. 12<sup>a</sup>; Yalk. R. 14<sup>a</sup> דִּיסקָרָא the market-town (outside) of M'loza; v. דִּיסקָרָא.

דִּיסקָרָא, דִּיסקָרָא, m. (Dithpe. of דִּיסקָרָא, v. דִּיסקָרָא) *done, decided*, a decisional term to indicate that the case before you is dealt with as a fact, and not with reference to its direct permissibility in the premises, *לִיסקָרָא*, as a fact, *decision as post facto*. Hull. I דִּיסקָרָא לִיסקָרָא the words of the Mishnah (I, 1), 'All slaughter' mean a direct permission (all may be), whereas the immediately following clause, 'And their slaughtering is ritually legitimate' indicates a decision after the fact (which implies that *dashkara* persons be, *may* not be admitted to the slaughtering act—Ib. 3<sup>a</sup> דִּיסקָרָא לִיסקָרָא sometimes 'AE...' means a direct permission (all may), and sometimes a sanction after the fact. Ib. 3<sup>a</sup> לִיסקָרָא לִיסקָרָא why should there be in the Mishnah two *dashkara*? Men. 109<sup>b</sup> לִיסקָרָא לִיסקָרָא if it has been done, it is legitimate, but directly permissible it is not. Ber. 15<sup>a</sup>; a. v. fr.—דִּיסקָרָא as a *dashkara*. Hull. 15<sup>a</sup> דִּיסקָרָא . . . דִּיסקָרָא B. H. declares the action legitimate after it has been done, but he does not directly authorize it; a. fr. [Zeb. 75<sup>a</sup> דִּיסקָרָא, read: דִּיסקָרָא.]

דִּיסקָרָא, דִּיסקָרָא, v. דִּיסקָרָא.

דִּיסקָרָא, דִּיסקָרָא, I. (—h. דִּיסקָרָא) *swear*. Targ. O. Gen. III, 19 (ed. דִּיסקָרָא, v. Berl. Targ. O. II, p. 2).

דִּיסקָרָא, דִּיסקָרָא, Targ. Job XLII, 14 דִּיסקָרָא, some ed., read: דִּיסקָרָא, v. דִּיסקָרָא, ch.

דִּיסקָרָא, דִּיסקָרָא, v. next w.

דִּיסקָרָא, דִּיסקָרָא, f. (dupla, sub. pecunia) *a double price, in gen. —milia, v. Du Cange s. v. fine*. Y. Ab. Zar. I, 86<sup>a</sup> but—Y. Sabb. VI, end, 8<sup>a</sup> דִּיסקָרָא לִיסקָרָא (not דִּיסקָרָא) what was the cause of his being fined?; v. דִּיסקָרָא.

דִּיסקָרָא, דִּיסקָרָא, R. R. a. 20, beg., v. דִּיסקָרָא.

דִּיסקָרָא, דִּיסקָרָא, read: דִּיסקָרָא m. pl. (pl. of דִּיסקָרָא) *double (years), double age*, l. e. 140 years (Ps. XC, 10). Gen. R. a. 59 (expl. דִּיסקָרָא, Gen. XXIV, 1) דִּיסקָרָא (some ed. דִּיסקָרָא, Yalk. ib. 103 דִּיסקָרָא) he was entering into his double age (approaching his one hundred and fortieth year; emp. Gen. XXI, 5; XXV, 30); comment.: *double world* (this life and the hereafter).

דִּיסקָרָא, דִּיסקָרָא, f. (dupla, sub. stod, v. Lübker Reallex. s. v. Stoa) *a double colonnade*.—דִּיסקָרָא an *ief* to (v. דִּיסקָרָא).

with a double row of seats, v. אַסְטוֹנוֹיִת. Y. Succ. V, 55<sup>a</sup> bot. (describing the basilica-synagogue of Alexandria). Yalk. Ps. 848 וְכ' אִיסְטוֹנָה שֶׁל וְכ' the basilica-synagogue of Tiberias; Midr. Till. to Ps. XCIII, end דפּלִיסט' (corr. acc.).—Contracted: דוּפּלִיסטוֹן, דוּפּלִיסט' (v. סְטוֹן). Succ. 51<sup>b</sup> (v. Rabb. D. S. a. l. note 40); Tosef. ib. IV, 5; Yalk. Deut. 913 דִּי פִלְסְטִין (corr. acc.).—[Y. Pes. X, 37<sup>c</sup> top דוּפּלִי פוֹטִירִין, דוּפּלִי, פוֹטִירִין a. פוֹטִירִין.]

דוּפּלִיסטוֹן, דוּפּלִיסט', v. preced.

דוּפּלִיסטוֹן (דוּפּלִיסט', דוּפּלִיסט') m. (δύφορος) bearing twice a year, a species of figs. Dem. I, 1 דוּפּלִיסט' ed. (Ms. M. דוּפּלִיסט', read דוּפּלִיסט'; Ar. דוּפּלִיסט'). Shebi. IX, 4 דוּפּלִיסט' ed. (Ms. M. דוּפּלִיסט'; Ar. דוּפּלִיסט'). Erub. 18<sup>a</sup> דוּפּלִיסט' v. דוּפּלִיסט' II. Pl. דוּפּלִיסט' Y. Shebi. IX, 39<sup>a</sup> top דוּפּלִיסט' דוּפּלִיסט' (corr. acc.).—[Gen. R. s. 65 דוּפּלִיסט' v. דוּפּלִיסט'.—V. דוּפּלִיסט' דוּפּלִיסט' v. דוּפּלִיסט' דוּפּלִיסט'.]

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן m., pl. דוּפּלִיסטוֹן, דוּפּלִיסטוֹן (δύπλοστος) double-faced. Erub. 18<sup>a</sup> דוּפּלִיסטוֹן ed. (Ms. M. דוּפּלִיסטוֹן, דוּפּלִיסטוֹן, דוּפּלִיסטוֹן) Adam had two faces. Ber. 61<sup>a</sup> דוּפּלִיסטוֹן בְּרָא וְכ' (Ms. M. שְׁנֵי) the Lord created Adam with two faces; Gen. R. s. 8 beg. דוּפּלִיסטוֹן; Yalk. ib. 20 דוּפּלִיסטוֹן (Ar. דוּפּלִיסטוֹן); Tanh. Thazr. 1; a. fr.—Transf. double-natured. Ex. R. s. 5; Lev. R. s. 1 דוּפּלִיסטוֹן וְכ' the Word (דוּפּלִיסטוֹן) went forth with a double nature, bringing life and death; Cant. R. to II, 3 דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן f. pl. (v. דוּפּלִיסט') prop. bearing twice a year, in gen. several crops in one year. Tanh. T'savveh, ed. Bub., 10 דוּפּלִיסטוֹן וְכ' כל שנה (Ms. R. דוּפּלִיסטוֹן, דוּפּלִיסטוֹן, ed. Amst. דוּפּלִיסטוֹן; Yalk. Hab. 565 דוּפּלִיסטוֹן) and it brings me three crops every year.

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן pr. n. pl. Difti, in Babylonia (v. Neub. Géogr. p. 390). Hull. 87<sup>b</sup>. [Erub. 64<sup>a</sup> דוּפּלִיסטוֹן, marginal correct. (ד); missing in Ms. M.; ed. Sonc. דוּפּלִיסטוֹן; Ms. O. דוּפּלִיסטוֹן &c., v. Rabb. D. S. a. l. note.]

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן m. (δύφθερα) 1) hide prepared for writing (contrad. to מִצָּה a. מִצָּה v. also מִצָּה). Meg. II, 2 (opp. to סִפֵּר). Ib. 19<sup>a</sup> defined דוּפּלִיסטוֹן וְכ' diphthera is a skin prepared with salt and flour, but not with gall-nut, v. אֶפֶס; Sabb. 79<sup>a</sup>; Gitt. 22<sup>a</sup>.—2) record, document, list. Tanh. Vaëra 5 דוּפּלִיסטוֹן וְכ' a list of the deities; Yalk. Ex. 175.—Pl. דוּפּלִיסטוֹן, דוּפּלִיסטוֹן, דוּפּלִיסטוֹן Y. Peah II, 17<sup>a</sup> bot. דוּפּלִיסטוֹן their (national) records. Pesik. R. s. 8 דוּפּלִיסטוֹן records are written before the Lord &c.

דוּפּלִיסטוֹן I, to dance, v. דוּפּלִיסטוֹן I.

דוּפּלִיסטוֹן II, דוּפּלִיסטוֹן I m. (preced.) dance, rejoicing. Targ. Is. XXXII, 13. Targ. Job III, 22 (h. text דוּפּלִיסטוֹן); a. e.

דוּפּלִיסטוֹן II f. (דוּפּלִיסטוֹן II) pricking pain in the eye. Bets. 22<sup>a</sup>; Ab. Zar. 28<sup>b</sup>.

דוּפּלִיסטוֹן m. (דוּפּלִיסטוֹן I)=b. h. דוּפּלִיסטוֹן, an animal of the deer or gazelle species. Targ. O. Deut. XIV, 5.—Pl. דוּפּלִיסטוֹן. Targ. Y. ib.—Fem. דוּפּלִיסטוֹן. Targ. Prov. V, 19 (h. text דוּפּלִיסטוֹן).

דוּפּלִיסטוֹן f. (דוּפּלִיסטוֹן I) 1) dancing, rejoicing. Keth. 8<sup>a</sup>. Pesik. Ronni, p. 141<sup>b</sup> דוּפּלִיסטוֹן וְכ' and insert ditsah (in place of דוּפּלִיסטוֹן); Cant. R. to I, 4; Ab. d'R. N. ch. XXXIV.—2) דוּפּלִיסטוֹן (sub. תִּרְסִיס) a shield used at Arabian sports. Kel. XXIV, 1. [Gen. R. s. 10, beg., read דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן.]

דוּפּלִיסטוֹן f. (preced.) rejoicing. Targ. I Chr. XVI, 27 (h. text דוּפּלִיסטוֹן).

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן Tanh. Emor 6, read: דוּפּלִיסטוֹן, v. דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן m. (preced.) evidence by conclusion. Sabb. 154<sup>b</sup>, a. fr. דוּפּלִיסטוֹן דוּפּלִיסטוֹן there is also an evidence, i. e. I can also prove it. V. דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן (δῆξα) ten. Ber. 56<sup>b</sup> (oneirocritical analysis of Kappadokia) קפּא כשורא דוּפּלִיסטוֹן עשרה Kappa (v. דוּפּלִיסטוֹן) means beam, deka means ten; [v., however, דוּפּלִיסטוֹן, a. Gen. R. s. 68].

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן, דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן, דוּפּלִיסטוֹן Num. R. s. 22 שלכם דוּפּלִיסטוֹן, read: דוּפּלִיסטוֹן.

דוּפּלִיסטוֹן m. (דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן) anything made of thin twigs or reeds (cmp. דוּפּלִיסטוֹן); 1) basket of twisted osiers or reeds. Shn. 7<sup>a</sup> (prov.) דוּפּלִיסטוֹן וְכ' when she slumbers, the basket (upon her head) drops (laziness begets ruin). Meg. 7<sup>b</sup> (prov.) if a peasant become a king, דוּפּלִיסטוֹן וְכ' the basket will never come down from his neck (he will always betray his low birth). Pes. 112<sup>b</sup> וְכ' even when the ox has his head in the fodder basket, &c. Ned. 51<sup>a</sup>.—Hull. 98<sup>a</sup>, v. next w.—Pl. דוּפּלִיסטוֹן. B. Mets. 88<sup>b</sup> וְכ' דוּפּלִיסטוֹן basketfuls of fat. Ab. Zar. 75<sup>a</sup> דוּפּלִיסטוֹן ed., v. דוּפּלִיסטוֹן. \*2) a shoe made of twisted reeds &c.—Pl. דוּפּלִיסטוֹן. Yoma 78<sup>b</sup> דוּפּלִיסטוֹן Ar. (Ms. M. דוּפּלִיסטוֹן, ed. ברִבְרִי, Var. in Mss. דוּפּלִיסטוֹן, דוּפּלִיסטוֹן, v. Rabb. D. S. a. l.).

דוּפּלִיסטוֹן m. (דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן) 1) (דוּפּלִיסטוֹן) the column or jet of boiling water poured upon wheat &c. for scalding. Pes. 40<sup>a</sup> (Ar. דוּפּלִיסטוֹן).—2) (דוּפּלִיסטוֹן) seething kettle. Hull. 98<sup>a</sup> דוּפּלִיסטוֹן וְכ' a kettle of boiling meat; [Ar.: a kettle containing a basketful &c.; v. preced.]. [Keth. 10<sup>b</sup> דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן.]

דוּפּלִיסטוֹן m. (דוּפּלִיסטוֹן v. דוּפּלִיסטוֹן) basket maker.—Pl. דוּפּלִיסטוֹן. B. Bath. 22<sup>a</sup> דוּפּלִיסטוֹן דוּפּלִיסטוֹן דוּפּלִיסטוֹן Ms. M. (ed. דוּפּלִיסטוֹן) basket-makers who brought wickerwork for sale; [Rashi: 'one opinion': kettle-makers, v. preced.].

דוּפּלִיסטוֹן m. (δικολόγος) pleader, advocate. Lev. R. s. 29 דוּפּלִיסטוֹן לִךְ דוּפּלִיסטוֹן Ar. (corr. acc., ed. דוּפּלִיסטוֹן v. q.).—Pl. דוּפּלִיסטוֹן. Yalk. Num. 738 וְכ' דוּפּלִיסטוֹן two pleaders stood before Hadrian; Yalk. Prov. 946 דוּפּלִיסטוֹן (corr. acc.).



Targ. Jer. IX, 9. Targ. Ps. LXXXIII, 13 Ms. (ed. *...*):  
 h. text *...*—*...* B. Bath. 67<sup>a</sup>. Lam. R.  
 to I, 1 *...*; v. *...*

**דָּרַשׁ, דָּרַשׁ** m. (b.h.; דָּרַשׁ) *treading, threshing*. Meil. 13<sup>a</sup> (ref. to דָּרַשׁ, Deut. XXV, 4) *what the ox threshes of thine own, but not of sacred property*; Y. Ter. IX, 46<sup>b</sup> bot. שְׂדֵה מוֹתֵר לָךְ. Tosef. Kel. B. Mets. IV, 3 בֵּית עֵפֶר the threshing place. Gen. R. s. 69, a. e. עָשׂוּ ד' לְכָל as the dust is trodden upon by all.—B. Mets. 90<sup>b</sup> לֹא בָרַשׁוּ הוּא he did not muzzle it in the threshing place.

**דָּרַשׁ, דָּרַשׁ** ch. same. Targ. O. Deut. XXV, 4. Targ. Is. XXVIII, 18; a. e.—Hull. 6<sup>b</sup> (prov.) תוֹרָא מִדְּרַשִּׁיהּ וְכ' the ox has a right to eat of what he threshes.

**דָּרַשָׁא** m. (preced.) *thresher*.—Pl. דָּרַשָׁא. Zeb. 116<sup>b</sup> [read:] (דָּרַשׁ דְּרִישִׁין בֵּית ד' (Ms. M. דְּרִישִׁין בֵּית ד') with which the threshers thresh; Men. 22<sup>a</sup> דְּרִישׁ בֵּית דְּרִישָׁא; Ab. Zar. 24<sup>b</sup> (דָּרַשׁ בֵּית דְּרִישָׁא) ed. (Ms. M. דְּרִישָׁא) Yalk. Sam. 122 דְּרִישָׁא, v. preced.

**דָּרַשָׁת** f. (דָּרַשׁ) *threshing*. Sabb. 75<sup>a</sup>. Pesik. Hahod. p. 46<sup>a</sup>, a. e. בְּרִישָׁתָן in their law about threshing (Deut. XXV, 4). B. Mets. 90<sup>b</sup>.—Euphem. *coitus, friction*. Nidd. 41<sup>b</sup>.

**דָּרַשׁוֹן, דָּרַשׁוֹן** m. (דָּרַשׁ) *removal of ashes, cleaning*. Yoma 21<sup>a</sup> מִזְבֵּחַ הַפְּנִימִי ד' the ashes removed from the inner altar, ד' חֲמוֹנֵה the snuffs of the candlesticks. Ib. 38<sup>a</sup> ד' מִזְבֵּחַ וְכ' the cleaning of &c. Tam. III, 9.

**דִּישָׁן** pr. n. gent. *Dishan*. Targ. Gen. XXXVI, 21; Targ. I Chr. I, 38 דִּישָׁן.

**דִּישָׁנָא**, v. דִּישָׁנָא.

**דִּישָׁרָא** m. *rye*. Pes. 35<sup>a</sup> (expl. שִׁיפֹן, emp. דָּרַשׁ a. שִׁיפֹן).

**דִּישָׁרָאָא**, pl. **דִּישָׁרָאָא** m. *threshers*, v. דִּישָׁרָאָא.

**דִּישָׁרָאָא**, v. דִּישָׁרָאָא II.

**דִּישָׁת**, v. דִּישָׁת.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, v. next w.

**דִּישָׁתָא**, **דִּישָׁתָא** m. ch. (v. דָּרַשׁ) = h. דָּרַשׁ, *sprouting, plants*. Targ. O. Gen. I, 11; a. fr.—Meg. 27<sup>b</sup> Rab. H. דָּרַשׁ Ar. a. Ms. M. 2 (ed. דָּרַשׁ, Ag. Hatt. דָּרַשׁ) had grass tied around (in place of a belt).—Pl. דִּישָׁתָא, דִּישָׁתָא. Targ. Jer. XIV, 5. Targ. Ps. XXIII, 2 (some ed. דִּישָׁתָא). Targ. Y. Gen. I. c.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, **דִּישָׁתָא** m., **דִּישָׁתָא** f. (דָּרַשׁ with format. דָּרַשׁ; emp. דָּרַשׁ II) *this, that*. Ezra V, 16; a. fr. Ib. IV, 13; a. fr.—Targ. Gen. XXXVII, 19 דִּישָׁתָא ed. Berl. (ed. דִּישָׁתָא). Targ. Jud. VI, 20;

a. fr.—Gen. R. s. 5; Yalk. Ps. 848; (play on דָּרַשׁ, Ps. XCIII, 3) לְהַכָּה יָמָא unto this sea there; Midr. Till. to Ps. I. c. לְהַכָּה פֶּלֶן, expl. פֶּלֶן. B. Mets. 86<sup>a</sup> מֶלֶךְ דִּישָׁתָא the lord of this (breeze) here.

**דִּישָׁתָא** m. (b. h.; דָּרַשׁ) *crushed, broken; afflicted, contrite*. Lev. R. s. 34; Midr. Prov. ch. XXII מְדוּכָּךְ דָּךְ (שְׂחֹמָה) the poor man is called *dakh* because he is crushed.—Pl. דִּישָׁתָא. Sabb. 104<sup>a</sup>, v. דָּרַשׁ. Ib. 105<sup>a</sup>, v. נִצְטָרִי. Yalk. Ps. 848, v. דָּרַשׁ III.

**דִּישָׁתָא**, **דִּישָׁתָא** (b. h.; v. preced.) *to crush, humble*. Midr. Till. to Ps. XCIII, 3 (play on דָּרַשׁ ib.) אֲנִי מְדַכְּאֵן אֶת דָּרַשׁ I will crush them (the Philistines) by means of severe afflictions. Ib. וְיִדְכָּאֵן יִשְׂרָאֵל וְכ' and crush Israel by means of persecutions; a. e.—Part. pass. מְדַכָּאֵן, pl. מְדַכָּאֵן. Keth. 8<sup>b</sup>.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, **דִּישָׁתָא** m. (next w.) *being crushed*. Y. Hag. II, 77<sup>c</sup> top; Ruth R. to III, 13 (ref. to דָּרַשׁ, Ps. XC, 3) up to the time when life is crushed, are repentant sinners received.

**דִּישָׁתָא** (Pilp. of דָּרַשׁ) *to crush*.—Part. pass. מְדַכָּאֵן. Lev. R. s. 34, v. דָּרַשׁ.

**דִּישָׁתָא** ch. 1) same. Targ. Ps. CXLIII, 3.—2) *to act humbly, to dissemble humility*. Ib. X, 10 דִּישָׁתָא ed. Wil. (Ms. דִּישָׁתָא, h. text דִּישָׁתָא).

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא**, **דִּישָׁתָא** f. pl. (v. דָּרַשׁ; emp. דָּרַשׁ) *marked off places, folds*. Targ. Y. II Num. XXXII, 16; 24 (Targ. Y. I דִּישָׁתָא, h. text דִּישָׁתָא).

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא** m. (דָּרַשׁ, emp. דָּרַשׁ) *an elevated spot in the kitchen or in the bath-house for vessels &c., stand* (fixed to the stove or portable). Kel. VII, 2. Tosef. ib. B. Kam. V, 7 דִּישָׁתָא. Ib. 8 דִּישָׁתָא של אֹלִירִין the bathers' stand.

**דִּישָׁתָא**, v. דִּישָׁתָא.

**דִּישָׁתָא** m. (דָּרַשׁ II) *male person, male population*. Targ. O. Gen. XVII, 14 (Y. דִּישָׁתָא). Ib. 10; a. fr.

**דִּישָׁתָא** f. *necromantic apparitions*, v. דִּישָׁתָא. Targ. II Chr. XXXIII, 6.

**דִּישָׁתָא**, **דִּישָׁתָא** (only with suffix of personal pronoun; v. דָּרַשׁ) *the like of, resemblance, appearance*. Targ. Ex. XI, 6. Targ. Y. ib. דִּישָׁתָא the like of me, &c. Targ. Y. ib. דִּישָׁתָא דִּישָׁתָא לִילִיא וְכ' that there was never a plague like that of this night &c.; a. fr.—Y. M. Kat. III, 81<sup>d</sup> (expl. דִּישָׁתָא, v. דִּישָׁתָא) a resemblance of it. Yalk. Sam. 134 (prov.) דִּישָׁתָא דִּישָׁתָא (Cant. R. introd. מִלִּירִין וְכ' דִּישָׁתָא)



parents of incomparable virtue often rear children not like them at all; a. fr.—Comp. דְּכִימָא.

**דְּכִימָא**, דְּכִי (דְּכִימָא) *purely, levitical cleanness*. Targ. Lev. XII, 4; a. e. [Targ. Y. ib. 6 דְּכִימָא]—*Pl. דְּכִימָא, דְּכִימָא* *affairs concerning levitical cleanness*. Targ. I Chr. XXIII, 18.

**דְּכִימָא**, דְּכִימָא (דְּכִימָא) *to declare clean*. Midd. 29<sup>a</sup> רַבִּי רַחֵם לָא דְּכִימָא the scholars never declared clean &c.

**דְּכִימָא**, דְּכִימָא (דְּכִימָא) *to be clear, pure; to be cleared, acquitted, cleansed from sin*. Targ. Lev. XII, 7 דְּכִימָא O. ed. Berl. (ed. דְּכִי inconv., Y. דְּכִימָא). Ib. XVI, 30 דְּכִימָא O. (Y. דְּכִימָא). Targ. Ezech. XXIV, 13 דְּכִימָא (Nun emphat.; ed. Lag. דְּכִימָא); a. fr.—2) *to be deserving, privileged, admitted* (comp. דְּכִי). Targ. O. Dent. XXIII, 24q—Targ. Ruth II, 10. Ib. 13 דְּכִי (sub. לְכִימָא).—Lev. R. a. 34 (read) דְּכִי בִי אִי דְּכִי בִי—I am purer than &c., v. דְּכִי. [Targ. Prov. VI, 11, v. דְּכִי.]

*Pa. דְּכִי to clear, purify; to restore to levitical cleanness, to cleanse*. Targ. Ezech. XXIV, 13. Targ. Lev. XVI, 30; a. fr.—Gen. R. a. 79 לִיּוֹן אֶת דְּכִימָא לִיּוֹן should we not restore it (Tiberias) to levitical cleanness from the slain (buried there)?, Targ. ib. 135 דְּכִימָא Gen. R. l.c. [read] צְרִיכִין אֶת דְּכִימָא לִיּוֹן we must cleanse Tiberias (Pesik. H'shall. p. 80<sup>b</sup> לְכִימָא); Koh. R. to X, 8.—Ib. דְּכִימָא which he had declared clean. Y. Shab. IX, 38<sup>a</sup> דְּכִימָא לִיּוֹן.—Nidd. 6<sup>a</sup> דְּכִימָא observe the same levitical cleanness as required for Temple offerings, v. דְּכִימָא.

*Ilpha. דְּכִימָא, דְּכִימָא* 1) *to become clean, be cleansed* (from sin), *be purified*. Targ. II Sam. XI, 4. Targ. Lev. XIV, 4 לְכִימָא ed. Berl. (Var. לְכִימָא, Y. לְכִימָא); ib. 7; a. fr.—2) *to be cleared away, be removed, be gone*. Ber. 2<sup>a</sup> הַיּוֹם דְּכִימָא the day is past; v. דְּכִימָא.

*Al. דְּכִימָא to polish, trust, to train*. Targ. Prov. XXII, 6 דְּכִימָא ed. Lag. (Ms. דְּכִימָא, read דְּכִימָא, some ed. דְּכִימָא; h. text דְּכִימָא).

**דְּכִימָא** m., דְּכִימָא c., דְּכִימָא f. (preced.) *clear, pure, clean, guiltless*. Targ. Ex. XXV, 11. Ib. XXVII, 20.—Ib. XXXI, 8; a. fr.—*Pl. דְּכִימָא, דְּכִימָא* f. דְּכִימָא Targ. Lev. XIV, 4. Targ. O. Gen. XXVII, 15; a. e.—Eduy. VIII, 4 דְּכִימָא they are clean (permitted), v. דְּכִימָא; ed. (Ms. M. דְּכִימָא) that they are clean (not susceptible of levitical uncleanness); Pes. 16<sup>a</sup>; Ned. 19<sup>a</sup>; Ab. Zar. 37<sup>a</sup>.—Yoma 76<sup>b</sup> דְּכִימָא fine wheat flour.

**דְּכִימָא**, v. דְּכִימָא A/.

**דְּכִימָא** m., דְּכִימָא f., v. דְּכִימָא.

**דְּכִימָא**, v. דְּכִימָא.

**דְּכִימָא** m. (v. דְּכִימָא)—h. דְּכִימָא, *remembered, reminded, mindful*. Targ. Ps. CIII, 14 דְּכִימָא it is remembered before Him.—Targ. Gen. IX, 15 דְּכִימָא I shall remember; a. fr.—Ta'an. 20<sup>b</sup> דְּכִימָא I do not remember his young days. Hull. 137<sup>a</sup>.—*Pl. דְּכִימָא, דְּכִימָא* Targ.

Y. Dent. V, 16; a. e.—Sabb. 39<sup>a</sup>.—Fem. דְּכִימָא Targ. Lam. I, 7.

**דְּכִימָא** f. 1) v. preced.—*Ilpha. דְּכִימָא* Targ. Y. II Sam. XXIV, 1.

**דְּכִימָא** (v. דְּכִימָא), *Pl. דְּכִימָא to crush*. Part. pass. דְּכִימָא, pl. דְּכִימָא. Midd. Till to Ps. XCIII דְּכִימָא we are crushed, worn out (Gen. R. a. 8 דְּכִימָא, v. דְּכִימָא).

**דְּכִימָא** ch. same. Part. Pass. דְּכִימָא I am crushed, melancholy. Targ. Prov. XVII, 23 (h. text דְּכִימָא). [Ib. VI, 11 דְּכִימָא come ed., v. דְּכִימָא.]

*Pa. דְּכִימָא to crush*. Targ. Job IV, 19.

*Ilpha. דְּכִימָא, דְּכִימָא* to be crushed. Targ. Job XXXIV, 25.

**דְּכִימָא**, דְּכִימָא, דְּכִימָא I composed of דְּכִימָא, v. דְּכִימָא a. e. appearance, resemblance, the like of. Y. M. Kat. III, 61<sup>d</sup>, v. דְּכִימָא. With suffix of pers. pronouns: דְּכִימָא &c. Targ. Job I, 5; II, 3, a. e.—Constr. דְּכִימָא, with suffix דְּכִימָא &c. Targ. II Chr. XXVIII, 3 ed. Lag. Targ. Job XII, 3; a. fr.—\*Targ. Ps. LXXIII, 15 דְּכִימָא (ed. Lag. דְּכִימָא, v. דְּכִימָא).

**דְּכִימָא**, pl. of דְּכִימָא.

**דְּכִימָא**, *Pl. דְּכִימָא (comp. דְּכִימָא) to pound barbed quarts in the ground in order to stop the growth of the tuber* (differ. fr. דְּכִימָא, v. דְּכִימָא). Y. Shab. V, 29<sup>d</sup> bot. דְּכִימָא he crushed the tuber in the Sabbatical year and took it out after &c. [Tosef. ib. II, 10 דְּכִימָא Var., read with ed. Zach. דְּכִימָא; comp. Y. ib. 38<sup>a</sup> דְּכִימָא]—Part. pass. דְּכִימָא, pl. דְּכִימָא. Ned. 58<sup>a</sup> דְּכִימָא it treats of onions which had been pounded in the preceding agricultural year; Y. Shab. VI, end, 37<sup>a</sup> דְּכִימָא (corr. acc.).—Gen. R. a. 5, v. דְּכִימָא.

**דְּכִימָא** ch. same, *to crush*. Targ. Prov. XI, 2.

**דְּכִימָא** (comp. preced. a. Arab. דְּכִימָא in Wahmann's Arab. Handwörterbuch) *to crush, weaken*. Y'land. to Gen. XXIV, 1 quot. in Ar. דְּכִימָא (דְּכִימָא) read דְּכִימָא or דְּכִימָא disease broke his energies (I Kings XI, 4). Gen. R. a. 5, v. דְּכִימָא.

**דְּכִימָא**, דְּכִימָא, דְּכִימָא (דְּכִימָא) *to crush, to weaken*. Pesik. R. a. 4.—Y'land. to Num. XX, 8 quot. in Ar.

**דְּכִימָא**, v. דְּכִימָא.

**דְּכִימָא**, v. דְּכִימָא.

**דְּכִימָא**, v. דְּכִימָא.

**דְּכִימָא**, דְּכִימָא, דְּכִימָא m. (דְּכִימָא, comp. Arab. דְּכִימָא) *masses stamped upon each other, mounds, piles*. Gen. R. a. 5 (play on דְּכִימָא, Ps. XCIII, 4; ים יב. Yalk. Ps. 84a (ed. Gen. R. דְּכִימָא, דְּכִימָא) unto the piled up waters of the Sea.

**דְּכִימָא**, v. דְּכִימָא Sabb. 104<sup>a</sup> דְּכִימָא they are humble, sincere, righteous.

**דְּכִימָא** I=h. דְּכִימָא [to mark,] to remember. Targ. Lam. III, 19q. Targ. Ps. LXXXVIII, 8, a. e.—Sabb. 10<sup>a</sup> דְּכִימָא

the Lord remember thee for health.—Part. *דָּכַרְתָּ*, pass. *דָּכַרְתָּ* remembering, reminded. Targ. Ps. CXXXVII, 1 *הוֹינָא דְּכַרְיָן* (ed. Lag. *דְּכַרְיָן*). Targ. Gen. VIII, 1; a. fr.; v. *דָּכַרְתָּ*.—2) to mention, remind. Targ. Gen. XL, 14 (with *עַל*).—[Targ. Y. I Num. XXIV, 1, v. *אִלְ*.]—Sabb. 57<sup>a</sup>, a. fr. *מֵאֵן דְּ שְׁמִירָה* who mentioned his (its) name, i. e. what has this to do here?

*Al. dākar to remind, call to remembrance.* Targ. Gen. XLI, 9. Targ. Y. II Num. XXIV, 1 (Y. I *בָּדַר*, corr. acc.); a. e.—Ber. 31<sup>a</sup>, a. e. *דָּכַרְתָּן מִלְּפָנֶיךָ* thou recallest to my mind what R. . . said; Succ. 58<sup>a</sup> bot.—Snh. 82<sup>a</sup> *אֲדַכְרִיהָ רַב לְגַמְרִיהָ* (by reciting the verse) he recalled to Rabs' mind a tradition, v. *גְּמָרָא*. Nidd. 24<sup>b</sup> *דְּכִי מְדַכְרֵה לִיה* that when they mention it (the reason), one should be reminded (that he has heard the law before). Keth. 20<sup>a</sup> *מְדַכְרֵה* one (witness) may recall (the circumstances) to the other's mind. Ber. 18<sup>b</sup> *לְמַדְרֵה* to recall it.

*Ithpe. dākar, אָדַר, 1) to be remembered.* Targ. Jer. XI, 19 *דָּכַרְתָּ* (not *דָּכַרְתָּ*).—2) to be reminded, recollect. Targ. Ps. XXV, 6; a. e.—Keth. 20<sup>b</sup>. Nidd. 24<sup>b</sup>, v. supra; a. e.

*דָּכַר* II, *דָּכַרְתָּ*, *דָּכַרְתָּ*, *דָּכַרְתָּ* m.=h. [marked,] 1) male, man. Targ. Gen. I, 27; a. fr.—Gen. R. s. 33 *בְּרֵי דְּכָר* male offspring, opp. *בְּרֵי דְּקַבָּא*. Bets. 7<sup>a</sup> *בְּרֵי דְּכָר* eggs originating from fructification by a cock, opp. *דְּסַפְנָא* from self-fructification. Pes. 58<sup>a</sup> *בּוֹרָא דְּכָר*, v. *בּוֹרָא* III.—Pl. *דָּכַרְתָּ*, *דָּכַרְתָּ*, *דָּכַרְתָּ*, *דָּכַרְתָּ*. Targ. Ex. XIII, 15; a. fr.—Keth. IV, 10 (52<sup>b</sup>) *בְּנֵי דְּכָרִין* male issue, opp. *בְּנֵי דְּקַבָּא*. Gen. R. I. c. *הוּא בֶּן דְּכָר* he is a descendant of Judah by the male side.—2) (sub. *דְּכָרָא*) the male of the flock, ram. Targ. Num. XXVIII, 11; a. fr.—Pl. as above. Targ. Ex. XXIX, 1; a. fr.—Hull. 51<sup>a</sup> *דְּכָרִין* wethers which thieves carried off (by throwing them over the fence)—Gen. R. s. 70, end, v. *דְּכָרִין*. [עֲנִיבֵי דְּכָרִין, v. *בְּרֵי דְּכָרָא* a. *דְּכָרָא*.]

*דָּכַרְתָּ*, *דָּכַרְתָּ* next w. Ezra VI, 2.

*דָּכַרְתָּ*, *דָּכַרְתָּ*, *דָּכַרְתָּ* m.=h. *דָּכַרְתָּ*, memorial, record. Targ. O. Gen. IX, 16; a. fr.—Snh. 29<sup>b</sup> bot. *דָּכַרְתָּ* a memorial of judicial proceedings (but not the verbatim reproduction of the words of the witnesses).—Pl. *דָּכַרְתָּ*. Targ. Job XIV, 17; a. e.

*דָּכַרְתָּ*, *דָּכַרְתָּ* m. (II, 2) *ram-like, lewd, unchaste.* Pl. *דָּכַרְתָּ*. Gen. R. s. 70, end 'Rashi' (ed. *דָּכַרְתָּ*).

*דָּל* (contract. of *דָּלָא*) for if not. (joined *דָּל בֶּן* (Y. Yoma VIII, 44<sup>d</sup> bot. Y. Gitt. VII, beg. 48<sup>c</sup>; a. e.—Y. Ber. II, 5<sup>a</sup> bot.—Y. Shebi. IV, 35<sup>a</sup> bot. *אֵכֹל דָּלָא* eat, for if thou (doest) not so, I shall kill thee.

*דָּל* I (imperat. of *דָּלָל*) lessen, deduct; (adv.) less. Sabb. 89<sup>b</sup> *דָּלָל דְּ עֶשְׂרִין* deduct twenty years. R. Hash. 7<sup>b</sup> *דָּלָל דְּ רִגְלִים* leave out festivals. Succ. 2<sup>a</sup> *דָּלָל דְּ עֶשְׂתְּרוֹת* imagine the Succah outside of the hollow, and there remains the shade of the roof; *דָּלָל דְּ רִפְּנִין* imagine the walls removed. Ib. 56<sup>b</sup> *דָּלָל לִיה* let the retiring division of priests say to the coming in, 'less for less', i. e. take ye one loaf less and those relieving you will also take one less. Midr.

Prov. ch. XXII *דָּלָל דְּ עֵד* deduct also from the years of his life; a. e.

*דָּל* II m. (b. h.; *דָּלָל*) thin, sparse; poor, needy. Kil. V, 1 *דָּלָל* a sparsely planted vineyard; Y. ib. 29<sup>d</sup> bot. *דָּלָל* poor concerning vines, and rich as regards labor (requiring as much labor as a thickly planted vineyard). Lev. R. s. 34, v. *דָּלָל*; a. fr.—Pl. *דָּלָל*. Sabb. 104<sup>a</sup>, v. *גִּימָל*. Tanh. B'har 3 *דָּלָל* they were void of good deeds. Num. R. s. 5 *דָּלָל* small in numbers; a. fr.—*דָּלָל*, v. *דָּלָל*.

*דָּלָל*, v. *דָּל*.

*דָּלָל* that not, which not, v. *דָּל*.

*דָּלָל* to draw, v. *דָּל*.

*דָּלָלָה* m. (preced.) drawer of water, worker on an irrigating apparatus.—Pl. *דָּלָלָה*. B. Kam. 50<sup>b</sup>; Hull. 107<sup>a</sup>, v. *אֲרִיחָה*. Yeb. 97<sup>b</sup>, v. *דָּלָל*.

*דָּלָל* (b. h.) to contract, go back; to leap (emp. *דָּלָל*). Taan. 27<sup>b</sup>; Meg. 22<sup>a</sup> *הוֹלֵךְ* the second reader goes back, i. e. takes up the last verse read by his predecessor. Ib. *דָּלָל* let us take up the last verse.

*Pi. dālal to leap, skip.* Cant. R. to II, 9 *דָּלָל* skips from mount &c. Meg. IV, 4 *מְדַלָּלִין* in reading from the Prophets you may skip (read two portions separated in the text). Num. R. s. 2 *דָּלָל* skips (digresses) from subject to subject. Tosef. Dem. III, 17 charity collectors *דָּלָל* must skip the doors of (take no contributions from) those eating the fruits of the Sabbatical year; a. fr.

*דָּלָל* ch. same; Pa. *דָּלָל* to reduce. Gitt. 82<sup>a</sup> top *דָּלָל* (the author of the Boraitha, Tosef. ib. VIII (VI), 9) drops only one by one (seven foldings with six signatures, six with five &c.). [Targ. Y. Gen. XLI, 14 *דָּלָלָה*, some ed., *דָּלָלָה* Buxt., read *דָּלָלָה*, v. *דָּלָל*.]

*דָּלָלָה* m. (v. next w.) 1) a limb torn in shreds, strips &c. Hull. 46<sup>a</sup> *דָּלָלָה* as to this case of (נִדְרָלָה) the liver found to be torn &c.—2) wart with a thin neck, v. *דָּלָלָה*. Pl. *דָּלָלָה*. Neg. VI, 7 (Tosef. ib. II, 2 *תַּחְלִילִין*); Sifra Thazr., Neg., Par. 1, ch. II. Bekh. VII, 6 (45<sup>b</sup>, Rashi *תַּחְלִילִין* persons or animals afflicted with large warts. Neg. VI, 8 *דָּלָלָה* (hairless) warts on the head or chin (Tos'f. Yom Tob: *isolated hair-grown spots*).

*דָּלָלָה* (Pilp. of *דָּלָל*) to reduce, weaken. Sot. 9<sup>b</sup> (play on *דָּלָלָה* she weakened his strength, his understanding, his merits; Num. R. s. 9. Tanh. B'har 3 *דָּלָלָה* the Lord reduces his income, and he must sell his property.—2) to loosen, detach. Kidd. 24<sup>b</sup> *דָּלָלָה* he loosened a tooth in the slave's jaw.—Part. pass. *דָּלָלָה* loosely connected, hanging down, detached. Lev. R. s. 34 he is called *dal* הנכסים which means detached from his property (homeless); Midr. Prov. ch. XXII *דָּלָלָה* (insert *דָּלָלָה*) a limb hanging down from the body (not yet entirely detached). Hull. IX, 7





found the pearl under it, i.e. but for my intimation you would not have reached the conclusion &c.; Macc. 21<sup>b</sup>.—M. Kat. 28<sup>b</sup>, v. הָלִל.

*Pa. הָלִי* (v. דָּלֵל) 1) *to relieve, lighten*. Targ. Y. Deut. XXXII, 51 וְלֹא הָלִי מִיָּדָיו (Var. הָלִי, fr. הָלִי) and they would not relieve him (give him a respite). Ib. הָלִי מִיָּדָיו (Var. הָלִי) respite me.—Meg. 18<sup>a</sup> הָלִי כְּרֹגָא he lightened the taxes (Esth. II, 18).—2) *to lift up*. Ber. 6<sup>b</sup> הָלִי lifting up the voice at funerals, v. הָלִל.

*Af. הָלִי* *to lift, suspend*. Sot. 34<sup>a</sup> וְכִי אָרְלִי a load which one can lift up and put on his shoulders, is the third portion of the weight he can carry.

*Ithpe. הָלִי* 1) *to be suspended*. Y. Sabb. XVI, end, 15<sup>d</sup>, a.e. בְּגֵד מִדֵּי (sub. אֵת) doest thou depend on thy good luck?, v. הָלִי.—2) *to be elevated, high*. Pes. 8<sup>a</sup> דְּמִיֶּהֱלֵא (a bed) which stands on high legs (leaving space under it).—3) *to be relieved*. B. Bath. 16<sup>b</sup>; Yalk. Gen. 106 (prov.) הָלִי (מִדֵּי) אֵת יוֹמָא אֵת קִצְיָא when the day (sun) is high, the sick man is relieved.

*הָלִי* m. (b. h.; הָלִי) 1) *bucket*, also used as *cover* of the well. B. Kam. 51<sup>b</sup> הָלִי לוֹ הָלִי from the moment he delivers his bucket (Rashi: cover) to him; Y. Kidd. I, 60<sup>b</sup> top; Y. B. Bath. III, beg. 13<sup>d</sup> הָלִי. Tosef. Ber. IV, 16 הָלִי אֵת הָלִי a bucket of cold water; a. fr.—*Pl. הָלִי*. Gen. R. s. 45, v. הָלִי. [Y. B. Bath. I. c. (perhaps) הָלִי].—2) *Aquarius*, a sign of the zodiac. Yalk. Ex. 418.—3) *Beth Doli*. Yeb. XVI, 7; Edny. VIII, 5 (Ms. M. בדלי).—4) *tangle*, v. הָלִל.

*הָלִי*, בר ד', דלית, דלית.

*הָלִי* f. (הָלִי) *drawing water*. Ex. R. s. 1 הָלִי אֵת הָלִי one draft (bucketful) he drew.

*הָלִי* m. (הָלִי, cmp. הָלִי) *anything irregularly wound, tangle; tow, oakum &c.* B. Kam. II, 1 הָלִי קֶשֶׁר וְכִי (Ms. M. a. Var. noticed in comment. הָלִי) if the cock's feet were entangled &c. Ib. 19<sup>b</sup> הָלִי הָלִי the owner of the tangled material.

*הָלִי* m. (part. pass. of הָלִי) *thin, sparsely planted*.—*Pl. הָלִי*. Y. B. Mets. IX, beg. 12<sup>a</sup>, opp. דחשן, v. הָלִי.

*הָלִי*, v. הָלִי.

*הָלִי*, v. הָלִי.

*הָלִי* f. (הָלִי) *fire, conflagration*. Sabb. XVI, 1sq.; a. fr.

*הָלִי* ch. 1) same. Targ. Ex. XXII, 5. Targ. Num. XI, 3.—Nidd. 36<sup>b</sup> are you not afraid of the fire (punishment for disobeying a rabbi, cmp. הָלִי)? Y. Yoma VIII, 45<sup>b</sup>; a. fr.—2) (=הָלִי) *fever*. Targ. O. Deut. XXVIII, 22 ed. Berl. (ed. הָלִי, הָלִי).

*הָלִי* f. (b. h.; דלִי) [*suspended*], *branches of the vine trained to an espalier &c.*; also *grapes of the espalier*. Peah IV, 1 הָלִי וְכִי הָלִי of that which is

directly connected with the ground as well as of the hanging fruits (grapes) and of the palm tree; Tosef. ib. III, 16. Y. B. Mets. X, 12<sup>c</sup> וְכִי אֵת הָלִי a grape vine which was overhanging a neighbor's peach tree; a. fr.—*Pl. הָלִי*. Men. VIII, 6 (86<sup>b</sup>) wine for libation must not be offered הָלִי מִן הָלִי (Tosef. ib. IX, 10 sing.) from grapes of the espalier, opp. רגליות. Pes. 53<sup>a</sup> וְכִי הָלִי; Tosef. Shebi. VII, 15 הָלִי שֶׁבִּשְׁכֵּי הָלִי the hanging grapes of Abel.

*הָלִי*, v. הָלִי.

*הָלִי*, v. הָלִי.

*הָלִי* (b. h.) [*to be thin, swing, hang*], *to be poor*. Lev. R. s. 34 הָלִי מִן הָלִי they became poor in good deeds.

*Hif. הָלִי* 1) *to thin, to take off grapes, or take out plants* in order to give the remainder more room. Peah III, 3 הָלִי (הָלִי) he who thins the vineyard; Tosef. ib. I, 10. Peah VII, 5; a. fr.—M. Kat. 4<sup>a</sup> sq. (a Boraitha quoted by Rabina) הָלִי לִירְקוֹת וְכִי (v. הָלִי) are we not told, you may irrigate the vegetable garden during the festive week, if you intend to use the vegetables during the festive days? Said Rabbah to him [read:] מִי סִבְרָה מִדֵּלֵן מִדֵּלֵן מִיָּא בְּאֵר מִדֵּלֵן שְׁלוֹמִי you think this *m'dallin* means you may draw water, it means: *to pluck* (ref. to Peah VII, 5).—Said Rabina to him: וְכִי הָלִי מִדֵּלֵן מִיָּא בְּאֵר מִדֵּלֵן מִיָּא But it reads, *M'dallin mayim* you may sprinkle water &c.—*Part. Pual* הָלִי, f. הָלִי, v. הָלִי. Y. Succ. II, 52<sup>d</sup> bot.; v. הָלִי.

*הָלִי* ch. 1) *to lift up* (v. הָלִי). Keth. 72<sup>a</sup> הָלִי הָלִי him who lifts up (his voice in funereal lamentations), they will lift up (praise him at his funeral); M. Kat. 28<sup>b</sup>.—2) *to thin*, v. הָלִי.

*Ithpa. הָלִי* *to lift one's self up, be proud*. Ib. [read:] הָלִי הָלִי הָלִי him who did not praise himself, they will &c. (Ms. M. 2 הָלִי הָלִי הָלִי, read: let one not praise himself, in order that they may &c.).

*הָלִי* m. (הָלִי, with format. מ) *diminution, defect* (cmp. הָלִי). Pes. 57<sup>a</sup> that the workmanship was good וְכִי הָלִי Ms. M. 1 a. ed. (Ms. M. 2 דלִי, Ar. דלִי, דלִי, v. Koh. Ar. Compl.) and there was no defect in them; Tosef. Men. XIII, 19 דלִי ed. Zuck. (ed. בלִי).—Tosef. B. Kam. VII, 8 דלִי (Var. בלִי; Mekh. Mishp. N'zikm. s. 13 מִשְׁלָּה; Yalk. Ex. 343 מִשְׁלָּה) oil admits of no dilution through admixture (cmp. Cant. R. to I, 3).

*הָלִי* I, II, v. הָלִי I, II.

*הָלִי*, read:

*הָלִי* m. pl. (δαλματική, dalmatica) *dalmatics*, long undergarments of Dalmatian wool. Kil. IX, 7; expl. Y. ib. 32<sup>d</sup> top קוֹבֵלִין (read קוֹבֵלִין, v. Sm. Ant. s. v. δαλματική).

*הָלִי*, v. הָלִי.



<sup>3</sup>נִשְׁבַּח, Targ. Prov. XIX, 14 Var. (v. ed. Lag. II, p. XII<sup>4</sup>), a corruption of נִשְׁבַּח.

**דָּם** m., constr. דָּם (b. h.; דָּם or דָּם, comp. דָּבָב. *liquid*; *blood*; *life*. Men. 44<sup>a</sup> בְּדָמוֹ (not בְּדָמָה, v. Rabb. D. S. a. l. note) with the juice of the purple shell.—Sabb. 31<sup>b</sup> וּב' one fourth of a Log of blood did I (the Lord) put in your body (the smallest quantity required to sustain life, v. Sot. 5<sup>a</sup>). Snh. 72<sup>b</sup> (ref. to Gen. IX, 6) הִצַּל הָצֵל save the life of the one (who is pursued) at the expense of the life of the other (the pursuer).—דָּם בְּרִיחַ = the blood lost at circumcision. Tosef. Sabb. XV (XVI), 9 ר' ב' צָרִיךְ לְהַטִּיף he must cause the blood of the covenant to flow from him (even if born without preputium). Ib. 8; a. fr.—Pes. 16<sup>b</sup> וּב' שֶׁהִנֵּשׁ וּב' the blood with which life escapes when cutting the animal's throat is called a *fluid* (with regard to levitical purity, v. רִשְׁתִּי); a. v. fr.—Pl. דָּמִים. Keth. 9<sup>b</sup> שְׂפִירְכִיתָ ר' שְׂפִירְכִיתָ the token of virginity.—שְׂפִירְכִיתָ (abbr. ש'ד') *murder*. Yoma 67<sup>b</sup>; a. fr.—Midd. III, 1, a. e. דָּם הִנֵּשׁ בְּרִיחַ blood sprinkled against the upper part of the altar, opp. הִנֵּשׁ בְּרִיחַ.—Snh. VIII, 6, a. fr. (with ref. to Ex. XXII, 1) אֵין לוֹ יֵשׁ לוֹ his blood is revenged, אֵין לוֹ he may be killed with impunity. Ib. 72<sup>a</sup> קָנְנוֹ בְּדָם he acquired possession of them by risking his life.—[דָּמִים equivalent, v. דָּמִים.]

**דָּמָא** ch. same 1) *blood*; *life*. Targ. O. Gen. IV, 10. Targ. ib. IX, 6; a. fr.—B. Bath. 58<sup>b</sup> בְּרִישׁ כָּל מַרְעִין אֵין לוֹ at the head of all diseases (chief cause of physical disorders) am I, the blood. Yoma 82<sup>b</sup>, a. e. וּב' what right hast thou to assume that thy blood is redder than thy neighbor's (you have no right to commit murder even under compulsion). Kidd. 81<sup>a</sup> לִקְדָּם (שוֹמֵר) I should have valued thy life two *M'ah*, i. e. I should not have spared thee; Pes. 112<sup>b</sup> Ms. M. (ed. סְכָנוֹת, v. Rabb. D. S. a. l. note 200, a. note 3). Keth. 60<sup>b</sup> bot. דָּמָא דְּחָמָרָא Ar. s. v. דָּמָא (ed. דָּמָא) on the blood of an ass.—Pl. דָּמִי. Targ. Gen. IV, 11; a. fr.—Gitt. 57<sup>b</sup>, v. דָּמִי I.—2) *congestion*. Ab. Zar. 28<sup>b</sup>; Bets. 22<sup>a</sup> וּב' דָּמָא דְּרִישָׁא of the eye, tears &c. Gitt. 68<sup>b</sup> לִי דָּמָא דְּרִישָׁא for congestion of the head (head-ache). [דָּמָא equivalent, v. דָּמִי.] V. דָּמָא.

**דָּמָא** to resemble, v. דָּמִי.

**דָּמָא** pr. n. m. *Dama*, name of a gentile of Ascalon, praised for his filial reverence. Ab. Zar. 23<sup>b</sup> (Var. דָּמָא, v. Rabb. D. S. a. l. note 90); Kidd. 31<sup>a</sup>; Y. Peah I, 15<sup>c</sup> top דָּמָא; Yalk. Ex. 364. Cmp. דָּמָא.

**דָּמָא** m. (דָּמִי) *suspicion*, *talk*, whence (cmp. דָּמָא, fruits about which there is a suspicion as to the tithes therefrom being properly taken, opp. דָּמָא. Y. Maas. Sh. V, end, 56<sup>d</sup> [read:] דָּמָא דְּמָא דְּמָא דְּמָא D'mai means, There is a talk that he has given the tithes, there is a talk that he has not; Y. Sot. IX, 24<sup>b</sup> top דָּמָא דְּמָא (read) דָּמָא. Y. Dem. II, 22<sup>a</sup> top; Y. Shek. V, 48<sup>d</sup> top דָּמָא דְּמָא have you set apart what is due of them (the barley) according to the law of D'mai?—Dem. I, 1. Ib. 3 פָּטוּר מִן דָּמָא is exempt from the law of D'mai (no tithes required of them on account of doubt); a. fr.—D'mai, name of a treatise of *Mishnah*,

*Tosefta* a. *Y'rushalmi* of the Order of *Z'raim*. [Not to be confounded with דָּמָא = דָּמָא of what.]

**דָּמָא** m. pl. (דָּמִי, v. P. Sm. 913 sq.) *figures*. Targ. Jud. XVII, 5; XVIII, 14; a. e.

**דָּמָא** m., pl. דָּמָא, דָּמָא stand-still, stillness; דָּמָא the time in the morning and the evening when the sun appears to stand still or be silent (cmp. Yoma 20<sup>b</sup>), dawn and sunset. Sabb. 118<sup>b</sup>; Ber. 29<sup>b</sup>; a. fr. Y. Pes. V, beg. 31<sup>c</sup> דָּמָא sunset.

**דָּמָא** (Pilp. of דָּמָא) to silence. Part. pass. דָּמָא unable to speak, overcome by wine. Y. Ter. I, 40<sup>d</sup> bot.

**דָּמָא** ch. same. Part. pass. דָּמָא overwhelmed. Cant. R. to-III, 4 וּב' הוּא הָיָה he lay in a stupor the whole night, opp. פָּרַח to be restless.

**דָּמָא** to be dumb. Targ. Y. II Ex. XV, 16 [read:] דָּמָא.

**דָּמָא** v. דָּמָא (cmp. דָּמָא).

**דָּמָא** pr. n. m., v. דָּמָא.

**דָּמָא** v. דָּמָא.

**דָּמָא** pr. n. pl. *Damharia*, in Babylonia. R. Hash. 21<sup>a</sup>. Erub. 6<sup>a</sup> דָּמָא Ms. M. (ed. דָּמָא). Men. 81<sup>a</sup> Ms. M. (ed. דָּמָא). V. Berl. Beitr. z. Geogr. p. 30.

**דָּמָא** f. דָּמָא. Targ. Y. Deut. V, 8. Targ. O. Ex. XX, 4 ed. Berl.; a. fr.

**דָּמָא** m. same. Targ. Y. Ex. XX, 4; a. e.

**דָּמָא** v. דָּמָא.

**דָּמָא** m. (preced.) *sleep*. Targ. Esth. II, 21 דָּמָא bed-room.

**דָּמָא**, Targ. Prov. VI, 31 Ms. (ed. דָּמָא), read דָּמָא.

**דָּמָא**, v. דָּמָא.

**דָּמָא** v. דָּמָא.

**דָּמָא** gossip, v. דָּמָא.

**דָּמָא** f. (b. h.; דָּמִי) *resemblance*, *image*, esp. *man's divine image* (Gen. I, 26). Yeb. 63<sup>b</sup> דָּמָא as though he diminished the divine image (by neglecting the propagation of man). Num. R. s. 19 גְּבוּרָה שֶׁל דָּמָא they compare the appearance of Divinity to the shape of man; a. fr.—Pl. דָּמָא. Pesik. R. s. 33 דָּמָא in how many images (visions) did I appear to you!—Yalk. Ex. 422 שְׁנֵי דָּמָא אֶחָד וּב' two embroidered designs, one on each side.

**דָּמָא** ch. same. Targ. O. Ex. XX, 4 (v. דָּמָא). Targ. O. Deut. IV, 15 sq.; a. e.—Pesik. Parah, p. 41<sup>a</sup> דָּמָא whenever I see a vision resembling him &c.; Pesik. R. s. 14 דָּמָא (corr. acc.).

**דָּמָא** m. (Difel of דָּמָא, v. דָּמָא I, a. d.) that which is ruined; ruins, debris. Targ. Is. XXIII, 13; XXV, 2 (h. text מפלה).



**דמ** (b. h.; v. דמ, דמ) 1) to resemble, think (comp. דמ); to be silent. Decon. דמ.—2) to imagine, compare. Decon. דמ.—3) (decon. of דמ) to resemble, be like, to imitate. Sabb. 133<sup>b</sup> דמ דמ to imitate him. Ber. 59<sup>b</sup> דמ דמ to whom his prayer appears like a burden. Taan. 78<sup>b</sup> דמ דמ there is no resemblance, you cannot compare. Yeb. 64<sup>a</sup> דמ דמ you cannot compare the prayer of ... to the prayer of so. Sabb. 110<sup>b</sup>; a. fr.—Hull. 48<sup>b</sup> דמ דמ these are analogous cases, v. Pl.—לדמ דמ (abbrev. דמ) (a similar) to what can this be compared?, a phrase introducing a simile. Taan. 26<sup>b</sup>. Yomass<sup>b</sup>; a. v. fr.

**דמ** (1) (b. h.) to be silenced, undone.—2) to be compared, to be imagined, to appear in the disguise of, to seem. Kidd. 32<sup>b</sup> דמ דמ that they appeared to him as ministering angels; דמ דמ they appeared to him as if they were Arabs. Succ. 52<sup>a</sup> דמ דמ to the righteous sin will appear like a high mount; a. fr.—דמ דמ an animal suspected to be a hybrid or looking like one (comp. דמ), exp. a lamb looking like a kid, and vice versa. Bekh. 12<sup>a</sup> דמ דמ an ewe which gave birth to what looked like a kid. Hull. 38<sup>b</sup>; a. fr.

**דמ** 1) to compare, judge from analogy. Lev. R. s. 32 דמ דמ I made thee like them (beasts). B. Bath. 130<sup>b</sup> דמ דמ but one must not decide ritual cases by analogy; v. Hull. 48<sup>b</sup>.—2) to have an opinion without authority to refer to. Git. 19<sup>a</sup>; 37<sup>a</sup> דמ דמ because we have such an opinion.—Part. pass. דמ, pl. דמ; דמ if seems to me, דמ if seems to us so. Men. 18<sup>a</sup>. Taan. 23<sup>a</sup>; a. fr.—Y. Ber. II, 3<sup>b</sup> bot. דמ I thought.

**דמ** ch. same, 1) to be dumb. Targ. Hab. II, 19 דמ (some ed. incorr. דמ).—2) to imagine, suspect, consider; Targ. I Kings VIII, 27 דמ (incorr. דמ).—Part. act. a. pass. דמ suspected, considered; resembling, like.—Yeb. 114<sup>b</sup> דמ דמ she speaks of what was to be suspected (under the circumstances, though she has not seen it).—דמ דמ it is considered as right, it is right. Ab. Zar. 38<sup>b</sup> דמ דמ it is all right (is permitted). Ber. 13<sup>b</sup> דמ דמ but to lie (on the back) is permitted; a. v. fr.—Ber. 25<sup>b</sup> דמ דמ the entire house is to be considered (for legal purposes) as four outlets. Ib. 4<sup>a</sup> דמ דמ is to be considered as one continued prayer, v. דמ; a. fr.—דמ דמ (abbrev. דמ) what is it like? in what case? Yeb. 63<sup>b</sup> דמ דמ what do you call 'a bad wife'? Sabb. 4<sup>a</sup> דמ דמ what case do you mean? Do you mean the case of an involuntary transgressor so?; a. v. fr.—Targ. Y. I Deut. XXXII, 32, v. דמ.—Eruv. 54<sup>a</sup> דמ דמ is like a wedding feast (soon passing away). B. Kam. 83<sup>a</sup> דמ דמ v. דמ. Taan. 21<sup>b</sup> דמ דמ their entrails look like those

of heaven brings; a. fr.—Ex. 16<sup>a</sup>, a. fr. דמ דמ is this like (the other)?, i. e. there is no analogy between them.

**דמ** 1) to compare. Targ. Ia. XI, 23; a. fr.—Hull. 25<sup>b</sup>, a. fr. דמ דמ you compare cases of Trefath to one another (form an analogy)? (v. proved. Pl.). Sbh. 47<sup>a</sup> דמ דמ can you compare so?—Part. pass. דמ, דמ, pl. דמ. Targ. Y. II Deut. XXXII, 32, (Y. I דמ)—2) to imagine, speculate. Targ. Jud. XI, 23. Targ. Ia. XLV, 9; a. fr.

**דמ** 1) to be like, to take an example. Targ. Prov. VI, 6 דמ דמ imitate the ant (ed. Vion. דמ, read דמ). Targ. Ps. CII, 7; a. fr.—Y. Shab. IV, 4<sup>a</sup> דמ, Y. Dem. I, 21<sup>a</sup> דמ דמ we cannot compare ourselves. Git. 57<sup>b</sup> דמ דמ they brought blood of animals but it did not look like (the blood of the prophet); a. fr.—2) to appear in the disguise of. Kidd. 81<sup>a</sup> ... דמ דמ Hatan appeared to him as a woman so. Ib. 22<sup>b</sup> דמ דמ (a demon) appeared to him as a monster so. Sbh. 93<sup>a</sup> דמ; a. fr.

**דמ** II, 1) pl. of דמ—2) value, v. דמ.

**דמ**, v. דמ.

**דמ**, v. דמ.

**דמ**, constr. דמ I sleep. Targ. Koh. V, 11.

**דמ** m. pl. constr. דמ equivalent, compensation; comp. דמ price, value, payment. Pes. 112<sup>a</sup> do not bargain דמ דמ when thou hast no money to pay with. Kerith. 13<sup>a</sup> דמ דמ the assessment of an object to be redeemed or of an object the value of which was dedicated, v. דמ.—Pes. 33<sup>a</sup> ... דמ דמ must he pay the fine according to quantity or according to value?—Kidd. I, 6 דמ דמ whatever is used as payment for another object; expl. ib. 28<sup>a</sup> דמ דמ whatever is assessed as an equivalent, i. e. an exchange is meant and not a sale for cash. Ib. 1<sup>a</sup> דמ דמ if he gives a cow in payment of money which he owes for an ox; a. fr.—Koth. 103<sup>b</sup> דמ דמ Ar. conduct thy office of Nasi as something valuable (Var. in Ar., a. ed. דמ).

**דמ**, constr. דמ ch. same. Targ. Lam. V, 4 (h. text דמ, a. fr.—B. Mets. 4<sup>a</sup> he thinks (as a mental reservation) דמ דמ I am willing to compensate him. Ib. דמ דמ ר' טעם כל ד' common people understand the law, 'thou shalt not covet' (Ex. XX, 16) to mean coveting to get our neighbor's property without compensation. B. Kam. 46<sup>a</sup> דמ דמ if he paid the market price of a ploughing ox, he surely bought him for ploughing; a. fr.

**דמ** (or דמ) pr. n. pl. Damin (D'mon), later name of Adami (Josh. XIX, 33). Y. Meg. I, 70<sup>a</sup> bot.

**דמ**, **דמ**, **דמ** to sleep; to die, to lie in the grave. Targ. Ps. III, 6. Ib. IV, 9; a. fr.—Gen. R. s. 72, beg. דמ דמ he (Jacob) will lie with thee in the grave.

Ib. s. 91, a. fr. 'כר ד' ו' when R. . . was dead; a. v. fr.—Ruth R. to III, 13; Koh. R. to VII, 8 לה והמכת and the fire over the grave died out.

**Pa.** same. Targ. Koh. V, 11. Targ. Job III, 13, some ed.—Y. Maas. Sh. IV, 55<sup>c</sup> top גברא רחב מןמך והוהו (not מדרך) and this man (I, thou) dreamt that he was sitting and sleeping.

**Ithpe.** same. **איהמך** to feel the approach of death. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup>.

**דמכא, דמכא, דומ'** m. (preced.) *sleep; couch*. Targ. Ps. CXXXII, 4. Targ. Y. Deut. XXVIII, 16; a. e.—**המכין**. Targ. Ps. CXLIX, 5 המכיהן Ms. (ed. הך) their resting places.

**דמכותא** f. (preced.) *death*. Y. Ab. Zar. III, 42<sup>c</sup> top.

**דמם** (b. h.; v. דמם, דמם) 1) *to be silent, dumb, at rest; to be stricken dumb*. Pesik. R. s. 33 (ref. to Is. VI, 5) how did it happen to me that I was silent (did not join in the praises of the angels)? Taan. 20<sup>a</sup> דממו הרוחות when the winds subside. Snh. 91<sup>a</sup> דמם like a dumb stone. Ber. 19<sup>a</sup> דמם ודמם sits in silence; a. fr.—**Part. pass.** דמם, f. הממך. Lam. R. to I, 17 (ref. to דמם, Ps. XLII, 5) דמם and now in silence does she (Israel) go up (to the ruins of Jerusalem), and in silence &c.—V. דמם.—2) *to leave off*. Midr. Till. to Ps. IV, 5 (ref. to דמם ib.) [read:] דמם ובבלר שתהום ו' provided that thou leavest off from the sin &c.; Yalk. ib. 627.

**Hif.** דמם to silence, bring to a stand-still. Ex. R. s. 29 end כל העולם דמם He made the world stand still. Gen. R. s. 97 דמם שורא מדרם who will bring to a stand-still sun and moon.

**דמסקא** v. המסקא.

**דמסקוס** pr. n. pl. (Damascus) *Damascus* in Syria. Y. Bicc. III, 65<sup>d</sup> דמסקוס read בד' in D.

**דמע** (b. h.) *to flow, shed tears*. Tosef. Bekh. IV, 4 דמע אם . . . . if his eye is tearing. Bekh. 44<sup>a</sup>, v. דמע. [Sifré Deut. 157 דומעו . . . שירח, read: דמעו עיניו שולגו עיניו; v. Sot. VII, 8.]

**Pi.** דמע (denom. of דמע II) *to make a thing, otherwise exempt, subject to the law of T'rumah, to mix secular grain, wine, oil &c. with T'rumah in proportions sufficient to make the whole prohibited to non-priests; in gen. to mix secular with sacred things*. Or. II, 4; 6 דמע; a. fr.—Ter. III, 1 דמע אינה דמע does not make *Dema* by itself (if mixed with secular fruits). Ib. 2 דמע אינה דמע does not make them *dema*; ו' דמע make *dema*, the smallest of the two being considered as an admixture; a. fr.—**Part. pass.** מדמע. Ib. V, 6 מדמע אין הדומע מדמע that which became subject to the law of T'rumah through an admixture, can affect a second mixture only in proportion, i. e. according to the quantity of real T'rumah contained therein. Hag. III, 4 wine jars or oil jars הדומעו which have been mixed up; expl. ib. 25<sup>b</sup> דמע containing liquids, a portion of which was designated for libations.

**Nif.** דמע to become *Dema* through mixture. Ter. l. c. Nidd. 46<sup>b</sup> דמע if a sufficient quantity of T'rumah has been put in a dough to make it forbidden to non-priests; a. e.

**דמע** ch. to *tear, drip*. Targ. Jer. XIII, 17 (some ed. דמע . . Pa.). Targ. Lam. II, 18.

**דמע** I m. (b. h.; preced.) 1) *tear, weeping*. Men. 30<sup>a</sup>; B. Bath. 15<sup>a</sup> Moses wrote בד' (Ms. M. ברמעות) with tears (so that he could not speak).—Pl., v. דמע.

**דמע** II m. (b. h.; cmp. דמעה, דמעה) *fruits, whence (sub. מנהג, v. Ex. XXII, 28) the priest's share of the produces, T'rumah*. Mekh. Mishp. s. 19; Yalk. Ex. 351 T'rumah has three names, *Reshith*, *T'rumah* ו' and *Dema*; Tem. 4<sup>a</sup>. Ohol. XVI, 4 אוכל בדמעו he may partake of his priestly share. Tosef. Ter. X, 16 ביה דמעה place in the barn designated for T'rumah.

**דמעא** f. 1) *tear*, v. דמעא.—2) as preced. Targ. O. Ex. XXII, 28.

**דמעו** f. (b. h.; preced. wds.) *tear, collect, tears, weeping*. Lam. R. to II, 11 דמעו חסם ו' (Ar. חסיה, Var. חסיה, v. Ar. Compl. ed. Koh. s. v. חסיה) tears caused by pungent matter, mustard &c. Ib. דמעה Ar. l. c. (ed. Amst. ed. Lam. R. דמעה, v. Sabb. 152<sup>a</sup> top); Ab. d'R. N. II, ch. XLVIII (ed. Schechter, p. 132 דמעה) tears caused by severe cold; a. e.—Pl. דמעו. Ib.; Sabb. 151<sup>b</sup>; Ab. d'R. N. ch. XLI (XLVIII, v. supra); a. fr.—B. Bath. 15<sup>a</sup>, v. דמע.

**דמעא** ch. same. Targ. Is. XXXVIII, 5; a. fr.—Pl. דמעא. Targ. Ps. CXVI, 8. Targ. Lam. II, 11 (ed. Lag. דמעו m., fr. דמעא). Targ. Jer. XIII, 17 דמעו ed. Lag. (oth. ed. דמעה . . .); a. fr.—Bets. 22<sup>a</sup>; Ab. Zar. 28<sup>b</sup> דמעא (or דמעה . . sing.) constant tearing of the eyes.—Sabb. 33<sup>b</sup> דמעו (some ed. דמעו, Ms. M. דמעו) tears dropped from his eyes.

**דמור\*** **Ithpa.** דמור (v. P. Sm. p. 921) *to be stupefied, astonished*. Targ. Prov. VI, 30 דמור לא (Ms. a. some ed. דמור, corr. acc.) let them not be astonished (h. text דמור, v. LXX).

**דמשק** (b. h.) pr. n. pl. *Damascus*. Targ. O. Gen. XIV, 15 (Y. I דמשק). Targ. Is. XVII, 1; a. fr.—Sifré Deut. 1 שאני מד' I (R. José b. Durmaskith) am from D., v. דמשק; a. fr.

**דמשקא** m. of *Damascus*. Targ. O. Gen. XV, 2 (ed. Berl. דמשק).

**דמח** v. דמחא.

**דן** (b. h.) 1) pr. n. m. *Dan*, son of Jacob. Pes. 4<sup>a</sup> דן קארי he is a descendant of Dan; a. e.—2) pr. n. pl. *Dan* in northern Palestine. Pesik. Shek. p. 15<sup>a</sup> מזבח שברן the altar (erected by Jeroboam) in Dan.—Targ. Y. II Num. XXXIV, 15. Targ. Cant. V, 4; Pirké d'R. El. ch. XXVII expl. פנאס, *Paneas*; Midr. Sam. ch. XXX; XXXII דנא (דנא) פנאס.—Y. Dem. II, 22<sup>c</sup> bot. דן.—3) name of an



40

**דעד**, Targ. Nah. III, 12 some ed., v. **דעד**.

**דעדק** (= דקק, v. דקק) to crush, break into small fragments; to humiliate. Targ. II Chr. XXXIV, 7. Targ. Job XVI, 12 (Ms. Var. דעדק, corr. acc.). Ib. XL, 12.

**דעדק** m. (preced.) powdered; minute, tender, young. Targ. O. Ex. XVI, 14 (Y. דקק) something powdered.—Targ. Am. VII, 1; a. e.—Pl. דעדקין, דעדקין, דעדקין; f. דעדקין. Targ. Jer. XVI, 6. Targ. O. Num. XXIII, 10; a. e.—Targ. Ez. XVI, 61.—Tosef. Snh. II, 5 ונאמר ר' ד' and that the spring lambs are yet tender; Snh. 11<sup>b</sup> Ms. M. (ed. דקק, Var. דקק, v. Rabb. D. S. a. l. note). V. דקק. a. דקק.

**דעה** f. (b. h.; ידע) knowledge, understanding, reason; view; taste. Snh. 92<sup>a</sup> אדם שיש בו ד' a man that has obtained knowledge. Lev. R. s. 1 (prov.) קטור וכו' if thou hast acquired knowledge, what doest thou lack? &c.—Cant. R. to IV, 3 סורוה של וכו' the corrupt mind of, i. e. the fool, Ahasver; a. v. fr.—Pl. דעות, דעות (used also in Chald. phrases). Shebu. 42<sup>a</sup> ר' אוליין בחר רוב ר' we are guided by the majority of opinions; Yoma 83<sup>a</sup>; Tem. 27<sup>b</sup> אוליין בחר ד' דנחה לו' since he cared to mention a certain number of minds (as witnesses). Y. Sot. I, 17<sup>a</sup>; Tosef. ib. V, 9; a. e. כשם שיש ד' וכו' as men differ in tastes (sensibilities) as regards food and drink, so do husbands differ &c. Pes. 112<sup>a</sup> ר' וכו' there are four thoughts &c. (the husband thinking of his first wife and the wife of her first husband); a. fr. V. דעה.

**דעון** f. pl. ch. (preced.) opinions. Y. Yeb. I, 2<sup>c</sup> bot.; Y. Keth. VI, beg. 30<sup>c</sup> ר' איה וכו' there are different opinions related in behalf of &c.; ib. V, 30<sup>a</sup> top רעיון רעיון (corr. acc.).

**דען** (b. h.; cmp. דקדק) to crush, stamp upon. Sifr. Num. 160.

**דען** Nif. דען to be stamped upon, crushed, annihilated. Pesik. R. s. 35 נדענו והלכו להם they were annihilated (their resistance broken) and gone.

**דען** ch. same, esp. to extinguish, quench. Targ. Prov. XVI, 14 נדענה ed. Lag. (some ed. נדענה, corr. acc.).—דען to be quenched. Targ. Is. XLIII, 17 דענו (ed. Lag. דעו). Targ. Prov. X, 7; XIII, 9, a. e. דען shall be quenched. Af. דען to quench. Ib. XV, 18.

**דען** (v. דען II) to prick, squeeze, fix, stick.—Part. pass. דעין fixed. Targ. Y. Ex. II, 21.

**דען** same. Targ. O. Gen. XXX, 38 ed. Berl. (some ed. דען; Bxt. דען Pe.).—B. Bath. 74<sup>a</sup> נדענה וכו' (Ms. M. אנדענה, Ar. אנדענה, v. Rabb. D. S. a. l. note). I stuck it on the point of the lance.

**דען**, Snh. 22<sup>a</sup> Var. in Ar. s. v. דען, v. דען.

**דעקן**, Y. B. Kam. X, 7<sup>c</sup> top בר נש ד' v. דקא.

**דעה** f. (b. h.; v. דעה) knowledge, mind; temperament, physical disposition, constitution. על ד' to elude to occur to one's mind, to strike. Sot. IX, 6 (45<sup>b</sup>); a. fr.—דעה

weighing of opinions, i. e. decision between opposite views. Snh. 6<sup>a</sup> טעה בש' ד' made a mistake in deciding, against the common practice, a case concerning which there are opposite authorities, opp. to a decision against an established law; ib. 93<sup>a</sup>; Y. Keth. IX, 33<sup>a</sup>; Y. Snh. I, 18<sup>a</sup> bot.—Y. Hag. II, 77<sup>b</sup> top אין דעתן נקיה their mind is not pure (unfit to study esoterics).—B. Mets. 11<sup>b</sup>, a. e. מקנה ד' אחרת מקנה ד' a deputized person (or fictitious person, e. g. one's ground) can take possession. Snh. 25<sup>a</sup> sq. חולח ב' one who makes the chance of a game dependent on his own action, e. g. throwing dice, חולח ב' who makes it dependent on his dove's flight.—Tosef. Hull. VII, 1 מבררת ד' reason decides in favor &c.; Hull. 90<sup>b</sup> חולח ד' ד' חולח by saying 'reason decides' does he mean a reasonable interpretation of the Biblical law, or is he in doubt and 'reason decides' means חולח ד' his opinion inclines in favor of &c. with the consent of, with the knowledge of, opp. בעל ברית, v. חולח. Kidd. 44<sup>a</sup> אבירה מ' with her father's consent; דעתה with her consent. Ib. אבירה מ' without her father's consent; a. fr.—דעה ד' good physical constitution, מ' ד' איסוף דעה in taste, opp. דעה דעה v. איסוף דעה. B. Bath. 145<sup>b</sup> bot.; Snh. 101<sup>a</sup> top.—Ber. 29<sup>b</sup> דעה קצרה they are impatient (Rashi: they do not understand how to express their wishes).—Pes. 113<sup>b</sup> אין ד' סבלותן whom the mind cannot endure; a. fr.—Pl. דעה, v. דעה.

**דעה** ch. same. Targ. Job XV, 2; a. fr.—Ber. 18<sup>b</sup> דעה דעה thou madest him feel badly; Hull. 94<sup>b</sup>. —Ber. 33<sup>b</sup> bot. דעה דעה לא he had not his mind directed on it, recited without devotion. Ib. 36<sup>a</sup> צנון וכו' people plant radishes with the intention of eating them when they are young. Ib. דעה דעה כר' (in doing so) what was thy opinion? Is it that thou hold-est to R. A.?—Kidd. 81<sup>b</sup>; Ber. 26<sup>a</sup>, a. fr. לא דעה I did not think of it. Keth. 3<sup>a</sup>, a. fr. וכו' כל רמקש דעה who soever betroths a wife to himself does so with the implicit understanding that his act is in agreement with the rabbinical enactments.—M. Kat. 17<sup>a</sup>, v. דעה. Gitt. 70<sup>b</sup> דעה דעה a clear mind, full consciousness; נדעה דעה a confused mind, delirium. M. Kat. 26<sup>b</sup> bot. דעה דעה וכו' how little sense (manners) has this scholar!—דעה דעה (abbr. דעה) it enters thy mind, i. e. you may think. Ber. 41<sup>b</sup> כל שיעוריה ס' דעה 'all its measures',—you cannot mean that?—Pes. 2<sup>a</sup>, a. fr. קא ס' דעה (abbr. קא ס' דעה) thy first impression naturally was that he who said 'light' meant really &c. (an editorial remark for the sake of introducing a discussion on premises finally to be upset). Ib. 14<sup>b</sup> וכו' דעה דעה for if we were to think that it was a rabbinical law; ib. 18<sup>a</sup>; a. fr.—Ib. top ס' דעה ואי ס' דעה if we were to assume that he withdrew his opinion only as to vessels &c.; ib. 19<sup>a</sup>; a. fr.—Sot. 46<sup>a</sup> צריכה . . . . . דעה דעה you may possibly think we say, i. e. you may be misled to interpret &c.; therefore (to obviate such a misinterpretation) a Biblical intimation is required; a. fr.

**דעה** m. (דעה, to hammer, join; cmp. דפן) board, plank; trnsf. a column in the scroll (later Hebr. a leaf of a book).



Kel. XV, 2 על המלחמה (the metal) plank of the bakers joined to the wall; B. Bath. 66<sup>b</sup>. Yad. IV, 9 על on the same column. Tosef. Git. IX (VII), 10; a. fr.—*תק*, *תק*, *תק*. Ab. Zar. 75<sup>a</sup>; Midd. 60<sup>a</sup> על the planks used as frame in the wine press. Num. R. s. 14 (ed. Amst. p. 255) *תק* keeps the joined boards of the door together. Men. 107<sup>a</sup> על שלש (תק) a sheet of parchment wide enough for three columns. Ib. על in the space between the columns. Seg. XI, 9 *תק* the stripe (widths) of a shirt; a. fr.

*תק* ch. same. Targ. O. Ex. XXVI, 16 (Y. שר, h. text *תק*); a. fr.—Y. Meg. III, 74<sup>b</sup> bot. the word *ish* (Bath. IX, 6) *תק* must be written on the top of the column.—*תק*, *תק*, *תק*. Targ. O. l. s. 18; a. fr. [Some ed. *תק*, *תק*, *תק*].—B. Mets. 74<sup>a</sup> על the frame of the oil press, v. preced.—Succ. 36<sup>b</sup> על when the Ethrog was artificially moulded so as to look like planks joined together (angular); [Rashi: as the wheel of a water mill].

*תק*, v. *תק*.

*תק* m. (interch. with *תק*; *תק*, emp. form *תק*) [joined boards forming a frame, v. *תק* pl.] frame, mould for cakes &c. Men. XI, 1 (94<sup>a</sup>) על (Mish. *תק*). Dem. V, 4 על Ar. (ed. *תק*; Y. *תק*) from each cake-form. Succ. 36<sup>b</sup> על if one trained it (the Ethrog) in a frame.—B. Bath. 16<sup>a</sup> (ref to Job XXXVIII, 25) to each rain drop in the clouds I created *תק* a special mould (that no two of them commingle).—Sabb. 64<sup>a</sup> על a cast of female breasts; a. e.—*תק*, *תק*. Men. 94<sup>a</sup>. Ib. 97<sup>a</sup> by *תק* (Ex. XXV, 29) את the cake-moulds are meant; Num. R. s. 13 (ed. Amst. p. 254<sup>a</sup>) *תק* (some ed.) read *תק*. V. *תק*, emp. *תק*. [In modern Hebr. *תק* print, *תק* printing office; *תק* printer, *תק* printed.]

*תק*, Targ. Y. II Gen. XLIX, 11 *תק*, read with Bst. *תק*.

*תק*, v. *תק*.

*תק*, Num. R. s. 9 some ed., read *תק*.

*תק*, v. *תק*.

*תק*, v. *תק*.

*תק*, v. *תק*.

*תק*, Var. of *תק* q. v.

*תק*, v. *תק*.

*תק* (emp. *תק*) to hammer, force into a groove &c.—Part. pass. *תק*, f. *תק*. Kel. II, 3 על an attachment in the shape of a jar fitted into the projecting rim of a vessel (to serve as a handle).

*תק* to force, enforce the law against. Sifra Emor ch. I על לא רצה קטן whence do we prove the rule, 'If he refuses (to dismiss her), force him'; Yeb. 88<sup>b</sup> על

על (read על). Ib. על (not על, v. Yab. Lev. 20). Ib. על proved against him by procuring counter-evidence.

*תק*, Ps. 77 ch. same. B. Mets. 107<sup>a</sup> על they persecuted him.

*תק* m. (preced.) bundle.—*תק*. Git. 54<sup>a</sup> על on account of his (R. Shosheth's) bundles (who forced him).

*תק* partition, v. *תק*.

*תק* m. (emp. *תק* which is prob. of Semitic origin, v. preced.) Bay-tree used for hedges. M. Ket. 7<sup>a</sup>; B. Bath. 4<sup>a</sup>; v. *תק*. Pes. 56<sup>a</sup> על the juice of the bay-fruit.

*תק*, v. *תק*.

*תק* pl. of *תק*.

*תק* (תק) pt. n. pl. *Daphne*, a shrub of Antiochia in Syria. Targ. Y. Num. XXXIV, 11 (h. text *תק*).—Lev. R. s. 19 על (not על) *Daphne Antiochena*; Y. Shab. VI, 50<sup>a</sup> bot. *תק*; Y. Shab. X, 29<sup>a</sup> bot. (not *תק*).

*תק* (b. h.) to knock, strike against. Denom. *תק*. [Gen. R. s. 44 *תק*, read *תק*, v. *תק*.]

*תק*. Ib. *תק* ch. same, to knock. Lev. R. s. 5 (read) על she knocks at the door.

*תק*, v. *תק*.

*תק* m. (Int. of *תק*, dual for *תק*, *תק*, v. *תק*, v. Koh. Ar. Compl. v. *תק*, corresp. to *תק*, *תק*. *תק*. Sabb. 21<sup>a</sup> על ed. (Ar. *תק*, Mus. a v. *תק* quotes *תק* in Rashi, *תק* in Talm.) and they grow in dykes.

*תק*, v. *תק*.

*תק*, v. *תק*.

*תק*, v. *תק*.

*תק* m. (*תק*, redupl. of *תק* II) a pulled in the egg-shell. Bekh. 8<sup>a</sup> (some ed. *תק*, Ar. *תק*, *תק*).

*תק* (sec. r. of *תק* II) to stick. Ps. 74. B. Bath. 74<sup>a</sup> על, v. *תק*.

*תק* f. (*תק*, sec. r. of *תק* I) cheering up. Targ. Prov. VI, 22 *תק* Ma. (ed. *תק*; h. text *תק*).

*תק* m. (*תק*, redupl. of *תק* I, emp. preced.) rejoicing. Targ. Is. LXVI, 10 Ar. (ed. *תק*).

*תק*, the initials of the names of the twelve Egyptian plagues. *תק*, *תק*, *תק*, *תק*, *תק*, *תק*, *תק*, *תק*, *תק*, *תק*, *תק*, *תק*. Ex. R. s. 5; s. 8 end; Tanh. Vaera 9.

*תק* I m. (b. h.; *תק*) thin, fine, tender, opp. *תק*. Hull. III, 1 על small fowl (doves, birds &c.). Ib. VI, 7

powdered ordure, חר' fine sand; a. fr.—*Pl.* חר'. Ib. III, 1; a. fr. חר' the *small bowels*.—Y. Ber. II, 4<sup>d</sup> top בורקים (sub. נקבים) concerning the smaller functions of the body (urinizing, usu. קמינים), opp. גסים (usu. גרולים, v. גרול.—Kel. II, 2 חרס שבכלי חרס the fine and small earthen vessels; a. fr.—Fem. נקה. ח' (בהמה) ח', small cattle; v. ח'. Hull. l. c. B. Kam. VII, 7. Ib. 80<sup>a</sup> חיה in small forest animals (deer, fox &c.) בר' (בית) חיה. Ib. 23<sup>a</sup> bot.; Tosef. ib. III, 12, v. לחימה.—Yoma IV, 4 ח' powdered frank incense, ח' the very finest; a. fr.—*Pl.* חקור. Hull. 56<sup>a</sup>; a. fr.

קָרַב, קָרַבָּ ch. same.—Pl. קָרַבָּ. Naz. 59<sup>b</sup> קָרַב with the small bowels (of the sacrifice).

דוק II, דֹּק, דֹּק m. (b.h.) a veiled or withered spot in the eye, *cataract*. Sifra Emor ch. II, Par. 3 דֹּק וְזֶה הַדֹּק דֹּק is what is now called *dok*. Bekh. 38<sup>b</sup> הַדֹּק. דֹּק a black spot, דֹּק a white spot.—*Pl.* Gitt. 56<sup>a</sup>; Ab. Zar. 51<sup>a</sup> שְׁכֵדִי דֹּק; a. e.—V. דֹּקא *Pl.*

**דִּקְדּוּק**, **דִּיקָן** (**דִּקְדָּק**) m. 1) *crushing, humiliation, suffering.*—*Pl.* דִּקְדּוּקֵי עֲנִיוֹת Erub. 41<sup>b</sup> the sufferings of poverty.—2) *nicety, fine point, subtility, detail minuteness; [in later Hebr.: grammar].* Ab. ch. VI ר' תבירא the fine points discussed among scholars. Snh. 99<sup>a</sup> זו חוץ מזה except this single point (in the adopted interpretation of the Law). Bekh. 30<sup>b</sup>.—Y. Ber. II, 4<sup>d</sup> אלו צריכין (not צריך) the following pairs of words require special care in pronouncing; Dent. R. s. 2 יצאו וזו.—*Pl.* as above, constr. דִּקְדּוּקֵי הַדֶּקָּה Hull. 4<sup>a</sup> מצות הדקה the details of ritual laws. Succ. 28<sup>a</sup> תורה הדקה the subtle points in the interpretation of Biblical laws, סופרים הדקה the special points in rabbinical enactments. Lev. R. s. 22 שתי שחטטה ושני there are two defined rules concerning the cutting off of animals. Y. Yoma III, 41<sup>a</sup>; Y. Sot. II, 18<sup>a</sup> הפרשה כלל הכל the particulars of the section; Tosef. ib. II, 1; a. fr.

וְיִקְרָא ch. same.—*Pl.* יִקְרָא. Targ. Cant.  
V, 13.

**דַּקְּקָן** (Pilp. of דק or דקק) 1) *to crush, grind; v.* *Nithpa.—Part. pass.* מְדַקְּקֵן *broken, humiliated, afflicted.* Ex. R. s. 31 במְדַקְּקֵי מִדָּה afflicted with poverty. Gen. R. s. 100 עָנִי מְדַקְּקֵי a very poor man.—2) *to even a woof by beating.* Tosef. Sabb. VIII (IX), 2; Sabb. 75<sup>b</sup>; 97<sup>b</sup> (v. Rashi a. l.).—3) *to examine minutely, search, investigate* (charity cases); *to trace genealogical records* (corresp. to דַּבֵּק); in gen. *to be very strict* in religious observances; (with נֶם) *to deal strictly with* (esp. used of divine retribution). Y. Peah VIII, 21<sup>a</sup> מְדַקְּקֵין בְּכֶסֶת וּב' you must make inquiries if one asks for clothes, but you must not &c., if food is asked for; Lev. R. s. 34 (B. Bath. 9<sup>a</sup> בּוֹדְקִין).—Y. Kidd. IV, 65<sup>d</sup> מִדָּ אַחֲרֶיהָ you must not trace its past records. Y. B. Bath. IV, end, 14<sup>d</sup> it is the custom in sales לַחֲזוֹת מְדַקְּקֵין to be strict, opp. רַחֲוֵי רַחֲוֵי liberal. Ex. R. s. 31 מִדָּ עָנִי he is stinting (illiberal) towards the poor. Y. Succ. I, 52<sup>b</sup> תּוֹפֵי בֵּה לֹא דָּרְבָּה he paid no particular attention to its preparation. Hull. 4<sup>a</sup> רַחֲוֵי רַחֲוֵי

they are very strict in the observance, even more so than &c.; Tosef. Pes. I (II), 15.—Yeb. 121<sup>a</sup> (ref. to Ps. L, 3) ה'קב"ה מד' עם יו"ה the Lord deals with those around Him (the good) strictly, to a hair's breadth; Y. Shek. V, 48<sup>d</sup>. Lev. R. s. 27; a. fr.—Tanh. Mishp. 11 למה אתה חדקת בתנאיה why art thou so severe in punishing her?

*Nithpa.* נִתְּפָא (=נִתְּפָא) to be crushed, powdered. Ohol.  
II, 7.

**יִתְקַן** *ch. same, 1) to crush, humiliate, v. יִתְקַן. Lev. R. s. 27, v. יִתְקַן.—2) to investigate; to be strict. Targ. Job IX, 17 (comp. Yeb. 121<sup>b</sup> in preced. w.).—Lam. R. to I, 22 (ref. to בּוֹלַל, ib.) עַל דִּתְקַנְתָּם אֵלֵי be as strict in punishing them as thou hast been in punishing me.*

*Itpha*. יִדְּקֶקֶס *to be crushed, powdered, broken.* Targ. Mic. I, 7 יִדְּקֶקֶס Var. (ed. Lag. יִדְּקֶקֶן; Vien. יִדְּקֶקֶן, corr. acc.). Targ. Is. XXI, 9 יִדְּ (not יִדְּ). [Targ. Nah. III, 10= יִדְּקֶקֶס they will be chained, v. יִדְּקֶקֶס.]

פִּדְיָא m. (preced.) *powder*. Targ. II Chr. XXXIV, 7  
(ed. Lag. אֶרְקָא, h. text חֶרֶס).

**זִקְקִירָא** c. (זקק, with format. ז; emp. סמוקרי &c.)  
*very thin, light.* Y. M. Kat. II, 81<sup>b</sup> top [read:] רזיפתהו ר'  
 for its pitch coating is very light, opp. גלירא.

דִּקְדָּקָהּ, v. דִּקְדָּקָה.

דַּבָּר, v. דָּבַר I.

**דַּלְתֵּי** m. (v. דַּלְתֵּי Af.) [*a look-out,*] *a small door or bar* at the foot of a stairway, leading to a court or river bank. Erub. 60<sup>a</sup>. Ib. 61<sup>a</sup>.—*Pl.* (Chald.) דַּלְתֵּי, Ib.

הַיִּקְוֹלָא v. הַקְוֹלָא

קונטרס, קנה v, דקונתיה

הִי־קוּקָא v. דִּיקוּקָא

דקוקיא, read דקיא, v. דקיא.

**דְּקוֹר** m. (דקר) *chisel* or *borer*. Kel. XIV, 3 ד' של חרש the carpenter's &c.

**דְּקִירָא** m. (דקר; comp. דְּקִירָא) *wickerwork, basket; jug inclosed in wickerwork.*—*Pl.* דְּקִירָא, דְּקִירָא. B. Mets. 84<sup>a</sup> כי נ' דְּקִירָא (Ms. M. דְּקִירָא) of the size of the baskets of H.; Sabb. 127<sup>a</sup> וכ' of the size of the jugs of H.—Hull. 4<sup>a</sup> דְּקִירָא דְּקִירָא baskets with slaughtered birds (v. Tosaf. a.l.; Rashi: *strings of birds*, fr. דקר to perforate).

דקוריא, Y. Maas. Sh. IV, 55<sup>b</sup> bot. קפא ד', read:  
דוקריא *twenty beams*.

דקק, דקק m. דקק=b. h. דקק; comp. דקק, דקק  
crushing; oppression, wrong. - של-ask satis-  
faction for one's wrongs, to take one's part; Gen. R. s. 9,  
end ושל-protects the wronged; Yalk. Gen. 15  
דקק (corr. acc.). Num. R. s. 20 ושל-angel take up the cause of the ass; a. e. Omp. עלבון.



נַפְּלָהּ f. (פָּלָה, v. פָּלַח) a tender child. Y. R. Hash.  
II, 58<sup>b</sup> top אֵין כְּנִיכָה as the nails of a young child; Y.  
Shab. I, 18<sup>b</sup> bot. ed. Krot. אֵין (corr. acc.).

**דָּקַר** (b. h.) 1) *to dig, bore, pierce*. Sabb. 110<sup>a</sup>, a. e. (explain. **מִי דָקַר**, v. **דָּקַל**) **וְהָיָה שֶׁהֵם דּוֹקְרִין וּבִי** because they make an opening in the bile. Y. Ned. IX, 41<sup>b</sup> bot. **וְדוֹקְרָהּ** and sticks it (the sword) into his own heart. Gitt. 56<sup>a</sup>, v. next w.—Kidd. 22<sup>b</sup>; a. fr.—2) (cmp. **דָּקַל**) *to spread, branch off*. Succ. 13<sup>a</sup> Ar.; Erub. 11<sup>b</sup>; 16<sup>a</sup> **קִנְיֵם הַדּוֹקְרִינִים** (הַדּוֹקְרִין) reeds which spread, i. e. the top reeds, v. **דּוֹקְרִין**.—Part. Pu. **מְדַקְרֵר** *ramified*, formed like a **דּוֹקְרִין**. Erub. 11<sup>b</sup> Ar.

*Nif.* נִקְרַח *to be pierced, stabbed.* Tanh. Pinh. 1; Num. R. s. 21, beg.

**יָקַר** ch. same, *to stab*. Gitt. 56<sup>a</sup> בָּעוּ לְיַקְרְוָהּ (the guardsmen) wanted to stab his body (to see whether R. Joh. was really dead). Ib. (Hebr.) יֵאָמְרוּ רַבֵּן הֻקְרַי they (the Romans) will say, they stabbed their teacher. [Ex. R. s. 47 וְיִקְרְרוּ, v. יָקַר.]

**דִּקְרֹן** m. (preced.) *a pronged tool, mattock* (v. Sm. Ant. s. v. Raster). Bets. I, 2; 7<sup>b</sup>. Ib. **ד' ונזק רב'** the mattock was stuck into the ground on the eve of the Festival. Shebi. V, 6.—Y. Sot. II, 18<sup>a</sup> **ד' ירמור ברקס** (twice).—*Pl.* **הַקָּל מֵי דִּקְרֹן** *a purgative water*, v. **הַקָּל מֵי דִּקְרֹן** a. **הַקָּל מֵי דִּקְרֹן**. Sabb. 110<sup>a</sup> (differences about spelling (דִּקְרֹן or דִּקְרֹן); Y. ib. XIV, 14<sup>c</sup>; a. e.—Y. Succ. I, 52<sup>a</sup> bot. **ד' כְּמִי דִּקְרֹן** like prongs, **הַקָּל מֵי דִּקְרֹן**).

יִזְכְּרֵנָּה v. יִזְכְּרֵנִי, pl. יִזְכְּרֵנָּה

ה'זקר'. v. זִקְרָנָא, זִקְרָן.

**דַּקְתָּא** f. (דק) *stalks of flax beaten once* (still hard and knotty), *contrad. to דַּקְתָּא תַּבְּרָא* *thoroughly beaten, tow.* Hull. 51<sup>b</sup> 'ר' ד' חיישינן 'ר' *if a bird falls upon dakta*, we must apprehend internal injury, *if on daktakta*, we need not. B. Bath. 26<sup>a</sup> top 'ר' ד' חזיה 'ר' Ms. M. a. oth. (ed. 'ר, v. Rabb. D. S. a. l. note 2) *pieces of stalks flew off and injured people.*

הִיּוֹר, v. הָיָר.

דָּר part. of הָרָה.

**סֵרֵךְ** m. (סֵרֵךְ) *row*.—*Pl.* סֵרֵיךְ. Gen. R. s. 20 (explain. סֵרֵיךְ) שֵׁרֵיךְ עֲשׂוּיֵיךְ ד' ד' because it consists of rows above rows (of the imbricated form of the artichoke).

**דָּרָה** I ch. 1) same, *row, range, order*. Keth. 60<sup>a</sup>  
 בְּדָרֵי דִנְשִׁי in a row of women. B. Kam. 117<sup>a</sup> קָמָא בְּדָרֵי  
 in the first row of scholars. Hull. 11<sup>a</sup> top דְּגִבְרֵי ד' a row  
 of men. Ib. 47<sup>a</sup> בְּדָרֵי דְאֵוִי within the ranges of the lobes  
 of the lungs. Ib. 53<sup>a</sup> דְּסִיחוּפִיָּה בְּדָרֵי in the order in which  
 the claws of the lion's paw appear when he assaults an  
 animal. Snh. 97<sup>b</sup> קָמָא דְקָמִי וּב' Ms. M. (ed. דְּקָמִי  
 Ms. K. a. Ar. דְּקָרִי, pl.) the first row (of righteous men)  
 before the Lord; Succ. 45<sup>b</sup> (v. Rabb. D. S. a. l. note 9).—  
 Kidd. 36<sup>b</sup> וְזִי דִרְרֵה R. J. his class-mate; a. fr.—*Pl.* דְּרָרִין,  
 Meg. 12<sup>a</sup> (expl. דָּר, Esth. I, 6) ד' ד' ranges of mosaics.  
 Nidd. 20<sup>a</sup> דְּרֵי דְּלָתָא there are three ranges of leaves,  
 and three leaves in each. Ber. 28<sup>a</sup> הַיּוֹרֵת ד' rows of white  
 hair. Ib. 62<sup>b</sup> (phonetic etymol. of קַפְרֵרִיָּה)

וְכִי in place of going around the rows of houses &c.  
 Ab. Zar. 28<sup>a</sup> וּמִיּוֹתוֹ דִּמְא מְבִי דְרִי (Ms. M. כְּבִי);  
 Yoma 84<sup>a</sup> וְאֵחָד דִּמְא מְבִי (Ms. M. לִיָּה דִּמְא מְבִי);  
 וְשִׁינִי and he makes blood come (and blood will  
 come) out from between the rows of teeth. [Ib. כְּבִי  
 בִּכְבִּי, v. הִרְרָא.] [Taan. 3<sup>b</sup>; B. Mets. 73<sup>a</sup>; B. Kam. 113<sup>b</sup>  
 אֶרְבֵּי, v. הִרְרָא.]—2) *a range of wood, pyre.* Cant. R. to  
 III, 4 יִקְרָא יִקְרָא ד' יִקְרָא a burning pyre hast thou set on fire,  
 v. הִרְרָא. — *Pl.* as above. Targ. Ps. LXXXII, 15 Ms. (ed.  
 וְיָדִי)—3) (*v. הִדֹּר*) *period, generation.* Targ. Deut. XXXIII, 7.  
 Targ. Job. VI, 17; a. fr.—Hag. 5<sup>a</sup> עַד דְּמִלִּי לְהוּ לְהוּ until they  
 have completed the period (lived the years allotted to  
 them). Snh. 97<sup>b</sup> וְד' בְּכָל ד' (Ms. M.) in each generation;  
 a. fr.—*Pl.* הִרְרָא, הִרְרָא, הִרְרָא. Targ. Is. LI, 8 sq.—Targ. Ps.  
 XLIX, 12 (Ms. הִרְרָא); a. fr.—Hull. 98<sup>b</sup>; Yeb. 89<sup>b</sup>  
 אֲכַשְׁרוּ ד' have the generations (the present) grown better?

פֶּתַח II f. court, v. פִּתְּחָה.—שֶׁדָּה shed, v. הִשְׁדָּה.

זָרַר 1) to winnow; 2) to carry, v. דָּרַר I, II.


נרר, Pes. 56<sup>a</sup>, 'ד נרר, v. נרר.

הַרְבֵּנָא v. דַּרְבָּאנִי

דרבון, Deut. R. s. 6, read דרבון.

הַרְבֵּנָא v. הַרְבוּנִי

**דָּבֵר** m. (b. h.; a contr. of דַּבְּרִין, v. דַּבְּרִין [leader],  
goad, the iron point on the staff (**בְּלֶמֶד**); also the spud at  
the end of the handle of the ploughshare (v. Sm. Ant. s.  
vv. Aratrum & Catrinos). Hag. 8<sup>b</sup> מוֹדֵה זֶה וְזֶה as the  
goad directs the cow &c. Kel. IX, 6 מְלֻמֵּד שְׂבֵלֵי הָדָר a  
goad (handle) in which the iron point was driven in so  
that nothing could be seen of it. Ib. XXV, 2, v. בְּרִשָּׁתָא.  
Tosef. ib. B. Mets. IV, 4. Pesik. Bahod. p. 153<sup>a</sup>; Y. Shn.  
X, 28<sup>a</sup>, a. e., v. דָּבֵר I. Ib. לְפָנֶיהָ זֶה אִם עוֹשֶׂה ד' לְפָנֶיהָ וְכ' man makes  
a goad to direct his cow, and to his (evil) inclination  
should he not &c.?—Pl. קְרוֹבוֹנוֹת, קְרוֹבוֹנוֹת. Koh. R. to XII, 11;  
Num. R. s. 15 (quoted fr. Koh. l. c.); & fr. [Num. R. s. 14  
אֵלֶּה כְּדִבְרֵינוּט

\***יִרְבֵּנָאִי** m., pl. **יִרְבֵּנָאִי** (v. preced.) *goad-bearers* (an adaptation of *δορυφόροι* in speaking of Athens), *guardsmen*. Bekh. 8<sup>b</sup> (Ar. **יִרְבֵּנָאִי**). 

(מְדַרְגֵּה) to *leap, step*.—*Hif.* to *make a step* (מְדַרְגֵּה), i. e. to *fell trees at uneven heights from the ground*, so as to make the stumps appear like steps, opp. הַחֲלוּק to cut at even heights. Y. Shebi. IV, 35<sup>b</sup> bot. [read: ] לא יחַא וּב' he must not cut one portion even and another step-like, but must make the stumps equally high; יִדְרֹג יִחְלֹק . . יִדְרֹג where it is the custom to cut even, he must [in the Sabbatical year] cut uneven &c.; Tosef. ib. III, 14 [read: ] לא יחֲלוּק וּיִדְרֹג 'ה"ו Y. Erub. VII, beg. 24<sup>b</sup>, v. מוֹפֵת.

סֶלֶק, סֶלֶק c. (v. preced.) *step, stairs, ladder*. Targ. II Esth. I, 2. Targ. II Kings IX, 13 שֶׁעִירָא (h. text גֶּרֶם חֲמִיעוֹת, v. גֶּרֶם).—Sabb. 77<sup>b</sup>; Keth. 10<sup>b</sup> (phonet. etymol.)



א way to the roof. *Sabb. 135<sup>a</sup>, v. ארעל* Yeb. 62<sup>a</sup> go down a step when taking a wife, go up a step in choosing a groomsmen; Y. Kidd. IV, 48<sup>a</sup>. *Fl. 112<sup>a</sup> ארעל ארעל* inviting fear, sleep; v. ארעל.—*Fl. 112<sup>a</sup> ארעל ארעל* Targ. O. a. Y. II Ex. XX, 32; a. a.—Targ. II Num. VI, 18 *Regia a. Kimhi* (ed. רגיא).

*דרגות* m. (דרג) a suite of graded officers, staff. Y. Hor. III, beg. 47<sup>a</sup> דרגות דרגות He and His entire staff (of angels); Y. Rab. II, 30<sup>a</sup> top. Ex. R. a. 1 מוסע דרגות מוסע דרגות Moses left his suite. Num. R. a. 4 דרגות דרגות (not דרגות) to form his staff (on bringing up the Ark, II Num. VI, 1 sq.).—Y'land. to Num. XII, 1, quat. in Ar.; ib. to Deut. XI, 32 דרגות דרגות (v. Koh. Ar. Compl. a. v. דרגות).—[Tosef. Naz. I, 2 דרגות דרגות]

*דרגות*, v. דרגות.

*דרגות*, *דרגות*, Y. Sabb. VI, 8<sup>a</sup> bot., read with Tosef. ib. VII (VIII), 2 דרגות דרגות, a charm formula.

*דרגות*, v. דרגות.

*דרגות* a. (דרג, with formative ט) 1) the footstool in front of a high bed (*Scammum*); 2) state bed with its footstool; (v. Ned. 36<sup>a</sup> sq. the discussions about the meaning of our w., a. Malm. comment. to Mish. a. l.). Ned. VII, 5 דרגות דרגות if one vows abstinence from 'bed', he is allowed the use of the footstool. *Snh. II, 3 (20<sup>a</sup>)*. M. Kat. 22<sup>a</sup>, v. דרגות; Y. Ber. II, 5<sup>a</sup> bot.; Y. Ned. VII, end, 40<sup>a</sup>; a. a.

*דרגות* ch. same, in gen. couch. Targ. Y. Gen. XLVII, 31 (Y. II דרגות). Ib. XLVIII, 2. Targ. Ps. VI, 7; a. a.—*Fl. 112<sup>a</sup> דרגות דרגות* Targ. Esth. I, 6 (ed. Targ. דרגות). Targ. Ex. XXIII, 41; a. a.

*דרגות*, *דרגות* (דרג, emp. דרג, v. דרג) to take down, remove ashes. Targ. Y. Ex. XXVII, 3 דרגות דרגות (לדרג) to cleanse it (the altar, h. text דרגות); Targ. Y. Num. IV, 13 דרגות דרגות.

*דרגות* to glide down. *Sot. 44<sup>a</sup> דרגות דרגות* (the uncleanness coming out sideways) glides down and falls to the ground. *Omp. דרגות דרגות*.

*דרגות*, v. דרגות.

*דרגות* m. (דרג) a large barrel carried on wheels, or rolled. *Kel. XV, 1 דרגות דרגות* a water tank on wheels. *Sifra Sh'mini ch. VII, Par. 6 דרגות דרגות* (corr. acc.). Ib. דרגות דרגות; Yalk. Lev. 388 דרגות דרגות. *Pirke d'R. El. ch. XXX* (ref. to Gen. XXI, 14) דרגות דרגות Abraham took the water barrel and tied it to her loins that it might drag behind her &c. [*Sifre Num. 115, read דרגות דרגות*, as Yalk. ib. 750].—*Fl. 112<sup>a</sup> דרגות דרגות* Tosef. Ab. Zar. IV (V), 5 (Var. דרגות); Ab. Zar. 32<sup>a</sup>. Tosef. ib. VII (VIII), 9; Ab. Zar. 59<sup>a</sup> top Ms. M. (ed. דרגות, corr. acc.). [Yalk. Cant. 992 דרגות דרגות, v. דרגות.]

*דרגות* m. (דרג, emp. דרג, v. Fl. in Levy Talm. Diet. I, 444<sup>a</sup>) to drip. *Keth. 17<sup>b</sup> דרגות דרגות* he dripped

oil on the head of scholars at his son's wedding. *Il. דרגות דרגות* the act of dripping oil &c. (indicating that the bride is a virgin).

*דרגות* pr. a. *Dardania*, a district and city of Upper Syria. Targ. Y. I Gen. X, 4 *דרגות דרגות* (דרגות); Y. II (דרגות); Targ. I Chr. I, 7 (h. text דרגות דרגות); Gen. R. a. 37, beg.; Y. Meg. I, 71<sup>b</sup> bot. דרגות דרגות.

*דרגות* m., pl. *דרגות דרגות* (Pa'pel of דרגות, cloth-shoes or slippers, socks. Y. Kil. IX, 27<sup>a</sup> top (explain. דרגות דרגות *Mish. I, 1b דרגות דרגות דרגות דרגות* with pale woolen socks over linen &c. Ib. bot. דרגות דרגות a woolen shoe on one foot &c.—Gen. R. a. 100 דרגות דרגות דרגות דרגות dress me in my slippers . . . and place my sandals by my feet (v. *San. Ant. a. v. Solan*); Y. Kil. IX, 27<sup>b</sup> top דרגות דרגות; Y. Keth. XII, 20<sup>a</sup> top דרגות דרגות Y. Orl. III, 43<sup>a</sup> top דרגות דרגות (ed. *Krot. דרגות*, corr. acc.) to make socks of them.

*דרגות* m. (Pa'pel of דרגות, emp. דרגות a tender, young, small) emp. pupil of a primary class. Targ. Job III, 19.—B. Mets. 68<sup>a</sup> דרגות דרגות דרגות דרגות was it a child that destroyed the notes! A great man &c. Ib. דרגות דרגות דרגות דרגות it was a beginner in learning that tore it. for, in civil law, all people are beginners &c.—*Fl. 112<sup>a</sup> דרגות דרגות* Targ. Job XXX, 1 דרגות דרגות my juniors; a. a.—B. Mets. I, c.—B. Bath. 21<sup>a</sup> דרגות דרגות teacher of primaries (Bible teacher); *Bekh. 45<sup>a</sup>, Sabb. 104<sup>a</sup>, B. Kam. 92<sup>a</sup>, v. דרגות דרגות* Keth. 111<sup>b</sup> דרגות דרגות the teacher of Beah Lakish's children.

*דרגות* (Pilp. of דרגות v. Fl. to Levy Talm. Diet. I, p. 444<sup>a</sup>); *Hithpulp.* דרגות דרגות to roll. Cant. R. to VI, 11 דרגות דרגות all of them get in commotion and roll (*Psalm. R. a. 11 דרגות דרגות דרגות דרגות*). V. דרגות דרגות.

*דרגות* m. (b. h.; v. דרגות *think, artichoke* (v. *Low Pf. p. 100; 437*). Gen. R. a. 20.—*Fl. 112<sup>a</sup> דרגות דרגות* *Shabi. VII, 1. Lev. R. a. 22; Cant. R. to II, 2 דרגות דרגות* thorns and thistles.—*Psalm. R. a. 10 דרגות דרגות* with hedges of thistles &c.; Yalk. Cant. 992 דרגות דרגות [Yalk. Lev. 328, v. דרגות דרגות].—V. דרגות דרגות.

*דרגות* ch. same.—*Gitt. 70<sup>a</sup> דרגות דרגות* what kind of *Dardara*? Ans. דרגות דרגות 'the crocus of thorns'. I.e. *Carthamus tinctorius* (*Low Pf. p. 199*).—*Fl. 112<sup>a</sup> דרגות דרגות* Targ. Y. II Gen. III, 18.—*Psalm. B'shall. p. 93<sup>a</sup> [read:] דרגות דרגות* (v. *Bub. note 225*) and be carried him over fields full of thistles.

*דרגות* m. pl. (דרג) *grape or olive breeders*. Tur. III, 4. Y. ib. 42<sup>a</sup> bot.; Y. Ab. Zar. IV, 44<sup>b</sup> top דרגות דרגות (corr. acc.).

*דרגות*, v. דרגות.

*דרגות* m. (b. h.) *South, southern region*. Yoma 51<sup>a</sup> דרגות דרגות towards the South. Gen. R. a. I, beg. דרגות דרגות the southern section of the sky; a. fr.—*Esp. דרגות דרגות* (b. h. דרגות) the South of Palestine, south of Lydda (with

a town of the same name: *Darom*, v. Neub. Géogr. p. 63). Pes. 70<sup>b</sup>. Yeb. 45<sup>a</sup>; Zeb. 22<sup>b</sup> ד' זקני ד' Y. Erub. VI, 23<sup>c</sup> bot. ד' זקני the scholars of D.

**דרומא** ch. same. Targ. Gen. XXVIII, 14; a. fr.—Targ. Deut. XXXIV, 9; a. fr.—Lev. R. s. 20 [read:] ד' זקני ד' (or ד' זקני) v. preced.—Y. Hor. III, end, 48<sup>c</sup> מִטְבֵּרִית אֶמְדִּירָמָה from Tiberias or from Daromah?—Y. Ber. VIII, 12<sup>a</sup> top; a. fr. [Y. Erub. VI, 23<sup>c</sup> bot. ד' זקני ד' v. next w.]—*Bar-Daroma*, name of a leader during the Bar-Kokhba rebellion. Gitt. 57<sup>a</sup>.

**דרומא** m. (preced.) *inhabitant of Darom* or *Daroma, Daromean*. Y. Erub. VI, 23<sup>c</sup> bot. ד' זקני ד' (not ד' זקני).—*Pl. דרומא*. Zeb. 22<sup>b</sup>. Y. Taan. III, 66<sup>c</sup> bot. ד' זקני ד' (9). Ib. IV, 69<sup>b</sup> bot. ד' זקני ד' the Daromeans, in their custom of observing mourning for the destruction of the Temple, refer to ד' זקני (Hos. II, 13) (and mourn from the 'festive day', i. e. the first day of Ab, to the ninth; v. Bab. ib. 29<sup>b</sup> sq.). V. דרומא.

**דרומוס** m. (δρόμος) *the runner's race in the stadium; course; in gen. contest at public games*. Kidd. 63<sup>a</sup> act before me הוּא כד' Ar. (ed. ד' זקני) as is done in that certain *dromos*.

**דרומוסקוס** v. דרומסקוס.

**דרומי** m., **דרומית** f. (דרום) *southern; Daromean*. Y. Peah III, 17<sup>d</sup> ד' זקני ד' its southern half; Y. Kidd. I, 60<sup>d</sup> top.—Gen. R. s. 91, v. אבב. Y. Sabb. I, 3<sup>d</sup> top, a. e. ד' זקני ד' R. Simlai the Daromean.—B. Bath. 25<sup>b</sup>, a. fr. ד' זקני ד' South-East. Y. Pes. V, 32<sup>a</sup> bot. ד' זקני ד' a Daromean (Bab. ib. 62<sup>b</sup> bot.; a. fr.—*Pl. דרומית*. Shek. VI, 3 Y. a. Bab. ed. (Mish. דרומית).

**דרומית** ch. same. Y. Ber. III, 6<sup>b</sup> bot. ד' זקני ד' a. fr.—Ib. I, 2<sup>b</sup> bot. דרומית (corr. acc.).—*Pl. דרומית*. Y. Pes. V, 32<sup>a</sup> bot. Y. Ber. II, 5<sup>b</sup> ד' זקני ד' דרומית. דרומית.

**דרומילוס** Gen. R. s. 48; Yalk. ib. 82 דרומילוס, prob. a corrupt. of דרומילוס m. (διδυμικός) *double-gated (passage)*.

**דרומסקוס** v. דרומסקוס.

**דרומנת** v. דרומנת.

**דרומנתא** pr. n. pl. *Darumatha*. M. Kat. 27<sup>b</sup> ed. (Ms. M. I דרומנתא 2, דרומנתא v. Rabb. D. S. a. l. note).

**דרוסא** pr. n. m. *D'rosa, D'rosah*. Y. Yoma IV, 41<sup>d</sup> top ד' זקני ד' Num. R. s. 12 דרוסא; Cant. R. to III, 10 דרוסא. אבב. ד' זקני ד'.

**דרוסא** m. *Darosah (Wine-Treader)*, name of a coin, = 1¼ As. Y. Kidd. I, 58<sup>d</sup>; Bab. ib. 12<sup>a</sup> דרוסא; Tosef. B. Bath. V, 12 דרוסא.—*Pl. דרוסא*. Y. l. c. למעשה (Bab. l. c. דרוסא; Tosef. l. c. דרוסא) three d. make one *M'ah*. [V. legends of Jewish coins in Conder Handbook to the Bible, 3<sup>rd</sup> ed., p. 177, sq.]

**דרוסא** v. דרוסא.

**דרוסות** f. pl. (דרס) *pomace of dates in an advanced stage, contrad. to דרסות*. Tosef. Maas. Sh. I, 10 (Var. דרסות).

**דרוסא** v. דרס III.

**דרוסתקי** m. sing. a. pl. (a comp. of דרר to carry, a. pl. of דרס; comp. מִבְּלִי פִּתְקִין Sabb. X, 4) *bag for official documents, mail bag*. Shh. 99<sup>b</sup> [read with Ms. M.] כולו גופו ד' נִנְהוּ טוֹבִיחָה לְזִכְרֵי וְהוּא ד' דְּרִיסְתִּיקִי (Ar. דרסתי) all human bodies are mail bags (carrying the decrees of the Lord); happy they who are found worthy to be receptacles of the Law, as it says &c. (Prov. XXII, 18).

**דרוסא** m. (comp. Lat. drungus, v. Sachs Beitr. I, p. 96) *a troop of soldiers*. Keth. 62<sup>a</sup> ד' זקני ד' Ar. (ed. פריסותא).

**דרוסא** v. next w.

**דרוסת** (דרסות) pr. n. pl. *Drukereth* (*Darkereth, Dadk.*) a Babylonian town (comp. דרסותא v. Berl. Beitr. Geogr., p. 31). Taan. 21<sup>b</sup> (Ms. M. דרר). Nidd. 58<sup>b</sup>. Sabb. 94<sup>b</sup> דרוסת (corr. acc.).

**דרור** m. (b. h.; דרר, v. דרר) [moving about.] 1) *freedom, privilege, amnesty*. Midr. Till. to Ps. XC ד' זקני ד' to ask a privilege. Ib. שחתי לי ד'—Esp. *merchant's license*. Meg. 12<sup>a</sup> (comp. ח. ch. Pa.).—2) *צפור* ד' a free bird, living in the house as well as in the field. Sabb. 106<sup>b</sup>. Neg. XIV, 1 שחתי צפורי ד' (corresp. to חיות, Lev. XIV, 4); Tosef. Naz. VI, 1 שחתי צפורי ד' Y. ib. VIII, 57<sup>a</sup> bot. Tosef. Neg. VIII, 3 ואלו וכ' two free birds which means such as are around in the city. Neg. XIV, 5 ד' נמצא שלא ד' it is discovered that it is not a free bird; Tosef. ib. VIII, 7 [read:] ונמצא שנייה ד' נמצא שנייה (v. R. S. to Neg. l. c.).—[Y. Shh. X, 28<sup>a</sup> top ד' זקני ד' read: ד' זקני ד' like the *jewel* of girls, v. דרר II.]

**דרורית** f. (preced., formed like שחורית) *freedom*, v. דרר.

**דרושא** m. ch.=h. דרשן *lecturer*. Y. Sot. I, 16<sup>d</sup> bot.; Lev. R. s. 9; Num. R. s. 9.—*Pl. דרושא*. Succ. 38<sup>b</sup> in Alf. (ed. דרשא). [Y. Yeb. VIII, 8<sup>d</sup> top דרושה v. דרש.]

**דרר** I, **דרר** (=h. ודרר) *to scatter, strew; to winnow*. Targ. O. Ex. XXXII, 20 דרר ed. Berl. (some ed. דרר); Y. Targ. Is. XLI, 16. Ib. XXX, 24; a. fr.—B. Mets. 74<sup>a</sup> דרר winnowing. Ab. Zar. 44<sup>a</sup> what proof is there that דרר (II Sam. V, 21) דרר Ar. a. ed. Pes. (v. Rabb. D. S. a. l. note 7; ed. דרר) has the meaning of scattering (to the winds)? Ans. (ref. to Is. XLI, 16) דרר (Ms. M. דרר, ed. דרר, v. supra) and we translate (*tissaem*) 'shall scatter them'.

**דרר** II, **דרר** (comp. דרר, a. b. h. דרר quoted in preced. art.) *to carry away, to lift, bear, sustain*. Sabb. 66<sup>b</sup> a big ant דרר דרר which is carrying something. Meg. 28<sup>a</sup> דרר was carrying a rake over his shoulder. Ib.









Targ. O. Gen. XLIX, 24.—דְּרָשָׁה. Targ. Job XXII, 9  
דְּרָשָׁה Ms. (ed. דְּרָשָׁה).

דְּרָשָׁה, v. דְּרָשָׁה.

דְּרָשָׁה, v. דְּרָשָׁה.

דְּרָשָׁה (Pers. *dar-sha*, Lat. *dar-sha*)  
Low P.D. p. 346) (*Chinese wood*, cinnamon. Rabb. 61<sup>a</sup>  
דְּרָשָׁה Ms. M. (ed. דְּרָשָׁה, Ar. דְּרָשָׁה; v. Rabb. D. S. a.  
1. note).

דְּרָשָׁה to sprinkle, strew, thrust. Targ. Job II, 12.  
Targ. Y. Ra. XIX, 19; a.e.

Ar. דְּרָשָׁה same. Targ. II Chr. XXIX, 29.

דְּרָשָׁה m. (ἀράχνη) dragon, *Roe Constrictor* (v. Sm.  
Ant. s. v.). [Its figure was used as a military ensign of  
the Roman cohorts. In Talm. it is considered an emblem  
of idolatry.] Ab. Zar. III, 8 If one finds vessels ... upon  
which is the figure of the sun ... or of a  
dragon. Tosaf. ib. V (VI), 2 שְׂמֵרָה (v. ed. Zuck.  
note) what kind of serpent is forbidden (as an emblem  
of idolatry)? Y. Ib. III, 42<sup>d</sup> top.—Lev. R. a. 16, beg. (ref.  
to דְּרָשָׁה, Ia. III, 16; emp. דְּרָשָׁה) the  
figure of a serpent was on her shoes; Lam. R. to IV, 15  
דְּרָשָׁה (corr. acc.). R. Bath 16<sup>a</sup>. Gitt. 56<sup>a</sup> עלית דְּרָשָׁה  
and a serpent wound around the barrel (allusion to the  
city of Jerusalem under the terrorism of the extremists).  
[Deut. R. a. 6 דְּרָשָׁה, corr. acc.] [Y. Kil. I, 27<sup>a</sup> bot.  
Ar., v. דְּרָשָׁה.]

דְּרָשָׁה ch. name. Gitt. 56<sup>b</sup>. Ber. 62<sup>b</sup> אֵיזָה  
דְּרָשָׁה, v. דְּרָשָׁה II, Gitt. 57<sup>a</sup> דְּרָשָׁה (corr. acc.).

דְּרָשָׁה, v. דְּרָשָׁה.

דְּרָשָׁה I m. (דְּרָשָׁה) [rule of teeth] the gum (comp.  
דְּרָשָׁה). Ab. Zar. 28<sup>a</sup>; Yoma 64<sup>a</sup> אֵיזָה דְּרָשָׁה  
דְּרָשָׁה (דְּרָשָׁה) דְּרָשָׁה דְּרָשָׁה Ar. (ed. דְּרָשָׁה) if he puts  
anything between his teeth, his gums will bleed. Ib. דְּרָשָׁה  
דְּרָשָׁה Ar. ed. Koh. (read: דְּרָשָׁה); ed. Ab. Zar. דְּרָשָׁה;  
Yoma דְּרָשָׁה, Rabb. D. S. a. 1.) and stick it into the inside of thy  
gums.

דְּרָשָׁה II m. (דְּרָשָׁה, v. דְּרָשָׁה) [the object around which  
the question revolves.] stake, risk. דְּרָשָׁה fixed sum.  
Targ. Esth. IV, 7.—In Talm. דְּרָשָׁה money of stake,  
eventual loss. B. Mets. 2<sup>b</sup>. Keth. 23<sup>b</sup>; a. fr.—Hag. 21<sup>b</sup>  
דְּרָשָׁה דְּרָשָׁה דְּרָשָׁה an eventual violation of the Biblical  
law of parity; Nidd. 6<sup>a</sup>.

דְּרָשָׁה f. (an adaptation of δῆλφα, as if fr. דְּרָשָׁה;  
as to dialectic variations, v. infra) diarrhoea. Lev. R. s. 18  
(explain. דְּרָשָׁה, Num. XI, 26) R. Ebnathar says, דְּרָשָׁה means  
לֹא אֵיזָה דְּרָשָׁה (not אֵיזָה) Ar. (ed. דְּרָשָׁה or דְּרָשָׁה) it will cause diarrhoea, for I  
put a worm in their entrails. Sifre Dent. I דְּרָשָׁה;  
Pesik. Vattom., p. 181<sup>a</sup> דְּרָשָׁה Ar. (Var. in Ar. a. ed. דְּרָשָׁה,  
Ms. O. דְּרָשָׁה, Ms. Parma אֵיזָה דְּרָשָׁה, v. דְּרָשָׁה). Gitt. 70<sup>a</sup> (דְּרָשָׁה)  
דְּרָשָׁה will be seized with diarrhoea. [Ib. (דְּרָשָׁה)]

דְּרָשָׁה ed. Ar. דְּרָשָׁה q. v.] Ib. דְּרָשָׁה (דְּרָשָׁה) what  
is the remedy for d. Ar. דְּרָשָׁה q. v.

דְּרָשָׁה m. s. 1) to lecture, paragon. Talm. דְּרָשָׁה  
2) to expound, interpret. Ber. I, 5 דְּרָשָׁה כִּי דְּרָשָׁה until  
Ben Zoma found an intimation of it in the Biblical word-  
ing. Tann. 8<sup>a</sup> דְּרָשָׁה אֵיזָה דְּרָשָׁה I find it intimated in a  
Bible verse. B. Mets. 106<sup>a</sup> דְּרָשָׁה דְּרָשָׁה interpreted  
the popular (Chaldean) wording used in documents.  
Pes. 55<sup>a</sup>, v. דְּרָשָׁה; a. v. fr.—Hag. 21<sup>a</sup> דְּרָשָׁה, f. דְּרָשָׁה.  
Y. Yeb. VIII, 6<sup>a</sup> top דְּרָשָׁה דְּרָשָׁה has not the word דְּרָשָׁה  
been employed for interpretation, opp. דְּרָשָׁה.—Dodon.  
דְּרָשָׁה, דְּרָשָׁה.—8) (in gen.) to teach, lecture. Hag. II, 1  
דְּרָשָׁה דְּרָשָׁה דְּרָשָׁה דְּרָשָׁה and lecture on the law. Rabb. 50<sup>a</sup>  
דְּרָשָׁה lectured on topics with the object of  
fault-finding; a. v. fr.—דְּרָשָׁה lecturer. Ra. R. s. 42, beg.  
דְּרָשָׁה Abba, the lecturer. Ib. s. 8, end, v. דְּרָשָׁה.  
דְּרָשָׁה, Rabb. 50<sup>a</sup>; Ab. Zar. 10<sup>a</sup> דְּרָשָׁה דְּרָשָׁה every  
generation with its preachers. דְּרָשָׁה, v. דְּרָשָׁה,  
דְּרָשָׁה, v. דְּרָשָׁה. [M. Kat. II, 5 (13<sup>a</sup>) דְּרָשָׁה Ms. M.  
(ed. דְּרָשָׁה), read דְּרָשָׁה.]

דְּרָשָׁה to be interpreted, expounded. Sifra, introd.  
rules דְּרָשָׁה by which the Law is interpreted.  
Y. Peah II, 17<sup>a</sup> דְּרָשָׁה דְּרָשָׁה things which are  
derived by interpretation from the written code (Torah),  
דְּרָשָׁה derived from the oral code (Mishnah).  
Y. Hag. I, 70<sup>a</sup> top דְּרָשָׁה דְּרָשָׁה is a legitimate object of  
interpretation.

דְּרָשָׁה same. Y. Keth. III, 27<sup>a</sup> top דְּרָשָׁה  
דְּרָשָׁה (דְּרָשָׁה) the words *elo he* are open for inter-  
pretation, v. דְּרָשָׁה.

דְּרָשָׁה ch. name. [Targ. Jer. XLVIII, 24, דְּרָשָׁה, v. דְּרָשָׁה]  
Targ. Jud. V, 9. Since 13<sup>a</sup> but דְּרָשָׁה דְּרָשָׁה  
they found a Bible verse and interpreted it. Arakh. 20<sup>b</sup>  
דְּרָשָׁה דְּרָשָׁה it may be interpreted in favor of a  
lenient practice &c.—Sot. 21<sup>a</sup> דְּרָשָׁה דְּרָשָׁה R. ....  
interpreted this verse. Ib. דְּרָשָׁה דְּרָשָׁה what verse did they  
interpret (to guide them in their action).—Ber. 2<sup>a</sup> דְּרָשָׁה  
דְּרָשָׁה we taught in thy name. Yeb. 94<sup>a</sup> ... דְּרָשָׁה  
דְּרָשָׁה R. H. might have given a valuable inter-  
pretation &c., v. דְּרָשָׁה. Lev. R. s. 9 דְּרָשָׁה until  
he ended his lecture. Ber. 23<sup>a</sup> דְּרָשָׁה shall this  
teacher lecture one Sabbath, and the other &c.? Ib. דְּרָשָׁה  
(v. Rabb. D. S. a. 1. note); a. v. fr.—דְּרָשָׁה lecturer. Y.  
Yeb. XII, 13<sup>a</sup> top דְּרָשָׁה דְּרָשָׁה to serve as lecturer, judge &c.

דְּרָשָׁה to be interpreted. Ber. 63<sup>a</sup> ... דְּרָשָׁה  
דְּרָשָׁה this verse (Ps. CXIX, 126) can be interpreted  
in its regular order (it is time to work &c., because people  
neglect the law) or in inverted order (the teachers ignore  
the letter of the law, because it is time to work for the  
Lord by guarding its spirit); Ib. 60<sup>a</sup>; Snh. 70<sup>a</sup>.

דְּרָשָׁה, pl. דְּרָשָׁה, v. דְּרָשָׁה.

דְּרָשָׁה (ch. form) דְּרָשָׁה I. (posed) interpretation,  
argument, attempt to harmonize. Pes. 67<sup>a</sup> דְּרָשָׁה  
דְּרָשָׁה (Ms. M. דְּרָשָׁה pl., v. Rabb. D. S. a. 1. note), v. דְּרָשָׁה.—Yeb. 54<sup>b</sup>  
דְּרָשָׁה is required for an argument to be based upon it.  
Ib. דְּרָשָׁה and what is the argument based upon it?

1b. 70<sup>b</sup> בו לדרשה וכ' the word *bo* (Ex. XXII, 44, a. e.) is inserted for interpretation (emphasis); a. fr.

**הַרְשָׁן** m. (preced. wds.) *interpreter of the law, lawyer, lecturer*. Lev. R. s. 30, beg.—Pi. הַרְשָׁנִין, הַרְשָׁנִין. Sot. 49<sup>b</sup>; Toset. ib. XV, 5 הַרְשָׁנִין. Gen. R. s. 5. Koh. R. to VII, 5; a. fr.—Fem. הַרְשָׁנִית, pl. הַרְשָׁנִיות. B. Bath. 119<sup>b</sup> הַרְשָׁנִין (not הַרְשָׁן, v. Rabb. D. S. a. l.) were good lawyers (arguers).

**הַרְשָׁא**, **הַרְשָׁא**, **הַרְשָׁא** f. (דור) 1) *court-yard*. Targ. Ex. XXVII, 12; a. fr.—[Targ. II Esth. V, 1; VI, 5 דַּרְא; I Esth. דַּרְא.]—Y. Snh. X, 28<sup>a</sup> bot. וכ' הַרְשָׁא דִּרְיָ (ed. Krot. הַרְשָׁא) to the court of R. H.'s residence. Yoma 72<sup>b</sup>; Sabb. 31<sup>b</sup> וכ' הַרְשָׁא לִיהֵא he who has no court, but makes a gate-way for his court (who possesses erudition but no fear of the Lord).—Pi. הַרְשָׁתָא, הַרְשָׁתָא. Targ. II Kings XXI, 5 (ed. Lag. דַּרְא constr.). Targ. Ps. X, 8 דַּרְא ed. Lag. (Var. דַּרְא, Ms. הַרְשָׁתָא). Targ. I Chr. XXIII, 28 דַּרְא ed. Lag. (ed. Rahmer דַּרְא).—2) *buildings, dwellings* in a court.—Pi. הַרְשָׁתָא. B. Bath. 67<sup>a</sup> if he said הַרְשָׁתָא, all agree, it meant *houses*; they differ only when he said הַרְשָׁתָא (Ms. O. הַרְשָׁתָא), the one says, the court is meant &c. Ib. if he said הַרְשָׁתָא (Ms. M. דַּרְא). דַּרְא.

**הַרְשָׁא**, Targ. O. Lev. II, 7, v. דַּרְא.

**הַרְשָׁתָא**, Targ. Prov. XVI, 28, v. הַרְשָׁתָא.

**הַרְשָׁתָא**, v. דַּרְא.

**הַרְשָׁא** m. (b. h.) *tender grass, herbage*.—Pi. הַרְשָׁאִים, הַרְשָׁאִים *herbs*. Ber. VI, 1. Ex. R. s. 17, beg. Hull. 60<sup>a</sup>. Y. Kil. I, 27<sup>b</sup> top. R. Hash. 11<sup>a</sup> what month is it שהארץ in which the earth produces fresh green while the trees are full of fruits?—Ib. הַרְשָׁא מְלִיאָה the ground is covered with herbs.

**הַרְשָׁא** (הַרְשָׁא, הַרְשָׁא) m. (=רשע, Sam. דַּרְשָׁא, cmp. also הַרְשָׁא) *entrance, door-way* (v. הַרְשָׁא); *door*. Targ. O. Gen. XIX, 6 הַרְשָׁא ed. Berl. (oth. ed. a. Y. הַרְשָׁא). Targ. O. Ex. XXI, 6 הַרְשָׁא ed. Berl. (Y. הַרְשָׁא); a. fr.—Hull. 52<sup>b</sup>, v. הַרְשָׁא. Sabb. 77<sup>b</sup>; Keth. 10<sup>b</sup> (phonetic etymol.) הַרְשָׁא דִּרְיָ (as strengthening) as the bolt to a door. Ber. 58<sup>a</sup> דַּרְיָ בְּרִיחָא דַּרְיָ (read דַּרְיָא, v. Rabb. D. S. a. l. note) (I dreamt) that the door of my house fell down; a. fr.—Pi. הַרְשָׁתָא, הַרְשָׁתָא, הַרְשָׁתָא. Targ. Job XXXVIII, 8. Targ. O. Deut. III, 5; a. e. [Targ. Esth. I, 6 וְהָיוּ דַּרְיָ (or וְהָיוּ דַּרְיָ) and there were turning doors of silver.]—Men. 38<sup>a</sup> וְהָיוּ דַּרְיָ (some ed. דַּרְשָׁא) hang the door frames in first.

**הַרְשָׁתָא**, v. דַּרְשָׁתָא.

**הַרְשָׁתָא**, v. דַּרְשָׁתָא.

**הַרְשָׁתָא**, v. דַּרְשָׁתָא.

**הַרְשָׁתָא**, Tanh. Aharé 3, read הַרְשָׁתָא, v. דַּרְשָׁתָא.

**הַרְשָׁתָא** m., pl. הַרְשָׁתָא (הַרְשָׁתָא) *wheat-stampers, groats-makers*. M. Kat. II, 5 (13<sup>b</sup>; Ms. רשעות, v. Rabb. D. S. a. l.).—Constr. הַרְשָׁתָא. Ib. 13<sup>b</sup> ed. (Ms. הַרְשָׁתָא). v. דַּרְשָׁתָא.

**הַרְשָׁתָא**, v. דַּרְשָׁתָא.

**הַרְשָׁתָא** pl. (הַרְשָׁתָא, cmp. הַרְשָׁתָא a. הַרְשָׁתָא) *threshing* (women) or *gritsmakers*. Ab. Zar. 24<sup>b</sup> הַרְשָׁתָא Ms. M. (ed. only הַרְשָׁתָא); Zeb. 116<sup>b</sup> הַרְשָׁתָא ed. (Ms. M. הַרְשָׁתָא); Men. 22<sup>a</sup> הַרְשָׁתָא (fr. דַּרְשָׁתָא) where with the threshers (or gritsmakers) crush the grain.

**הַרְשָׁתָא** (b. h.; cmp. הַרְשָׁתָא) *to be moist, sappy, fat*.

Pi. הַרְשָׁתָא 1) *to bless with rich pastures*. Ber. 29<sup>a</sup> הַרְשָׁתָא (cmp. Ps. XXIII, 2) give us pasture on the meadows of thy land.—2) (b. h.; denom. of הַרְשָׁתָא) *to remove the ashes, to clean* (the lamps). Tam. III, 9 מְרַשָּׁתָא trims them. Yoma II, 8 מְרַשָּׁתָא מי מְרַשָּׁתָא who shall do the cleaning of the inner altar. Tam. III, 1; a. e.

**הַרְשָׁתָא** 1) *to become sappy, vigorous*. Pirké d'R. El. ch. XXXII, end.—2) *to be treated like the charred wick, to become unfit for sacred use*. Men. 88<sup>b</sup> הַרְשָׁתָא הַרְשָׁתָא the oil as well as the wick has become unfit.

**הַרְשָׁתָא** m. (b. h.; v. preced.) 1) *fat, honorary gift*, v. next w.—2) *ashes* (of burnt flesh &c.). Zeb. V, 2, a. fr. הַרְשָׁתָא הַרְשָׁתָא the place where the ashes of sacrifices were deposited.—Pi. הַרְשָׁתָא. Ib. 104<sup>b</sup> הַרְשָׁתָא הַרְשָׁתָא (1)

**הַרְשָׁתָא**, **הַרְשָׁתָא** ch. same, *fat piece, honorary gift, present*. Snh. 94<sup>b</sup> (ref. to II Chr. XXXII, 1 in connection with the preceding account) הַרְשָׁתָא אַרְיָ Ar. (ed. Ar. (ed. Ms. M. רַשָּׁתָא, corrected into רַשָּׁתָא, oth. Mss. רַשָּׁתָא, v. Rabb. D. S. a. l. note; Yalk. Kings 235 רַשָּׁתָא) such a treat for such a gift, i. e. is this an adequate reward? V. הַרְשָׁתָא I.

\* **הַרְשָׁתָא**, Y. Erub. V, 22<sup>d</sup> bot., v. הַרְשָׁתָא.

**הַרְשָׁתָא**, Targ. Esth. I, 6, v. הַרְשָׁתָא.

**הַרְשָׁתָא** (v. הַרְשָׁתָא) *to crush grain, make groats*. M. Kat. 13<sup>b</sup> (Ms. M. הַרְשָׁתָא), v. הַרְשָׁתָא.

**הַרְשָׁתָא** ch. same, *Pa. הַרְשָׁתָא, Poel (of הַרְשָׁתָא) to stamp upon*. Targ. Esth. VI, 1.—Targ. Jer. XLVIII, 26, v. infra.—Targ. Jud. V, 21. Targ. Ps. XVIII, 43 הַרְשָׁתָא Ms. (ed. Lag. הַרְשָׁתָא); Targ. II Sam. XXII, 43. Targ. II Chr. XXXII, 1; a. e.

**הַרְשָׁתָא** *to crush, pound*. Targ. Y. Num. XI, 8.

**הַרְשָׁתָא** *to tramp, reel* (of a drunken person). Targ. Is. XIX, 14; Targ. Jer. XLVIII, 26 הַרְשָׁתָא Ar. (Kimhi הַרְשָׁתָא, ed. Lag. הַרְשָׁתָא).—Part. pass. הַרְשָׁתָא *stamped upon*. Targ. Is. XIX, 14 (h. text מְרַשָּׁתָא).

**הַרְשָׁתָא**, **הַרְשָׁתָא** m. (=רשע, דַּרְשָׁתָא) *threshers or gritsmakers*. Pl. הַרְשָׁתָא, הַרְשָׁתָא. Men. 22<sup>a</sup>, v. הַרְשָׁתָא.

\* **הַרְשָׁתָא** pr. n. f. *Dishtayhi*. Pes. 110<sup>a</sup> הַרְשָׁתָא Ms. M. (Ms. O. הַרְשָׁתָא, v. Rabb. D. S. a. l. note; ed. Mother D. of the sorceresses told me.

**הַרְשָׁתָא**, Y. Shek. V, 49<sup>b</sup> top, v. הַרְשָׁתָא.

**הַרְשָׁתָא**, v. הַרְשָׁתָא.



הַשְׁקָפָה, הַשְׁקָפָה

הַשְׁקָפָה Y. B. Sh. X, 27<sup>b</sup> last, a fr. שֶׁנֶּחֱמָה לְפָנֵינוּ as thou sayest, i. e. as we read in Berakot 17a. Y. Ab. Zar. II, 42<sup>a</sup> top שֶׁנֶּחֱמָה לְפָנֵינוּ (concerning) with אֲנִי (I) that which thou sayest (last recited), appears only &c. — Y. B. Sh. X, 27<sup>b</sup> top שֶׁנֶּחֱמָה לְפָנֵינוּ according to thy opinion who sayest, a fr.

הַשְׁקָפָה (h. h.) = הַשְׁקָפָה, from form of הַשְׁקָפָה, Arab. *din* according to our w.) 1) *custom, law; judgment, punishment*. Keth. R. to I. 8 שֶׁנֶּחֱמָה לְפָנֵינוּ in accordance with the judges of &c. — Keth. VII, 6 שֶׁנֶּחֱמָה לְפָנֵינוּ *Moshe* (ritual) law, יְהוּדִית Jewish custom (chastity, decency). Tosef. II, VII, 6 שֶׁנֶּחֱמָה לְפָנֵינוּ. Ib. 7 שֶׁנֶּחֱמָה לְפָנֵינוּ who disregarded the Jewish custom. Keth. R. to I, 14 שֶׁנֶּחֱמָה לְפָנֵינוּ just dealing v. חֲסִידוֹת Meg. 12<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ the Biblical laws (scriptures), a fr. — 2) *religion*. Since 36<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ (Tosef. II, IV, 24 שֶׁנֶּחֱמָה לְפָנֵינוּ)

the changed her faith, became an apostate. Yeb. 77<sup>a</sup>, Pes. 66<sup>a</sup> (ref. to Ex. XII, 43, v. שֶׁנֶּחֱמָה לְפָנֵינוּ) to put of it (the present tense) apostate does not, but &c. — P. Sh. Keth. R. to VII, 19 (play on שֶׁנֶּחֱמָה, I Ch. XXV, 2) שֶׁנֶּחֱמָה לְפָנֵינוּ (Ampel who prophesied) over the judgments and dispensations that passed over him; Cant. R. to IV, 4 (see also). [As to derivation of our w. from the Persian, v. Gen. II, Dab. 1 a. v.]

הַשְׁקָפָה, הַשְׁקָפָה ch. same. Dan. VI, 16. Ib. II, 11; a fr. — H. const. שֶׁנֶּחֱמָה Dan. VII, 24.

הַשְׁקָפָה, הַשְׁקָפָה

הַשְׁקָפָה m. pl. (y. P.) to Leap. Talm. Jer. I, 44<sup>a</sup>, 44<sup>b</sup> judges. Dan. III, 2. — Cant. R. to VII, 9, שֶׁנֶּחֱמָה לְפָנֵינוּ, a. fr. — אֲשֶׁר הָיָה שֶׁנֶּחֱמָה לְפָנֵינוּ.

ה

ה, the fifth letter of the Alphabet. — It interchanges dialectically with א as הָא א. שָׁא, א. הָא, א. הָא &c. with ח as הָא א. שָׁח, א. הָח, א. הָח &c. with ו as הָא א. שָׁו, א. הָו, א. הָו &c. — a formative prefix of verbal nouns, e. g. הַשְׁקָפָה, הַשְׁקָפָה &c.

ה as a numeral, five, v. א.

ה, ה (h. h.) an interrogative prefix. Targ. O. Gen. IV, 9; a. e. — With אֵל, הָא ch. (h. h.) is *if not? behold, indeed*. Targ. Gen. IV, 7; a. fr.

ה, ה (followed by Dagesh forte) 1) the definite article, *the*. Ber. I, 1 אֵל הַלַּיְלָה the first night watch. Ib. הַלַּיְלָה the dawn, a. v. fr. — 2) an interjection, *by*. Sabb. 145<sup>a</sup>, v. אֵל; a. fr. — 3) (ch.) = הָא q. v.

ה, ה He, name of the fifth letter of the Alphabet. Y. Maas. Sh. V, 56<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ אֵל הַלַּיְלָה (not הָא) the rabbis do not hesitate to draw analogies between words written with He and those with Heth (as *hullulim* and *hullulim*): Y. Peah VII, 20<sup>b</sup> bot. Y. Meg. I, 71<sup>a</sup> bot. שֶׁנֶּחֱמָה לְפָנֵינוּ you must write the He of *laidonay* (Deut. XXXII, 6) so that it extend below the foot of the *Lammed*. Y. Sabb. VII, 9<sup>b</sup> bot. שֶׁנֶּחֱמָה לְפָנֵינוּ He may count for eight, as the rabbis do not hesitate &c., v. supra. — Men. 37<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ (v. Rabb. D. S. a. l. note) it is derived from *pad'lah* (Ex. XIII, 16) with a He, which intimates (הָא) the weak (left) hand; a. fr. — P. Ber. II, 4<sup>a</sup> bot. שֶׁנֶּחֱמָה לְפָנֵינוּ they pronounce He like Heth. Sabb. 165<sup>a</sup>.

ה I f. (demonstr. pronoun) *this*. Yoma 26<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ the one is a frequent (daily) performance, but the other is rare. Ber. 2<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ and thus he in-

timates. Ib. 4<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ and as to this (the fact) that they say, 'Until midnight', it is said in order to prevent &c. Ib. 5<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ as to this (opinion) of R. Aha. Ib. 15<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ שֶׁנֶּחֱמָה לְפָנֵינוּ the one represents his own opinion, the other that of his teacher; a. v. fr. — שֶׁנֶּחֱמָה לְפָנֵינוּ both. Tann. 27<sup>a</sup> bot. a. fr. — Contractions: שֶׁנֶּחֱמָה לְפָנֵינוּ this would be right. Yoma 3<sup>a</sup>, a. fr. — שֶׁנֶּחֱמָה לְפָנֵינוּ and as to it being taught in the Bornitha. B. Kam. 12<sup>a</sup>; a. fr. — With prepos. שֶׁנֶּחֱמָה לְפָנֵינוּ. Yoma 18<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ that the letter of divorce for this wife is invalid; a. fr. — שֶׁנֶּחֱמָה לְפָנֵינוּ referring to this. Keth. 40<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ ye cited it (Rosh Lakha's opinion) with reference to that, we used to cite it with reference to this, a. fr. — 2) *here, here is*. Targ. Gen. XXII, 5 a. fr. — B. Kam. 12<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ here is (the opinion of) this, here &c. a. fr. — 3) (as conjunction) [there is (the)] a) introducing a self-evident consequent, *then of course*. Yoma 12<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ שֶׁנֶּחֱמָה לְפָנֵינוּ if that one dies, there is the other one living; a. fr. — שֶׁנֶּחֱמָה לְפָנֵינוּ for, of course. Ber. 2<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ for, of course, a woman is not liable to be found in the open field; a. fr. — b) introducing a counter-argument. [here is a case speaking against you] but, what if? &c. Ib. 4<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ . . . שֶׁנֶּחֱמָה לְפָנֵינוּ . . . שֶׁנֶּחֱמָה לְפָנֵינוּ and if you be right in saying that one must &c., then he failed to do so, since he had to say *hashkullim* between. Ib. 5<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ are they not by night, too, distinguishable — Ib. 17<sup>a</sup> שֶׁנֶּחֱמָה לְפָנֵינוּ שֶׁנֶּחֱמָה לְפָנֵינוּ say, 'If he directed his heart' (Mish. II, 1) means the intention to read in the Law? well, was he not reading? — Ib. שֶׁנֶּחֱמָה לְפָנֵינוּ שֶׁנֶּחֱמָה לְפָנֵינוּ but according to Rabbi's opinion, too, does not the text say *sh'mu* (you must understand)? — Contractions: שֶׁנֶּחֱמָה לְפָנֵינוּ, שֶׁנֶּחֱמָה לְפָנֵינוּ, שֶׁנֶּחֱמָה לְפָנֵינוּ, שֶׁנֶּחֱמָה לְפָנֵינוּ do we not read?, did he not say?, has it not been taught? &c. Yoma 26<sup>a</sup>. R. Hash. 24<sup>a</sup>. Ber. 14<sup>a</sup>; a. fr. — c) introduc-

ing an inference of limitation, *this means to say but*.—Ib. 13<sup>b</sup> הא מיגנא ש"ד ... הא מקרא *read* he dare not (while lying on his back), but sleeping in that position is permitted? וכן וזה but did't R. . . . say &c.?—Y. Succ. V, beg. 55<sup>a</sup> (ref. to Mishnah: 'playing the flute &c.') של דוחה this allows the inference that at offerings the playing does supersede the Sabbath.—[Targ. Y. Ex. VII, 23 הא some ed., read דה.]

**הא II, הא I** (v. preced.) an interjection, 1) (emp. הד) *Oh!* Targ. Jer. IV, 30 (not וזה).—Ned. II, 2 (15<sup>b</sup>) הא קרבן שאוכל לך (Mish. a. Y. ed. קרבן) Oh, the sacrifice, that I will (not) eat this which belongs to thee! Ib. 16<sup>a</sup> שני לך draws no distinction between *korban* and *ha-korban* (v. marginal note to Rashi a. l.). Ib. II, 2 הא שבויה שאוכל לך (Mish. a. Y. ed. שבויה) Oh, an oath that &c. Ib. 16<sup>a</sup> שבויה שאוכל וכן we infer from this that 'Oh, an oath that I will eat' means that I will not eat.—2) *behold* (הנה, הן). Dan. III, 25.—Targ. Gen. III, 22. Ib. XX, 15; a. fr.—Dan. II, 43 הא-כדי as if.—Targ. Ps. CXXXIII, 2 הא כמא as, . . . Ms. (ed. הנה) so.—3) introducing a question, *is it that?* Targ. Job XV, 7; a. e.—Ib. XXXVIII, 19 הא דין Ms. (ed. הנה) where?

**הא II, הא pr. n. m. He-He.** Ab. V, 23 הא בר הי הי (Ms. M. 2 הי); Yalk. Is. 328; Yalk. Mal. 591 בר הא הא (v. Rabb. D. S. to Hag. I. c. note 19).

**הא III** name of a worm, v. הנה.

**האנה** f. (הנה) *giving ear, close attention*, contrad. שמיצה. Sifré Deut. 368.

**הא** c. (הא-הא) *this, that*. Targ. Ruth IV, 6, v. פוּינא. Ber. 2<sup>a</sup> וזה דה this *v'taher* (Lev. XXII, 7). Ib. 4<sup>b</sup> אחד דה this 'one' (Is. VI, 6). Ib. 6<sup>a</sup> מאן דבעי וכן he who wants &c. Ib. 7<sup>b</sup> bot. מאי כוליה דה (Ms. M. דה) what is all this for?—Ib. 8<sup>b</sup> שעה בד at that hour. Erub. 10<sup>a</sup>; a. fr. דה what is that, i. e. what has this to do here? this is no argument.—Ber. 43<sup>a</sup> וכן דה as to balsam oil &c. Hag. 4<sup>b</sup> וכולי דה all that (suffering) and yet only 'perhaps'—Ib. דה קרא this (following) verse; a. v. fr.—With suffix דה (locale) *the one there, the former*. R. Hash. 2<sup>b</sup> אלמא הא דה . . . I grant it as to the former (verse), for it says distinctly . . . , but as to the latter &c. Snh. 4<sup>b</sup> וזה הא דה (Ms. M. הא) *the Elohim* which is the subject to *yarshium* (Ex. XXII, 8) is the same in the preceding clause as in this, i. e. it means the same number of judges, and the repetition of *Elohim* does not intimate a differently construed court. B. Bath. 167<sup>b</sup> דה איתיהה the other one's wife; a. fr.

**האנה**, v. אנה.

**האנה**, v. האנה.

**האנה**, Targ. Job. XXIV, 16, v. הנה ch.

**האנה** f. cream, v. האנה.

**האנה** = אנה, v. אנה I a. אנה.

**האל, האל** (emp. האל) 1) *farther off, far* (of space). Targ. Y. Gen. XXXII, 25 דה on the other side of. Targ. Y. Num. XVII, 2 לדה far away.—2) *onward* (of time). Targ. Y. Ex. XVI, 21.

**האמנה** f. (אמן) 1) *confirmation, fulfillment*. Shebu. 36<sup>a</sup> תפלה האמנה דברים prayer for fulfillment, v. אמן II.—2) *faith*. Yalk. Is. 296; Yalk. Hos. 519 (interchanging with אמינה a. אמינה). Tosef. B. Bath. V, 8 some ed.; a. fr.

**האנה** (= האנה) *where? whither?* Targ. Y. Gen. XXII, 7. Targ. Job XXIV, 25 Ms. (ed. הנה). Targ. Ps. CXXXIX, 7 Ms. (ed. Lag. וזהאן . . . אנה; ed. אנה . . . אנה; a. e.—V. הנה).

**האנה** (= האנה) *behold I*. Targ. Jer. XXIII, 32 (ed. Wil. האנה). Targ. Y. Gen. XXII, 7 (ed. Amst. האנה, two words); a. e.

**האנסון\*** f. (a Samaritan word, emp. א. כטי) *Oh, the perversion* (of the law)! Y. Shebi. IV, 35<sup>a</sup>; Y. Snh. III, 21<sup>b</sup> top [read:] אמר . . . בשמיטה . . . אסור . . . אמר a Samaritan passed (by Jewish fields) in the Sabbatical year and saw them throw up the ploughed clods, when he said to them, Oh, that perversion of the law! You have been given permission to plough (in the Sabbatical year, because of the governments' edict), but have you been permitted to &c.?

**האנה**, Targ. Job XXIV, 16, v. הנה ch.

**האנה** f. (אנה) 1) *kindling*. Sifra Tsav, Par. 11, ch. XVI, end האנה הנורה kindling the lights in the Temple (quoted by Hai Gaon to Zeb. ch. III; differ. vers. in ed.).—2) *shining of divine countenance, grace*. Midr. Till. to Ps. LXXX, end; Yalk. ib. 830.

**הב** 1) abbrev. דהב. Ab. Zar. 76<sup>b</sup> וזהב ליה לבאמי and gave it to B.—Ib. וזהב ליה למר וכן Ms. M. (ed. דהב). Y. Ber. I, 2<sup>d</sup> bot. there are people וכן who pay money for the permission to visit the palace.—2) Imperat. of דהב. הב הב, Targ. Prov. XXX, 15 ed. Wil. v. הבבב.]

**הבאה** f. (בוא) 1) *carrying, bringing*. Bicc. II, 2 require מקום הבאה to be brought to the Temple place (Deut. XII, 5sq.). Hag. 4<sup>b</sup> ישנו בה is subject to the law of offering festive sacrifices. Y. Sabb. III, 6<sup>a</sup> לינטיהו הבאה carrying home the bathing sheets; Y. Erub. VIII, 25<sup>b</sup> top; a. fr.—Pl. הבאה. Yoma 47<sup>a</sup> (ref. to Lev. XVI, 12) הבאה . . . ולא שתי דה the Law speaks of *one* carrying in but not of offering in two instalments.—2) *bringing about, making*. Peah I, 1 וכן הבאה making peace between &c.; Yeb. 109<sup>a</sup>; a. e.—[3] *drawing home* of the slaughtering knife &c., opp. to הולכה moving forward; (used in commentaries and digests).]

**הבאי, הבאי** m. (הבי, הרי, emp. הבל) [*breath,*] *vanity, vain talk; impossibility, exaggeration, rhetorical phrase*. Ned. III, 1 הב' נדרים vows made dependent on animpossibility, expl. ib. 2 קונם וכן I may be forbidden. . . . , if I have not seen &c. (a mere exaggeration not meant



(literally). Ib. 94<sup>a</sup> חבלו שפסדו *causa affirming* &c. (Shohu. III, 1, חבלו שפסדו). Hull. 90<sup>b</sup> לשיך רב Ar. (ed. חבל) as-  
separation in rhetorical speech; Tam. 77<sup>a</sup>; a.e. V. חבלו

**חבלתה** (חבלתה) *disfigurement through disease*. Yalk.  
Deut. 94<sup>a</sup> (Tana d'be R. Nat. ch. III חבלתה).

**חבלת, חבלת, חבלת** v. חבלת.

**חבלת** (חבלת) 1) *cutting apart*. Hull. 90<sup>a</sup> חבלת  
the law ordering the separation of the head from the  
body (Lev. I, 18). Ib. 90<sup>b</sup> חבלת must be cut apart; a. fr.—  
2) *separation*. (Gen. II, a. 3 חבלת חבלת *suppl. ch. 3* (Gen.  
I, 4) means real separation (in space, not logical distinc-  
tion). Hag. 10<sup>a</sup> חבלת . . . . . חבלת the separation (of  
the waters) took place on the second day.—3) *Habdalah*,  
a formula of prayer for the exit of the Habbath or Pes-  
ach. v. חבלת. Ber. VIII, 3; a. fr.—4) *חבלת* the  
distinctions referred to in the Habdalah. Hull. 26<sup>b</sup> bot.;  
Pes. 104<sup>a</sup> חבלת the order of the subjects of distinction.  
Ib. 104<sup>b</sup> חבלת corresponding to the distinctions  
mentioned in the Bible (Lev. X, 10 &c.).

**חבלת** (חבלת) *to glow; temp. חבלת* 1) *to*  
*singe, parch*. Y. Maasr. IV, beg. 81<sup>a</sup> חבלת חבלת  
if one parches ears over the fire; Tosef. Ib. III, 1 חבלת  
(חבלת). Men. X, 4 (86<sup>a</sup>). Bets. 34<sup>a</sup>. Sabb.  
II, 3 חבלת and did not singe it (to prepare it for  
a wick).—Sabb. 37<sup>a</sup> is it possible for fire to be in contact  
with flax חבלת and not to singe?—Part. pass.  
חבלת *lightly cauterized*. Y. Ib. VIII, beg. 70<sup>a</sup>—2) *to be like*  
*ashes giving heat without flame; to nod consent without*  
*showing anxiety*. Ber. 34<sup>a</sup> חבלת חבלת (Y. Ib. V, 9<sup>a</sup> bot.  
חבלת) if asked a second time, he must not consent &c.

*Nathpa חבלת to be affected by flames*. Yoma 41<sup>b</sup>  
חבלת if the band caught fire.

**חבלת** ch. same; part. pass. חבלת 1) *glowing with*  
*passion, greedily*. Pl. fem. חבלת. Targ. Prov. XXX, 15 ed.  
lag. (ed. Wil. חבלת).—2) *lightly roasted; rare*. Targ. Y.  
Lev. II, 14 (h. text חבלת). Targ. Y. II Ex. XII, 9 (Y. I. a. O.  
חבלת, h. text חבלת).—Yalk. Ex. 191 (symbolizing Ex. XII, 9)  
חבלת חבלת לא חבלת desire not to consume her (Rome)  
half-done (but well ripe for destruction); Pesik. R. s. 15;  
Pesik. Hahod. p. 56<sup>b</sup> (corr. acc.).

**חבלת** m. (preced.) *glow, heat*. Targ. Y. II Gen.  
XLIV, 19.

**חבלת** pr.n.m. *Bar Habu (Habu)*, a writer  
of T'fillin and M'ezuzoth. Ber. 38<sup>a</sup> חבלת Ma M. (Ar.  
חבלת, ed. חבלת) over the lights in the house of Bar H.—  
Meg. 18<sup>b</sup> (v. Rabb. D. B. a. l. note 60). B. Meta. 29<sup>b</sup>.

**חבלת** f. (חבלת) 1) *looking at, keeping in sight*. Gen.  
R. s. 44 (ref. to Gen. XV, 5) חבלת חבלת the  
use of *habbil* indicates a looking down from above. Lam.  
R. to V, 1 חבלת חבלת *habbil* is used for looking at a near  
object, contrad. to חבלת.—2) *superintendence, watching*  
*owner-less objects*, as fruits of the Sabbatical year, v.  
חבלת. B. Mets. 118<sup>a</sup> חבלת חבלת in the one case

the labourer was hired for taking up abandoned objects,  
in the other for watching. Ib. חבלת חבלת watching  
gives the right of possession of *hefker*. [Ma. M. has חבלת;  
Ar., a. v. חבלת, hantates hater. חבלת a. v.]

**חבלת**, v. חבלת II.

**חבלת** f. (חבלת) *assurance, divine promise, faith*.  
Ex. R. s. 16 חבלת חבלת (the promise came true. Ber. 17<sup>a</sup>  
חבלת חבלת the divine promise (of reward) to women is  
greater &c. Ib. V, 4; Ber. 36<sup>a</sup> חבלת חבלת but if he  
is confident that &c. Gen. R. s. 76 חבלת חבלת the  
righteous do not rely on the divine promise in this world  
(they are afraid, lest their sin may have caused its with-  
drawal, v. Ber. 47). Mekh. Yithera s. 3 חבלת חבלת  
חבלת (Var. חבלת) 'men of truth' (Ex. XVIII, 21) that  
mean men having faith in God; a. a.—Pl. חבלת. Ex.  
R. s. 19 חבלת חבלת are these all the promises held out  
to the proselyte &c.; a. fr.

**חבלת**, Targ. Prov. VI, 3 some ed., v. חבלת.

**חבלת** dark, sad, v. חבלת.

**חבלת** m. (חבלת, comp. חבלת) *super, mist, darkness*.  
Targ. Prov. IV, 19 Ar. (ed. lag. חבלת, oth. ed. חבלת,  
חבלת). Ib. VII, 9 (ed. lag. חבלת, oth. ed. חבלת).—  
Pl. חבלת. Targ. Pa. XXXV, 6 Lev. (ed. lag. חבלת,  
ed. Wil. חבלת, corr. acc.; Ma. חבלת; h. text חבלת).  
V. חבלת.

**חבלת** (חבלת) Oh then, yes then. Targ. Pa.  
LII, 21; a. e.

**חבלת** Hif. חבלת (comp. חבלת) *to be affected by hot*  
*air, begin to steam*. Sabb. I, 6 (17) חבלת חבלת  
the Sabbath חבלת for the flax stalks to begin &c.

**חבלת** ch. (=b. h. חבלת, denom. of חבלת) 1) *to do vain*  
*things*. Targ. Job XXVII, 12.—2) *to be wanton, to sport*.  
Targ. Pa. LXII, 11 חבלת ed. Wil. (Bat. חבלת *Ilhpa*;  
ed. Lag. חבלת, Ma. חבלת).

**חבלת** m., constr. חבלת or חבלת (b. h.) 1) *breath, vapor,*  
*air, heat*. Sabb. 88<sup>b</sup> חבלת חבלת with the (bary) breath  
of their mouths. Ib. 110<sup>b</sup> חבלת חבלת the breath of  
school children. Ib. חבלת חבלת a sinless breath (of  
children). Y. Ab. Zar. III, 45<sup>a</sup> bot. חבלת חבלת the vapor  
of the bath room is injurious to the teeth. Yeb. 80<sup>a</sup> חבלת  
חבלת his body (after bathing) does not steam.  
Pesik. Bahod. p. 154<sup>a</sup>; Lev. R. s. 29 (ref. to Pa. LXII, 10)  
חבלת חבלת חבלת חבלת while they are yet a gas (in the  
first embryonic stage) . . . , they are predestined for  
marital union. Y. Ter. X, 47<sup>a</sup> bot. חבלת חבלת the heat (of  
the fresh bread placed on top of an open wine casket)  
keeps the evaporations of the wine down. B. Kam. 50<sup>b</sup>  
חבלת for injuries suffered through the bad air of the pit  
(into which the animal fell), opp. to חבלת injuries aris-  
ing from knocking against the ground. Koh. R. to I, 2  
חבלת חבלת the hot air of the stove; חבלת חבלת the  
vapor of the topmost pot; Yalk. Ib. חבלת חבלת a. e.—

2) (b. h.) *vanity*. B. Bath. 16<sup>b</sup> של ד' תנומין vain consolations. Koh. R. l. c.; Yalk. l. c. (ref. to Ps. CXLIV, 4) 'ל' to what kind of *hebel* (breath) man is like; a. fr.—*Pl.* הבלים. Ib. הבלים ד' ו' the seven times that Solomon used the word *hebel*. Pesik. Bahod. l. c.; Lev. R. l. c. כל ד' וכו' all the vain things and falsehoods which the Israelites commit.

**הבלא, הבלא**, constr. הבל, הבל ch. same, 1) *breath* &c. Targ. Ps. XC, 9.—B. Mets. 36<sup>b</sup> ד' דאנבא the vapors of the marsh. Sabb. 95<sup>a</sup> מצטער מה' suffering from the close air of the room. Hull. 8<sup>a</sup> וארי ד' ו' and the effect of the hot iron comes and removes the traces of the stroke; 'ד' קרים ד' the burn takes effect first &c. Bekh. 7<sup>a</sup> bot. 'ד' it is the exudations of the body (which make the urin thick). B. Kam. 50<sup>b</sup> ד' דאיה ביה in which the air is injurious (v. preced.). Ib. ד' למיתה ויש ד' אין ד' the air is not bad enough to cause death, but enough to cause injury; a. fr.—2) *vanity*. Targ. Job XXVII, 12 ד'. Targ. Koh. I, 2.—*Pl.* הבליא, הבלין. Ib.—Ib. XII, 8.

**הבלותא, תבלו** f. (preced.) *vanity*. Targ. Koh. I, 2; XI, 8; a. e.

**הבליא** m. (בלל) *stomach* (first or second). Succ. 34<sup>a</sup>; Sabb. 36<sup>a</sup> ד' בי כסי ו' Ar. (ed. הובליא) formerly they called the second stomach *hablila*, and now the first, v. פסא, פוס. a. תמסס.

**תבלעה** f. (בלע) [*absorption*,] *payment for a thing included in the bargain* (and not mentioned); *indirect sale* or *purchase*. Erub. 27<sup>b</sup> בר' דמי he paid the full value of the salt and water indirectly (by paying so much more for the oil for which he bargained). Bekh. 31<sup>b</sup> מוכרין אותו בר' it is sold in connection with other things. Ned. 37<sup>a</sup> ד' דא the teacher's fee for the Sabbath lessons is included in the general engagement (by the week, the month &c.).

**חביר** m. (בער) *damage through carelessness in handling fire*. B. Kam. I, 1; cmp. Y. ib. beg. 2<sup>a</sup>; Tosef. ib. IX, 1.

**חבערה** f. (preced.) 1) *the law* (Ex. XXXV, 3) *forbidding the kindling of fire on the Sabbath*. Sabb. 70<sup>a</sup> ד' ללא יצא the law, 'ye shall kindle no fire &c.' is singled out in order to indicate that its transgression is a plain offence (לא). Ib. ד' לחלק יצא that law is specified in order to intimate that each transgression of a Sabbath law is to be atoned for separately (if several of them have been committed in one act); Pes. 5<sup>b</sup>. Y. Sabb. II, 5<sup>a</sup> bot.; a. fr.—2) *removal, destruction*. Y. Snh. VII, 24<sup>b</sup> bot. we read here (Deut. XIX, 19) ובערה, and there (ib. XXI, 9) תבשר ד' ו' compare the analogous expressions for analogous modes of execution &c.—3) *heating, fire*. Pesik. R. s. 16, end ד' אהא כד' sufficient for one altar fire: Tanh. Ki Thissa 10.

**תבקר**, Palest. dialect for תבקר q. v.

**(תברת) תברא** m. (v. תבריא; Syr. חברא, P. Sm. 1185)

*mist, darkness*. Tam. 32<sup>a</sup> ד' דפרשי which travel in the dark (fog). Ker. 5<sup>b</sup> bot. ד' בכרה Ar. (ed. רבהתא) in a half-dark house; Hor. 12<sup>a</sup> ד' Ar. a. En Yakob (v. Rabb. D. S. a. l. note 1, ed. רד). Pes. 112<sup>b</sup> בלא לא לילי ב' מסאני Ms. M. (ed. חכרא a. oth. differ., v. Rabb. D. S. a. l.) one must not walk without shoes in the dark (twilight).

**תברא** f. (ברא) 1) *recovery to health*. Sabb. 137<sup>a</sup> יום התברא the day on which the child recovers.—[2] *refreshment*, esp. סעודה ד' the meal of comfort given the mourner after funeral, v. ברי II Hif. In commentaries and digests.]

**תברא**, v. תברא.

**תברא** f. (חבר, cmp. תבריא; Neo-Syr. חברא P. Sm. 1185 bot.) 1) *confused sound* (contrad. to tune).—*noise*. Yoma 19<sup>b</sup> ד' קול ד' כד שישמע that the Highpriest might hear the reverberating noise (of people awake at night). R. Hash. III, 7 ו' ואם קול ד' but if he heard only an indistinct sound (echo, opp. קול שופר).—2) *report, rumor*. Y. Dem. I, 22<sup>a</sup> בעיר ד' נפלה the report spread in town. Y. R. Hash. IV, 59<sup>b</sup> bot. ד' נפלה an alarm spread. Gitt. 89<sup>a</sup> ד' שמינן קול ד' they heard only an indistinct rumor (gossip). Gen. R. s. 10; a. fr. [In modern Hebrew ד' syllable.]

**תגא**, v. חגי.

**תגא** m. ch. (h. חגא; חגי) *thought, utterance*. Targ. Job XXXVII, 2.

**תגבהת** f. (גבה) 1) *lifting, taking up a found object*. B. Mets. 118<sup>a</sup>, v. תגבה. B. Bath. 76<sup>b</sup> ד' קונה בכל מקום lifting gives possession everywhere (on private or public ground); Kidd. 22<sup>b</sup>; a. fr.—2) *elevation*. Ex. R. s. 45 השפלתו זו התגבהתי my humiliation is my elevation; Lev. R. s. 1.

**תגבלה** f. (גבל) *setting bounds, marking off*. Sabb. 87<sup>a</sup> ד' מצות מצות the command concerning the setting of bounds at Mount Sinai (Ex. XIX, 12).

**תגדה, תגדה** f. (גדר) 1) *telling, communication, evidence*. Snh. 30<sup>b</sup> (ref. to Lev. V, 1) ד' לראייה the laws regulating the witnessing of the act must also apply to the evidence before court (that the two witnesses must be together).—2) (v. תגדה) *homiletics, popular lecture*, opp. תלכה legal interpretation. Hag. 14<sup>a</sup> מה בעלי ד' what hast thou to do with homiletics? Ib. ד' Ms. M. (ed. חכרא) ד' ו' ד' what was the subject of to-day's lecture?; a. fr.—3) *Haggadah*, the recitations at the home service on Passover nights, v. תגדה. Pes. 115<sup>b</sup>; 116<sup>b</sup>.—*Pl.* תגדה, תגדה. Y. Peah II, 17<sup>a</sup> bot. ד' איה למדין מן ד' we must not derive laws from homiletical interpretations.

**תגדים, תגדים**, v. חוגים.

**תגדר** m. (גדר) [*restriction*,] *hegder*, a word made up as a substitute for (תקדש) *hekdesch*, v. פריה. Y. Ned. I, beg. 36<sup>c</sup>.

**תגה**, v. חגי.



**תָּוֹן** m. (b. h.; pressed,) thought, study. Gen. II. 40 (ref. to Job XXXVII, 9) **תָּוֹן** אֵין מִן הַתָּוֹן (thought, speculation) means study of the law.

דעת, ו. תגה

תגיד, חתן

7177 in. (73) (restriction.) *Anger*, a word made up as a substitute for *Wern*. Y. Ned. 1, beg. 36', v. 7379.

**הַיָּדֵי, הַיָּדָיִם** (b. h.; v. **אֶמְצָה**) [*to point, pierce*, 1] *to reason, argue, deduce*. Koh. R. to I, 16 **הַיָּדֵי הַיָּדָיִם** the heart reasons (ref. to Ps. XLIX, 4 **הַיָּדֵי**). Dent. R. a. 11 **הַיָּדֵי** those who study the Law, contrad. to **הַיָּדֵי**.—Y. Meg. I, 75<sup>b</sup> **הַיָּדֵי** **הַיָּדָיִם** Noah deduced a new law from a given law (Gen. II, 2, 49 **הַיָּדֵי הַיָּדָיִם** who shall discuss the Law in seventy languages; a. fr.—2) *to pronounce, recite, spell*. Mish. Till. to Pa. XC, 9 (ref. to **הַיָּדֵי**, lb.) **הַיָּדֵי** **הַיָּדָיִם** like a boy that spells (with difficulty). Sch. X (IX), 1 **הַיָּדֵי** **הַיָּדָיִם** he who pronounces the Divine Name as it is written, v. **אֶמְצָה**. Koh. R. to XII, 12 (ref. to **הַיָּדֵי** lb.) **הַיָּדֵי** **הַיָּדָיִם** they are good for reading exercises but not for painful study; v. **הַיָּדֵי**. Y. Meg. IV, 74<sup>b</sup> bot. **הַיָּדֵי** **הַיָּדָיִם** **הַיָּדֵי** **הַיָּדָיִם** he must not spell (the letters of a Biblical book) from memory and dictate for writing a scroll.—3) *to murmur a charm*, v. **הַיָּדֵי**.

Nif. נפנף to be spelled, read. Sabb. XII, 4; 8, מ נפנף  
מ נפ letters which can be read together (give sense).

**פָּ.** פָּרַח (also from פָּרַח) to pierce, sting; פָּרַח אֶת הַפֶּה to prick, open a wound; transf. to lay bare a person's disgrace. Iam. B. to I, 4 (interpret. פָּרַח, ib.) they assaulted her . . . פָּרַח אֶת שְׂמֵתָא דְּמַרְיָא and then laughed at her disgrace. Ib. to III, 33 (ref. to פָּרַח); Cant. R. to VII, 8.

*Hif. נִחֵם to murmur charms.*—Part. נִחֵם, pl. נִחֵמִים, נִחֵמִים. *Sot.* 12<sup>b</sup> (ref. to *Is.* VIII, 19) נִחֵם יֵד יֵדָה (they murmur but know not what &c.; *Ex. R.* a. 1 נִחֵם, *Lev. R.* a. 6 נִחֵם יֵד יֵדָה *hammahgin* (*Is. l. c.*) that means the humming (sorcerers).

חָנַן, נִחַן ch. same; to reason, speak, study. Part.  
נִחַן Targ. Josh. I. 8.—*Fl.* נִחַן, Targ. Y. Deut. VI. 7.  
[Targ. Y. Num. XI, 1, v. next w.]

4f. Same; Y. Ber. V, 9<sup>a</sup> תבין ויבין בדבר הזה  
 4i. Lehm. (ed. תבין, ויבין) meditated much in the Law.

*Ph.* יָרָה (v. preced. *Pi.*) *to sting, to point at with scorn.*  
*Targ.* Is XXVII, 8 יָרָה בְּלִפְתָּי קָרָה (ed. Lag. יָרָה, Bst. יָרָה, ed.  
 Wil. יָרָה, corr. acc.) *he pointed at them with words (of scorn).*

נִסְתָּר, נִסְתָּר m. (preced.) *speech, meditation*. Targ. Y. Num. XI, 1 נִסְתָּר *their speech*. Y. Ber. V, 9 נִסְתָּר, נִסְתָּר (= נִסְתָּר) because of his meditating in *Ac.*, v. preced.

לְהִלּוּלָם m. (b. h.; preced. wds.) *recitation, reading lesson*. Y. Snh. X, 28<sup>a</sup> top (ref. to לְהִלּוּלָם, Koh. XII, 12) לְהִלּוּלָם they are good for recitation, not for painful study. Ber. 28<sup>b</sup> וְלֹא יִלְלֵם בְּנֵיכֶם *restrain your children from recitation* (parading a superficial knowledge of the Bible by verbal memorizing).

נִסְתָּחֵם ch. (27, v. Pa.) derision, boastful talk. Targ. Lam. III, 62 (Var. נִסְתָּחֵם).

1. The speaking, recitation, etc., of Ps. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838

החלום : חלום

תלמוד בבלי : חלקי המסכתות, עריכתו. חלק B. to  
IV, 1, v. 27 (Ar. 27b).

三、(一)

[illegible]

התורה והנביא

77 got an appointment as a consul from the King. Cant.  
 R. to I, 6; Lam. R., introd. (R. Yitah 3) ~~היה~~ <sup>היה</sup> ~~היה~~ <sup>היה</sup>  
 77 (773) 77 and Israel declared all their gods one govern-  
 ment and worshipped all of them. Euth. R. to I, 9 ~~פירו~~  
 (read: ~~פירו~~, comp. ~~פירו~~). — ~~FL~~ <sup>FL</sup> ~~staff~~ <sup>staff</sup> of com-  
 manding officers. Tanh. Yithro 5 ~~והיה~~ <sup>והיה</sup> ~~היה~~ <sup>היה</sup>  
 to the staff appointed over them (to take them to the  
 exile). Midr. Till. to Ps. CXVIII, 6 he will send forth  
 77 by ~~פירו~~ (corr. acc.) staffs to all countries &c. —  
 2) (v. Sm. Ant. s. v. *Elmaguiz*) court, administration, juris-  
 diction, district. Gitt. I, 1 77 77 from one jurisdiction  
 to another. — ~~FL~~ <sup>FL</sup> ~~as above~~ <sup>as above</sup>. Dh. 4<sup>b</sup> there were in one town  
 77 77 77 two jurisdictions ~~leone~~ <sup>leone</sup> of each other.

﴿قَدْ﴾ (v. Rz. XI.11 12) to indicate such a connection.

*ing*—*Part.* *pass.* 707 (comp. 707, 707, *pl.* *worthy*. *Hall* 189  
 707 707 an unworthy student. *Eth.* B. to II, 6  
 707 707 who was well-fitted for this mission; *Midr.*  
*Sam.* ch. XIII.—*B. Kam.* 80' 707 707 707 707 707 she  
 had in her mind only such a one as would be worthy of  
 her; a. fr.—*Pl.* 707. *Gen.* B. a. 43 Ar.

[illegible]

\**Hif.* 𐤇𐤏𐤍 to be of the same weight. Y. Keth. I, 23<sup>b</sup> top 𐤇𐤏𐤍 𐤇𐤏𐤍 (not 𐤇𐤏) the Tiberian Selaam are of the same weight as 𐤇𐤏.

same, only in part. part. Pa. 372, f. 1072-

Num. XXII. 22 קָטָן שֶׁלֹּא יִשְׁתַּחֲוֶה—Taan. 17 קָטָן  
שֶׁלֹּא יִשְׁתַּחֲוֶה an unbecoming word.—*Pl. m.* 711a. Targ. Y.  
I Sam. XII. 1.

צמח, ו. ס.

1521 f. (533) striking. Mekh. Bo. P. 104a. v. 11, v. 12.

**לְהַחֲמִיץ** *le-hah-miẓ*, the cleaning of an impure vessel by means of boiling water. Ab. Zar. 56<sup>a</sup> **לְהַחֲמִיץ** *le-hah-miẓ* to be washed

is always done with hot water. Ib. מאי ד' דקנייזי חם Ms. M. (ed. differ.) the *hagalāh* there (in the Mishnah) means in general scouring and rinsing (also with cold water).

**הַגָּפָה** f. (גָּפָה) *shutting up, closing*. Yoma 18<sup>a</sup> **הַגָּפָה** (some ed. **הַגָּפָה** pl.) locking the Temple doors; Arakh. 11<sup>b</sup>; a. fr.—Sot. VIII, 1 **הַגָּפָה** הַרְסִין (קול) *noise made by fastening the cuirasses (to frighten the enemy)*; Sifrē Dent. 192; a. e.—Mekh. B'shall. 2 **אָגַפְתָּ הַרְסִין** (not **הַרְסִין**).

**הַגָּר**, Ned. 49<sup>b</sup> **והוגרי Ar.**, v. **הַגָּר**.

**הַגָּר** (b. h.) pr. n. f. *Hagar*, hand-maid of Sarah. Gen. R. s. 45, beg.; a. fr.

**הַגָּרָא**, v. next w.

**הַגָּרָה** pr. n. *Hagrah*, an Arabian district; cmp. **הַגָּרָא**. Num. R. s. 13, beg. **הַגָּרָה** גִּלּוּלֵי הַדִּיּוּסָה the diaspora of H.—Denom. ch. **הַגָּרָה** m. *Hagreen*. Targ. I Chr. XXVII, 31.

**הַגָּרִיל**, v. **הַגָּרִיל**.

**הַגָּרִים**, v. **הַגָּרִים**.

**הַגָּרִינָא** pr. n. pl. *Hagronia* (Agranum), a Babylonian town, seat of several scholars (v. Neub. Géogr. p. 347). Ber. 31<sup>a</sup>. Sabb. 11<sup>a</sup> **סְבִירֵי דְהָא** the elders (scholars) of H.; a. fr.

**הַגָּרִיל** m. = next w. Y. Yoma VI, 49<sup>c</sup> **שֶׁל וְכִי** **הַגָּרִיל** (ed. Krot. **הַגָּרִיל**, incorr.) the designation by lot of the first animal.

**הַגָּרִילָה** f. (גָּרִיל) *casting lots*, esp. for the sacrifices of the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41<sup>c</sup> **הַגָּרִילָה** casting lots is indispensable for the legality of the entire act. Bab. ib. 62<sup>b</sup>. Kerith. 28<sup>a</sup>; a. e.

**הַגָּרִים** m. (v. next w.) *hegrem*, a word formed as a substitute of **הַקָּדֵשׁ** [prob. to be read **הַקָּדֵשׁ** v. **הַקָּדֵשׁ**]. Y. Ned. I, beg. 36<sup>c</sup>, v. **הַקָּדֵשׁ**.

**הַגָּרִימָה** f. (גָּרִימָה Hif.) *cutting the animal's throat in a slanting direction*, letting the knife slide beyond the space ritually designated for cutting. Hull. 9<sup>a</sup>. Ib. 27<sup>a</sup>; a. fr.

**הַגָּשָׁה** f. (גָּשָׁה) 1) *drawing near, coming forward*. Gen. R. s. 49; s. 93 **לְמַלְחָמָה** ד' the verb **גָּשָׁה** is used for drawing near for battle; **ד' לְפָנֵינוּ** for persuasion, &c.—2) *bringing near, offering*. Sifra Vayikra, N'dabah, ch. XII, Par. 11. Men. V, 5, sq.; a. fr.—Pl. **הַגָּשָׁה**. Ib.; a. fr.

**הַגָּשָׁה**, v. **הַגָּשָׁה**.

**הַגָּרִי** a prefix (a compound of **הַגָּרִי** a. **הַגָּרִי**, pl. **הַגָּרִי**, 1) with prefix **בְּ** and suffix of personal pronoun: **בְּהַגָּרִי**, **בְּהַגָּרִי**, **בְּהַגָּרִי** with myself, in my presence; with thyself &c. Targ. Job VI, 4. Ib. XV, 10; a. e.—B. Bath. 41<sup>a</sup> **בְּהַגָּרִי** in connection with myself. Sabb. 118<sup>a</sup> **בְּהַגָּרִי** **בְּהַגָּרִי** eat what thou hast with thee; **בְּהַגָּרִי** . . . **בְּהַגָּרִי** we give him a

meal along. B. Bath. 78<sup>b</sup> **בְּהַגָּרִי** a certain Arab joined us. Hull. 57<sup>b</sup> **בְּהַגָּרִי** the king was among them; a. fr.—2) **בְּהַגָּרִי** in the presence of, with. Targ. Y. Deut. XXII, 15.—Pes. 112<sup>b</sup> a law-suit against **בְּ** with three opponents. Sabb. 33<sup>b</sup> **בְּ** near twilight. Keth. 103<sup>b</sup> **בְּ** with me wilt thou dispute?—B. Kam. 92<sup>a</sup>, v. **הַגָּרִי**; a. fr.—**בְּ** **הַגָּרִי** towards, near. Sabb. 134<sup>a</sup> **בְּ** towards the light. Ib. **בְּ** (not **בְּ**, Ms. M. **בְּ**) close to his mouth. Ab. Zar. 30<sup>b</sup> **בְּ** **בְּ** **בְּ** (Ms. M. . . **בְּ**) drop immediately after drop. Pes. l. c. **בְּ** **בְּ** (Ms. Ms. **בְּ** at his feet; a. fr.—3) (conj.) **בְּ** during the time that, while. Gitt. 68<sup>a</sup> top **בְּ** while they were going on searching. Hull. 53<sup>a</sup> **בְּ** while he inserts his nails, **בְּ** in the moment he takes them off; a. fr.

**הַגָּרִי**, v. **הַגָּרִי**.

**הַגָּרִי** (הַגָּרִי, v. **הַגָּרִי**) each other, mutually. Targ. II Esth. I, 7 **הַגָּרִי** **הַגָּרִי** (ed. Lag. **הַגָּרִי**, Var. **הַגָּרִי**; cmp. Syr. **הַגָּרִי** P. Sm. 1196). Gitt. 68<sup>a</sup> **הַגָּרִי** **הַגָּרִי** squeeze them against each other. Ib. 69<sup>a</sup> **הַגָּרִי** with one another (in immediate contact). Hull. 43<sup>a</sup>, v. **הַגָּרִי**; a. fr.—**הַגָּרִי** **הַגָּרִי** like each other. Snh. 4<sup>b</sup> (**הַגָּרִי** a. **הַגָּרִי**) which are written alike. Erub. 69<sup>b</sup> **הַגָּרִי** **הַגָּרִי** are in the same legal category. Yeb. 14<sup>a</sup> **הַגָּרִי** of equal rank in scholarship; a. e.

**הַגָּרִי** I, v. **הַגָּרִי**.

**הַגָּרִי** II (interj., v. preced.) *ho!* look out! Tosef. Sabb. VI (VII), 10 [read: **הַגָּרִי** **הַגָּרִי** (Var. **הַגָּרִי**, v. ed. Zuck. note) if one strikes a brand against a wall and says *hada* (a superstitious practice to frighten away evil spirits). Ib. 11 (Var. **הַגָּרִי**). Ib. 12 (v. ed. Zuck. note).

**הַגָּרִי**, Tosef. Toh. VIII, 6 Var., v. **הַגָּרִי**.

**הַגָּרִי** m. (b. h.) *stool*. Macc. 24<sup>b</sup> **הַגָּרִי** **הַגָּרִי** the house which was the foot-stool of our God; Sifrē Deut. 43.

\***הַגָּרִי**, Y. Sabb. VI, 8<sup>a</sup> top, a corrupt, prob. for **הַגָּרִי** m. pl. (**הַגָּרִי**) *half-shoes*, contrad. to sandals or soles which may accidentally be fastened with the front backward.

**הַגָּרִי**, v. **הַגָּרִי**.

**הַגָּרִי**, v. **הַגָּרִי**.

**הַגָּרִי** ch. (=h. **הַגָּרִי**) *splendid, handsome*. Targ. Y. Gen. XXIV, 65.

**הַגָּרִי**, v. **הַגָּרִי**.

**הַגָּרִי**, v. **הַגָּרִי**.

**הַגָּרִי** m. (**הַגָּרִי**) *coil, convolution*. **הַגָּרִי** **הַגָּרִי** the coils of the ileum. Hull. 48<sup>b</sup>. Ib. 113<sup>a</sup> (ed. **הַגָּרִי**).—Pl. **הַגָּרִי** (cmp. Is. XLV, 2) *spiral road, a field which*



can be killed only by spiral movements, steep hill. R. Hith. 19<sup>a</sup> בד in the case of a steep ascent (which requires more time).—*Hith. Hithard*, name of a summit from which the scapegoat was thrown down (Lev. XVI, 21 sq.). Targ. Y. Lev. XVI, 22.—Yoma VI, 8 (66<sup>b</sup>) Ma. M. in Gemara (Mish. *חידור*, indistinctly corrected, v. Habb D. R. a. l. note 3 a. 6, ed. *חידור*, Y. ed. *חידור*).

*חידור* f. (חידור) *circum, round-trip*. Y. Hor. III, 43<sup>a</sup> bat, v. *חידור*.

*חידור*, v. *חידור*.

*חידור* f. (חידור) *washing off, rinsing*. Hull 107<sup>b</sup>. Ab. Zar. 60<sup>b</sup>; a. fr.

*חידור*, v. *חידור*.

*חידור* (v. preced.) *presence, directness; בד openly, explicitly*. Shh. 30<sup>a</sup> לטקליה בד (Yalk. Gen. 24 *חידור*, v. *חידור*) He ought to have taken R. Adon's *חידור* (while he was awake). Sabb. 133<sup>b</sup> בד בד בד בד as he is an adult, he is not told (directly) concerning him. 'And my male' Ar. (ed. *חידור*)—Psa. 137<sup>a</sup> בד בד is it not explicitly taught; a. fr.

*חידור* m. (corresp. to *חידור* of *חידור*, v. *חידור*) Hith. 60<sup>a</sup> 1) a bird of the hawk species. Sifra Sh'mini Par. 3, ch. V (ref. to *חידור* Lev. XI, 16) 'after its kind' *חידור* *חידור* refers to *ben Addaya*; Hull. 63<sup>a</sup> *חידור* ed., Ar. *חידור*. Lev. R. a. 3, beg. *חידור* *חידור* ed. (Ar. *חידור*, v. ed. Koh. a. v.) this hawk sees its food at a distance of 40. (v. Hull. 63<sup>b</sup>, ref. to *חידור* a. *חידור*).—2) pr. n. m. *Bar Hadya*. Ber. 36<sup>a</sup> (an interpreter of dreams). Ab. Zar. 30<sup>a</sup>.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.—[Targ. Prov. XXXI, 25 *חידור*, some ed., read *חידור*.]

*חידור* m. (an adaptation of *ḥidur*; *private man* (opp. to priest, officer &c.), *commoner, ignoble, ignorant*. Targ. I Sam. XVIII, 23; a. fr.—Meg. 12<sup>b</sup>, a. e. (prov.) *חידור* *חידור* the lowest man rushes ahead (is the first to give an opinion).—Yeb. 50<sup>a</sup>, a. fr. *חידור* a common priest, opp. *חידור*. M. Kat. I, 8 *חידור* the untrained tailor, opp. *חידור* the professional. Ib. 10<sup>a</sup> *חידור* *חידור* when do you call one a *hedyot*?—B. Meta. 104<sup>a</sup> *חידור* the popular terms, v. *חידור*. Gen. R. a. 98 *חידור* a popular adage; a. fr.—*Ps.* (Ch.) *חידור* Targ. Job XXX, 1; a. e.—(Hebrew) *חידור*. Shh. X, 2 (90<sup>a</sup>) three kings *חידור* and four private persons. Ib. 21<sup>b</sup> bot. *חידור* for the common people (Samaritans). Tocef. Sabb. XIII (XIV), 1; Y. ib. XVI, 15<sup>a</sup> top *חידור* private (not Hebrew) writings. Bab. Sh. 116<sup>b</sup>, a. fr. Num. R. s. 8 *חידור* (some ed.)—Fem. *חידור*. Ruth R. to I, 19 *חידור* a cow of common stock (not trained for work).

*חידור*, Gen. R. s. 10, read: *חידור*, v. *חידור*.

*חידור* (חידור) m. a. *Adiabene*, a district of Assyria between the rivers Lyons and Caprus. Targ. Jer. 14, 21 *חידור* *חידור* *חידור*. Targ. Jer. 23, 21, 22 (ib. 1001 *חידור*).—Gen. R. a. 57 Ar. (for *חידור*, Gen. X, 3; ed. *חידור*); Y. Meg. I, 71<sup>b</sup> bot. *חידור* (corr. *חידור*). Y. Sabb. XIV, beg. 16<sup>b</sup> *חידור* (corr. *חידור*); Bab. Sh. 121<sup>b</sup> *חידור* (Ma. M. *חידור*, corr. *חידור*; v. Habb. D. R. a. l. note). M. Kat. 27<sup>a</sup> *חידור* *חידור* Ar. (ed. *חידור*). Kidd. 31<sup>b</sup> *חידור* *חידור* Z. of Ad.—Yeb. 16<sup>a</sup> eq. *חידור* *חידור* Habb. (II Kings XVIII, 11) is *Hadyab*.

*חידור* m. (preced.) of *Adiabene*. R. Hith. 36<sup>a</sup> (Ma. M. *חידור*, Var. in ed. *חידור*, *חידור*, *חידור*, v. Habb. D. R. a. l. note 260).

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור*, v. *חידור*.

*חידור* f. (חידור) *see*. Targ. II Keth. III, 8 (ed. Lag. H. . .).—[Num. R. a. 15, beg. *חידור* *חידור* some ed., read *חידור*, v. Hith. w.].

*חידור* f. (חידור) *fighting, landing*. Hith. 121<sup>b</sup> *חידור* *חידור* the landing of the Hith. *חידור* is the ceremony prescribed, contrast to *חידור* the placing it. Ib. II, 8 (31<sup>b</sup>) *חידור* *חידור* landing the Hith. *חידור*. Y. Ter. V, 47<sup>a</sup> top *חידור* *חידור* *חידור* (Num. XVIII, 2) means (also) for fighting purposes (comp. *חידור*). Num. R. a. 15, beg. *חידור* *חידור* *חידור* concerning feeding them with olive oil.

*חידור*, Pa. *חידור* *חידור* 1) *to dissect, dismember, tear to pieces*. Targ. Jer. XIV 6. In XIX 27, XX, 6 (Ar. ed. Koh. a. v.); a. e.—Ab. Zar. 36<sup>a</sup> *חידור* *חידור* *חידור* Ma. M. a. Ar. (ed. *חידור*, *חידור*, read *חידור*) perhaps they carried the bird and then put it into the pot. Erub. 30<sup>a</sup> *חידור* *חידור* shall we cut him apart?—Bab. 34<sup>a</sup> *חידור* (ed. Sonc. a. Ven. *חידור*, v. Rabb. D. R. a. l. note) fish that were dissected (Rashi: *חידור*, v. *חידור*).—2) *חידור* *חידור* of meat *חידור* to arrange the parts of an animal. Gitt. 67<sup>b</sup> *חידור* *חידור* *חידור* arrange before me the limbs of the (dissected) animal.

*חידור* m. (v. preced.) *part, member*.—*Ps.* Dan. II, 5; III, 29.—Gitt. 67<sup>b</sup>, v. preced.

*חידור*, v. *חידור*.

*חידור* (חידור) *then*. Targ. II Keth. II, 12; comp. *חידור*.

**הָרַס** (**הָרַס**), *Pi.* הִרְסָה (הִ) (cmp. דָּרַס) to make incisions, mark (cmp. הִנְדוּ esp. (of chickens) to leave marks of the feet, to scratch. B. Kam. II, 2 וְכִי הָיָה מְהַרְסֵם וּבִיחַ it was scratching and broke vessels; expl. ib. 17<sup>b</sup> bot. וְהָיָה הִי it scratched and caused the smashing of the vessel by rolling it against a hard object. Ib. מְהַרְסֵם הָיָה left marks on dough or fruits, or soiled &c.; Y. ib. II, beg. 2<sup>d</sup> וְכִי הָיָה מְהַרְסֵם (Bab. ib. I. c. עָפַר עָפַר) they threw dust by scratching; a. e. [Ar. reads חָרַס; Syr. חָרַס to study.]

\***הָרַס** (ch. v. preced.; cmp. אֶסְפֵּרֶם) to dance on tip-toe. Y. Peah I, 15<sup>d</sup> הָיָה מְהַרְסֵם קוֹמִי כְּלִיא (ed. Krot. מְקַלֵּם) used to dance before the bridal couples; (Keth. 17<sup>a</sup> מְרַקֵּד).

**הָרַס**, **הָרַס** pr. n. pl. *Hadas*, (prob.) *Edessa* in Mesopotamia. Targ. Y. Gen. X, 10 (h. text אֶרֶץ, v. אֶרֶץ).

**הָרַס** m. (b. h.) *myrtle branch* (with three leaves on top), used for the festive wreath on the Feast of Booths (Lev. XXIII, 40). Succ. III, 2. Ib. 32<sup>b</sup> הָיָה שִׁוְמָה wild myrtle (with one or two leaves on top); a. fr.—*Pl.* הָרַסִּים. Ib. III, 4 הָיָה שְׁלֹשָׁה three myrtle branches are required for the festive wreath. Meg. 13<sup>a</sup> הַיְיָשִׁים הַיְיָשִׁים who are named myrtles (Zech. I, 8); a. e.

**הָרַס**, **הָרַסָּה** ch. same. Targ. II Eth. II, 7.—*Pl.* הָרַסָּה. Targ. Lev. XXIII, 40. Targ. Zech. I, 8; a. e.

**הָרַסָּה** f. (b. h.) same; also pr. n. f. *Hādassah*, name of Esther. Esth. R. to II, 7. Meg. 10<sup>b</sup>; 13<sup>a</sup>; [Targ. II Esth. II, 7].

**הָרַסָּה**, mnemonical abbrev. for הָרַסָּה וְיָדֵי אֶסֶר זֶמְנָה בִּיעוֹר. Yeb. 74<sup>b</sup> הָיָה שָׁכָן הָיָה שָׁכָן for they (the tithes of the third year) require bringing to the Temple and confession, are forbidden to the mourner (אֵוִן), must not be removed in levitical uncleanness, and must be removed (Deut. XXVI, 12—14).

**הָרַסָּה** (**הָרַסָּה**) (b. h.) to thrust down, hurry.—*Part. pass.* הָרַסָּה, f. הָרַסָּה hurried. Y. Bicc. II, 64<sup>d</sup> תִּפְחָה הָיָה (Var. הָיָה; cmp. M. Kat. 28<sup>a</sup> s. v. תִּפְחָה). [Pesik. R. s. 21 פָּנִים הָרַסָּה, v. תִּפְחָה.]

**הָרַסָּה** ch. same, to thrust. Targ. Y. Num. XXXV, 20 הָרַסָּה (read: הָרַפְיָה); ib. 22. Targ. Job XVIII, 18.

**הָרַסָּה**, **הָרַסָּה**, v. תִּפְחָה.

**הָרַסָּה**, *Pi.* הִרְסָה, to squeeze, v. תִּפְחָה.

**הָרַסָּה** ch., *Pa.* הִרְסָה same. Sabb. 141<sup>a</sup> וְכִי לֹא יִתְחַבֵּט הָיָה one must not squeeze cotton into the mouth of a bottle (as a stopper). Ib. 125<sup>b</sup> הָיָה, v. תִּפְחָה; a. fr.—B. Kam. 85<sup>b</sup> הָיָה, v. תִּפְחָה.—*Part. pass.* הָיָה, v. infra.

*Ihpe.* הָיָה to be squeezed in, rabbeted. Sabb. 65<sup>a</sup> הָיָה ed. (Ar. הָיָה, v. supra) in the one case it means that it is squeezed into the ear. Pes. 109<sup>b</sup> הָיָה הָיָה the parts of the table were rabbeted. Ab.

Zar. 31<sup>a</sup> הָיָה a basket squeezed over the wine casket.

**הָרַסָּה** (b. h.; cmp. הָרַס, הָרַס) to enclose, go around. *Part. pass.* הָרַסָּה (1) rounded. Hull. 59<sup>b</sup> הָרַסָּה (ed. הָרַסָּה, v. הָרַסָּה) the horns must be rounded (not flat; Ar.: showing circular layers).—2) (b. h.) distinguished, adorned, beautiful. Gen. R. s. 60 (ref. to הָרַסָּה, Gen. XXIV, 25) הָיָה רֹאשָׁה אֲחֵיהֶּהּ she saw his commanding appearance; Midr. Till. to Ps. XC, end.

*Pi.* הָרַסָּה (1) to crown, adorn, distinguish. Lev. R. s. 30 וְכִי הָיָה שֶׁהָרַסָּה הַקֹּדֶשׁ whom the Lord crowned with old age. Kidd. 32<sup>b</sup> הָיָה מְמַנֵּן הָיָה מְמַנֵּן that he must show him honor even at a material sacrifice; a. e.—*Part. pass.* הָרַסָּה. Lev. R. s. 3 וְכִי הָיָה שֶׁהָיָה הַמִּזְבֵּחַ מִן הָיָה that the altar may appear adorned by the poor man's offering; a. e.—2) to go around searching, whence to be zealous in religious observances, to look out for the best method of doing good. Sabb. 21<sup>b</sup> הָיָה הַיְיָשִׁים the zealous, מִן הָיָה הַיְיָשִׁים the most zealous. V. הָיָה.

*Ihpe.* הָיָה to be crowned, glorified. Gen. R. s. 1 הָיָה לְבַדּוֹ מִתְחַבֵּר הָיָה He alone is glorified through His world.

**הָרַסָּה** ch. (preced.) to go around, come back, return. Targ. Y. Gen. III, 19; a. fr.—B. Mets. 14<sup>a</sup> what thou takest from him, הָיָה עָלַי דִּירָה comes back on my property (I am responsible for it). Ib. 69<sup>b</sup> הָיָה בִּיעֵינָה is returned bodily. Pes. 29<sup>b</sup>, a. fr. הָיָה בִּיהֵה went back on himself, changed his opinion. B. Mets. 65<sup>a</sup> הָיָה בִּי I take it back. B. Bath. 84<sup>a</sup> הָיָה לֹא מִצִּית הָיָה בָּךְ וְכִי thou wouldst not have been at liberty to retract (the transaction), and now thou shouldst &c.; a. fr. [Frequ. used adverbially.] B. Mets. 6<sup>a</sup> הָיָה שֶׁהָיָה שֶׁהָיָה שֶׁהָיָה first he kept silence and then (reconsidering) he protested. Gitt. 8<sup>b</sup> הָיָה אֲמַר אֲבִירִי another time A. said. Hull. 76<sup>b</sup> הָיָה שֶׁהָיָה another time they sent word; a. fr.

*Pa.* הָרַסָּה (v. preced. *Pi.*) 1) to honor, distinguish. Dan. IV, 31.—Targ. O. Lev. XIX, 15 (ed. Berl. הָרַסָּה *Af.*).—B. Bath. 8<sup>b</sup> הָיָה, v. הָיָה.—2) to go around searching, be zealous, anxious. Hull. 76<sup>b</sup>; Nidd. 85<sup>b</sup> הָיָה אֲפִירְכָה what need is there to go around searching for an argument (why do you resort to unknown authorities)? Sabb. 23<sup>a</sup> הָיָה הָיָה מִן הָיָה my teacher used to be anxious for puppy-oil. Ib. מִהָרַסָּה אֲמַשְׁחָה (read: מִהָרַסָּה אֲמַ; a. fr.—3) to restore; 4) to review; v. *Af.*

*Af.* הָרַסָּה 1) to return, restore; to lead back; to turn around. Targ. Y. Deut. XXII, 3 (some ed. *Pa.*). Targ. Cant. VII, 5; a. fr.—B. Mets. 26<sup>a</sup> הָיָה הָיָה נִיחָה if they had had the intention of returning it, they would have returned it to me. Ib. לִתְחַבֵּט לִי I spoke in their presence several times (of my loss); they might have returned it to me, but did not; will they now return it?—Hull. 20<sup>a</sup> הָיָה בִּלְבָא when he did not turn round (the windpipe &c.). Hag. 5<sup>b</sup> הָיָה הָיָה אֲמַר אֲמַר a people from which its master has turned away his face; a. fr.—2) to repeat, review. M. Kat. 28<sup>a</sup> הָיָה הָיָה that I may review my studies. Ber. 38<sup>b</sup> הָיָה הָיָה (or מִתְחַבֵּר); a. fr.—3) to reply. Hull. 34<sup>a</sup> הָיָה הָיָה





III, 3 (24<sup>b</sup>) if he has no trade אלא היא (Y. ed., Erub. 82<sup>a</sup>  
 יא) except this (gambling &c.); יש לו אומנות שלא הוא  
 (דוא) if he has a trade besides this (v. Rabb. D. S. a. l.  
 note 80).—הוא—היא it is the same, i.e. there  
 is no difference between the two. Y. Ber. I, 3<sup>b</sup> היא  
 both are equally precious. Gen. R. s.9, end הוא מאר הוא  
 הארם the word מאר has the same letters as הארם. Ber. 2<sup>b</sup>  
 היא דילמא בריאת אורו היא perhaps it is (means) the arrival  
 of his day, v. אור II; a. v. fr.—[Shebi. III, 8 הוא עושא  
 IV, 5 מוכח הוא, Y. ed. עושאו, ib. X, 6 מוכח הוא  
 Ms. M., Gitt. 37<sup>a</sup> מוכחו]—but it is not so (it  
 has a different reason &c.). Ber. 57<sup>a</sup>; a. fr.—שואר כל  
 כל ש' a) *whosoever, whatsoever (is)*. Peah II, 4 אוכל  
 whatever is eatable &c.; a. fr.—b) *whatever it may  
 be, a minimum*, v. כל. Shebi. X, 6 שואר; Gitt. I. c.  
 שואר; a. fr.—ספר היא the Book Hi, name of a Penta-  
 tench scroll in the Temple in which occurs nine  
 times (for the archaic היא), whereas in others it appears  
 eleven times (v. Ab. d'R. N. ch. XXXIV, ed. Schechter).  
 Sifré Deut. 356; Y. Taan. IV, 68<sup>a</sup> bot.—הוא, mostly  
 in Chald. diction, v. next w. + Pl. הם m., הן c. Ber. 2<sup>b</sup>  
 הם טובלים והוא כהנים but do not priests bathe &c.?—  
 Meg. 14<sup>b</sup> רחמינות הן are compassionate. Hull. 127<sup>b</sup> הן  
 . . . הן they are to be treated as if &c.; a. v. fr.—הן  
 are the same. Y. Ab. Zar. II, end, 42<sup>a</sup>, v. אקטניות.—  
 prep. בהם, מהן, להם &c.

הוּא, הוּא m., הוּא, הוּא f., ch. same. Targ. Ex. I, 16; a. v. fr.—הוּא, הוּא, v. הוּא.—Y. Shebi. VII, 37<sup>c</sup> top בְּהוּא אֶתְּ (R. S. to Shebi. VII, 3 בְּהוּא אֶתְּ in the same place.—whatsoever, v. preced. Arakh. 2<sup>a</sup> נִשְׁמַרְתָּ הוּא human beings of any nature, v. קָל.—Y. Kil. VI, 31<sup>b</sup> top בְּהוּא דְּאֶמֶר וְכִי (in Babli הוּא כִּי) as (that which) R. . . said.—Pl. הוּן (perhaps only in Hebr. phrases) הוּן, הוּן. Targ. Y. Ex. I, 10; Ib. 19 (O. אֵינִי); a. fr.—With prefix ה': הוּא, הוּא. Targ. Y. Ex. XXI, 20; a. fr.—In Talmud frequ. used to introduce a case. Pes. 3<sup>b</sup> ה' אֵימָרָה דִּי it occurred that a gentile &c. Keth. 78<sup>b</sup> ה' אֵימָרָה דִּי the case came up of a woman that &c.; a. v. fr.—גְּבִירָה, ה' אֵימָרָה frequ. euphemistically for *myself*, *thyself* (to avoid ominous speech or curse). Y. Maas. Sh. IV, 55<sup>b</sup> bot. בַּעֲלָהּ דְּאָבִי דִּי thy father. Ib.<sup>c</sup> top ה' אֵימָרָה I saw; ה' אֵימָרָה thy husband; a. v. fr.—With prefix דִּי: דִּי, דִּי. Targ. Y. Ex. I, 10; a. fr.—With prefixed prep. בְּהוּן, בְּהוּן, בְּהוּן.

הַיָּמָה, v. הַיָּמָה.

הבארי v. תנאי

**וְהָיָה** conj. (= וְהֵיכֵל, v. רָעַל) [*it helps, or help,*] followed by ה' וְיִצְרָהּ וּב' ה' since they worship the figure (but not the tree). Y. Shek. III, beg. 47<sup>b</sup> ה' וְהָיָה וּב' ה' since they say so and the others &c.; a. v. fr.—Also in Chald. phrases. Targ. Y. II Gen. XVIII, 17; a. e.—Yeb. 22<sup>a</sup> וְהָיָה לֵידָן ה' since we are at these subjects. Bets. 18<sup>b</sup> וְהָיָה שָׁרִי וּב' ה' since it is allowed on the Sabbath, it is also allowed on Yom Kippur. Ib. וְהָיָה אֵיזֶה ה' does Raba adopt the principle of *ho'il* (because something is permitted in one case, the permission

must be extended to all analogous cases)?; a. fr. — Yeb. 117<sup>a</sup>.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
 is dead), for she did not know &c. (marginal correction  
 משום).

**תֹּבֵאִי** m. (בדד) *desolation, waste; desert plants, thorn*. Targ. Is. VII, 23; a. e. (with בדר II q. v.).—**פִּל** (of תֹּבֵאִי) **הַיִּבְיָאִי** Targ. Job XXX, 4 Ms. (ed. תֹּבֵאִי, ed. Wil. תֹּבֵאִי, h. text **מְבֹלֵאִי**) Targ. Y. Num. XXXIII, 41 (some ed. תֹּבֵאִי, corr. acc.).

הוֹבֵדָה, constr. הוֹבֵד m. (אבד) *destruction*. Targ.  
Esth. IX. 5.

**תוֹבֵדָנָא** m. (v. preced.) *ruin*. Targ. Ps. XCII, 12  
(ed. Wil. עִיב', corr. acc. or או').

חֹבִיר, *Hif.* of חָבַר I.

חבלי־לא v. חובלי־לא

אֲבֵעִיָּה v. אֲבֵעִיָּה = תּוֹבֵעִיָּה Peah IV, 5 Ms. M.

(בר; חֲבֻרָאָה f. ch. (=h. חֲבֻרָאָה, חֲבֻרָאָה  
 mourners' meal on returning from burial. Gen. R. s. 49  
 ה' offer this צִדְקָה Gen. XVIII, 19) means the custom of  
 offering mourners the meal &c. Y. M. Kat. III, end, 85<sup>d</sup>  
 בְּדִרְוֹ לֵרָא אֵיבִי (read חֲאִי) they prepared for him &c.

**חֻבְרִים** m. pl. (v. b. h. חֻבַּר) *astrological specula, horoscopes*. Num. R. s. 20 **וְהָיָה רֹאֵה בְּחֻבְרֵי וְכ'** he saw in his horoscopes that &c.

\* **הוֹגֵרֵס** (Var. v. infra) pr. n. m. *Hugdes*. Yoma III, 11 Y. ed. (Mish. a. Bab. ed. (38<sup>a</sup>) **הוֹגֵרֵס**, Ms. M. **אָגֵרֵס**, v. Rabb. D. S. a. l. note); ib. 38<sup>b</sup> **הוֹגֵרֵס** (Ms. M. **אָגֵרֵס**, v. Rabb. D. S. a. l. note); Tosef. ib. II, 8 **אִיגֵרֵס** (Var. **אָגֵרֵס**, some ed. **הוֹגֵרֵס**; Shek. V, 1 **הוֹגֵרֵס** (**הוֹגֵרֵס**, v. Rabb. D. S. a. l. p. 40, note 6).

**אָנְכֵר** m., pl. הַנְּעִימִים, הַנְּעִימִים [balance-holder, anchor, ballast. B. Bath. V, 1 הַנְּעִימִים Y. ed. (Mish. a. Bath. ed. טוּגִין q. v.).—Gen. R. s. 12; Yalk. Is. 314 הַנְּעִימִים נִיךְ...—Gen. R. s. 83 הַנְּעִימִים Ar. (ed. pl.). Sifré Deut. 346 וְקָשְׁרָם and tied the two ships to anchors and iron weights, and made them rest upon them; Yalk. ib. 953; Yalk. Am. 548.—Y. Sabb. XVII, beg. 16<sup>a</sup> אָנָּה הַנְּעִימִים; Tosef. ib. XIV (XV), 1 אָנָּה אֲגוּז שֶׁבַסְפִּינָה ed. Zuck. (Var. אֲגוּז, טוּגִין) also a ballast stone in the ship (may be handled on the Sabbath).

**הִתְקַן** m. (preced.) *balance*; only in **כִּהִי** (adv.) *appropriately, reasonably, correspondingly*. Gen. R. s. 93 **כִּהִי** וּשְׂוֹרָה עָשָׂה he acted (according to balance and line) exactly right. Taan. 4<sup>a</sup> **כִּהִי** שָׁאֵל שְׁלֵא made an unreasonable demand (making their actions dependent on chance); **כִּהִי** לְשֵׁנִים חֲשִׁיבֵי two of them were answered properly (Providence favoring their ways); Gen. R. s. 60; Lev. R. s. 37. Yeb. 110<sup>a</sup> **וְכִי** **כִּהִי** שָׁאֵל שְׁלֵא he acted improperly, therefore the court deals with him improperly (more strictly than the law would justify) and declares his marriage invalid; B. Bath. 48<sup>b</sup>; a. fr.



**תְּחִלָּה** *m. border, rim, v. תְּחִלָּה*.

**תְּחִלָּה** only in *form*. **תְּחִלָּה** (—תְּחִלָּה, v. תְּחִלָּה; comp. תְּחִלָּה) *beginning, corresponding to; well-regulated*, Yeb. XII, 6 (100) **תְּחִלָּה** **תְּחִלָּה** an advice bearing the name *form* VIII, 6 (75<sup>b</sup>) **תְּחִלָּה** **תְּחִלָּה** (Mish. תְּחִלָּה) in the name of a government not corresponding to the country in which the document was written, or not recognized in the country. Kidd. 70<sup>a</sup> **תְּחִלָּה** **תְּחִלָּה** a wife beneath the social standing of her husband (eventually degrading the priestly status of the house), Y. Orla. I, 42<sup>b</sup> bot.; a. fr.—*Pl.* (from תְּחִלָּה, v. תְּחִלָּה) **תְּחִלָּה**, Bab. 93<sup>a</sup> **תְּחִלָּה** **תְּחִלָּה** to be married by priests.

**תְּחִלָּה** **תְּחִלָּה** *m. תְּחִלָּה, v. תְּחִלָּה, v. תְּחִלָּה*; *m. meanings of Arab. stem hagan in Pl. to Levy Targ. Diet. I, 483<sup>b</sup> young camel, or dromedary. Pl. תְּחִלָּה, תְּחִלָּה. Targ. Ia. LX, 6 (ed. Lag. תְּחִלָּה, b. text תְּחִלָּה). Targ. II Chr. IX, 1.—Y. Hag. II, beg. 77<sup>a</sup>. Bab. 82<sup>a</sup> (prov.) . . . **תְּחִלָּה** **תְּחִלָּה** many old camels are laden with the hides of the young ones (many old men survive the young).*

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*. Gen. R. a. 100, v. תְּחִלָּה.

**תְּחִלָּה** *m. תְּחִלָּה (תְּחִלָּה, v. תְּחִלָּה) of noble birth*. Gen. R. a. 48 **תְּחִלָּה** . . . **תְּחִלָּה** Ar. (ed. תְּחִלָּה . . . **תְּחִלָּה** . . .).

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה** *m. (b. h.) distinction, pride, majesty*. Ex. R. a. 47 **תְּחִלָּה** **תְּחִלָּה** the rays of majesty (from Moses' face). Y. Yeb. II, 3<sup>a</sup> (play on תְּחִלָּה, II Kings IV, 27) he placed his hand **תְּחִלָּה** **תְּחִלָּה** on the most distinctive of her charms, &c.

**תְּחִלָּה** *l. (תְּחִלָּה) 1) confession, admission*. Shebu. VI, 1 **תְּחִלָּה** **תְּחִלָּה** the amount admitted to be due must be at least one Prutah. B. Met. 3<sup>b</sup>, a. fr. **תְּחִלָּה** **תְּחִלָּה** the admission of indebtedness by the defendant is worth as much as a hundred witnesses; a. fr.—2) *confession before the Lord, thanksgiving*. Sot. IX, 10 (47<sup>a</sup>) **תְּחִלָּה** **תְּחִלָּה** (Mish. תְּחִלָּה, pl.) the confession to be recited on having given away the third year's tithes (Deut. XXVI, 12 sq.); ib. 47<sup>b</sup> **תְּחִלָּה**; Maas. Sh. V, 15 (Mish. ed. תְּחִלָּה). Gen. R. a. 71 Leah seized **תְּחִלָּה** **תְּחִלָּה** the shuttle of confession (made gratitude her duty. Gen. XXIX, 33); **תְּחִלָּה** **תְּחִלָּה** men of confession (ready to admit their wrong or to thank the Lord). Midr. Sam. ch. XXVIII.—Ber. IV, 2 (38<sup>b</sup>) **תְּחִלָּה** **תְּחִלָּה** I offer thanks for my lot (being permitted to teach). Y. ib. I, 3<sup>a</sup> top **תְּחִלָּה** **תְּחִלָּה** thanks and praise are due to &c.; a. fr.—3) *Hodah, the first of the last three sections of the Prayer of Benedictions (תְּחִלָּה)*, so named from the words *Modim* &c. Ber. 84<sup>a</sup> **תְּחִלָּה** **תְּחִלָּה** in reciting the Hodah, one must bend at the beginning &c. Ib. **תְּחִלָּה** **תְּחִלָּה** on reading the Hodah or the thanksgiving in *Hallel* (תְּחִלָּה). Ib. **תְּחִלָּה** **תְּחִלָּה** the thanksgiving in the grace after meal (תְּחִלָּה). Y. Taan. II, 65<sup>a</sup> bot. תְּחִלָּה.—*Pl.* תְּחִלָּה.

**תְּחִלָּה**. Taan. 6<sup>a</sup> **תְּחִלָּה** **תְּחִלָּה** blessed to He to whom a multitude of thanks is due; **תְּחִלָּה** **תְּחִלָּה** the power to whom (all) thanksgivings are due; Y. Ber. I, 2<sup>a</sup> top; a. fr.—Y. Taan. III, 65<sup>a</sup> bot. **תְּחִלָּה** **תְּחִלָּה** the bullcock over which the confessions are uttered.—*Key. Hodah, proceedings resting on evidence of the defendant's admission of his indebtedness*. Bab. 2<sup>b</sup>, B. Kam. 64<sup>b</sup>, a. e., comp. תְּחִלָּה.

**תְּחִלָּה** *ch. (printed; confession of guilt. Targ. Job. VII, 19 (ed. Lag. תְּחִלָּה).*

**תְּחִלָּה**, *Mish. Sh'miel Par. 3, ch. V, a corrupt Var. lost, for תְּחִלָּה, which came into the text, v. תְּחִלָּה*.

**תְּחִלָּה** *I pr. a. (b. h. תְּחִלָּה) India. Targ. Zeph. III, 10 (b. text תְּחִלָּה); v. תְּחִלָּה—Keth. R. to I, 1, Meg. 11<sup>a</sup>, a. e.*

**תְּחִלָּה** *II (תְּחִלָּה) hoda (thank for the Lord), a section of Hallel. Maas. III, 9; a. e.*

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *Alf. of תְּחִלָּה; v. also תְּחִלָּה*.

**תְּחִלָּה** *m. (תְּחִלָּה) trimmed (and thin) beam for ceremonial opp. תְּחִלָּה a supporting joint.—Pl. תְּחִלָּה. B. Bath. 3<sup>a</sup> (v. Bab. D. R. a. I. note) if the officers of the congregation have had the bricks (for the new Synagogue) piled up, the beams trimmed &c. Ib. 6<sup>a</sup> **תְּחִלָּה** **תְּחִלָּה** if one has acquired, by the law of limitation, the right of laying beams in the neighbor's wall, he has not the right of laying joists. [For transpos. of **תְּחִלָּה** a. e., comp. תְּחִלָּה.]*

**תְּחִלָּה** *m. (תְּחִלָּה) circle, only in **תְּחִלָּה** all-around*. Pes. 16<sup>a</sup> **תְּחִלָּה** **תְּחִלָּה** **תְּחִלָּה** **תְּחִלָּה** (standing in Ma. M., v. Bab. D. S. a. I.) the flour around it. Sabb. 77<sup>b</sup> **תְּחִלָּה** **תְּחִלָּה** (Ma. M. תְּחִלָּה; in ed. תְּחִלָּה left out, v. marg. note a. Rabb. D. S. a. I.) to exclude what is required for rubbing all around the sore.

**תְּחִלָּה** *f. (b. h.; תְּחִלָּה, v. Pl.) [change,] misfortune.—Pl. תְּחִלָּה. Num. R. a. 12 (exp. תְּחִלָּה Ps. XCII, 4) תְּחִלָּה **תְּחִלָּה** from the word which produces misfortunes &c.; Midr. Till. to Ps. I. e. תְּחִלָּה **תְּחִלָּה** (insert תְּחִלָּה).*

**תְּחִלָּה** *pr. a. pl. Hesh. Y. Yeb. III, 2<sup>a</sup> top B. H. **תְּחִלָּה** of H.; (Gitt. 86<sup>a</sup> תְּחִלָּה or תְּחִלָּה, Var. תְּחִלָּה).*

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה** *only in **תְּחִלָּה**, &c. ordo. Targ. Prov. XVI, 19, a. fr. (in Targ. Prov.) ed. Lag. (Ma. תְּחִלָּה, v. תְּחִלָּה; ed. Wil. תְּחִלָּה).*

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

**תְּחִלָּה**, *תְּחִלָּה, v. תְּחִלָּה*.

הווינא, v. הווינא, תווינא.

תווכרנא, misread by Mus. for תווכרנא q. v.

תוונא, v. הונא.

תוועדה, Y. B. Kam. IV, 4<sup>b</sup> top בוד', read בוועדה, v. עור.

תוועיאוס, v. אונטראוס.

תונמא, v. תונמא.

תונמבא (תונמבא), v. חונמבא.

תונמלס, v. חונמלס.

תו (b. h.) *woe!*, *ah!* Ex. R. s. 24, beg. (ref. to Dent. XXXII, 6) 'וכ' (ח) לומר as if saying, Woe, unto &c.—Y. Snh. X, 29<sup>b</sup> bot., v. נח; a. fr.

תו (b. h.) *to exist; to be, become; to occur, come to pass.*—With part. מביט ה' *he looked; ה' אר' he said*, freq. used to say. Gen. R. s. 1, beg. אומר ה' הקב"ה מביט וכו' *I was the implement &c.* Ib. 'וכ' ה' ה' ה' the Lord looked into the Law (as often as a thing was to be created). Ab. I, 13 אומר ה' *the same used to say.* Gen. R. s. 2 כלום ה' *became a nothing; a. v. fr.*—Apocopate forms: אהי, אהא, אהי, אהא, אהי; אהא בשלום אהי וכו' (אהי, אהא). Yoma 66<sup>b</sup> (Tosef. ib. IV (III), 14 נהיה) may I and you be as well; Y. ib. VI, 43<sup>b</sup> bot. 'וכ' ה' so may ye be well. B. Mets. 35<sup>a</sup> let this be (speak of a case) when he accepts his opponent's statement; a. v. fr.—Part. תוה, תוה 1) *frequent, usual.* Sabb. VI, 6 דברו חכמים בה' the scholars (in using the words 'Arabian women') speak of the ordinary custom (not to the exclusion of other people); a. fr.—2) *existing, enduring.* Pesik. R. s. 11, end ה' דומים [להקב"ה] they shall be existing for themselves (not merely as an attachment) and resembling [the Lord]; ib. אה. 'וכ' ה' they, too, shall endure as a consuming fire.—Cant. R. to II, 13 עניות ירבה ויוקר הויה (read תרבה) poverty shall increase, and prices remain high (different in Snh. 97<sup>a</sup> a. Sot. 49<sup>b</sup>, v. אר' II). Imper. תוה, תוה; pl. תוה. Ab. I, 4. Ib. II, 3; a. fr.—תוה אומר, also elliptically *say, i. e. you must admit, this proves, that is meant by saying.* Taan. 2<sup>a</sup> what is the service of the heart? *you must admit, it is prayer.* Tosef. Nidd. I, 6 ה' לא אמרו וכו' that is to say, the scholars have spoken &c. Cant. R. to I, 6 ה' כרמי שלי וכו' this is meant by 'my vineyard &c.'—Y. Shebu. VII, 38<sup>c</sup> top דווי *it is evident that it would not have been necessary &c.; a. fr.*

Pi. תוה (v. תוה 1) *to change one's legal status, to dispose of.* Keth. 40<sup>b</sup> (ref. to תוה Deut. XXII, 19) *the text speaks of a woman who can dispose of herself.*—2) *to produce, make.* Kidd. 58<sup>a</sup> (ref. to תוה, Deut. VII, 26) *whatever the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c.* Yeb. 13<sup>b</sup> (ref. to תוה, Deut. XXV, 5) *she shall have no legal status with another man; Y. ib. I, 2<sup>c</sup> bot. (read תוה) (not תוה) (read תוה); a. fr.—Pi. תוה, תוה. Keth. 46<sup>b</sup>, a. e. להרד' the various modes of entrance into marriage correspond to each other.*—2) *discussion, argument.* Y. Maasr. II, 49<sup>d</sup> bot. מנא ה' *the result of a discussion stated by B. M.—Pi. תוה or תוה. Succ. 28<sup>a</sup> (Ms. M. sing.) arguments raised by A. &c.: B. Bath. 134<sup>a</sup> (Ms. H. sing., Ms. R. תוה; v. Rabb. D. S. a. l. note 40).*

ted, v. גלי. Ib. לא תוה גלי did I not emigrate?—Ib. ודווי (read ודווי) and come what may. Ber. 3<sup>a</sup> (in Hebr. diction) *the night consists of three watches.* Ib. *there are two watches (twilights); a. v. fr.—Y. Maasr. IV, end, 51<sup>c</sup> (read ודווי, or read: תוה) give orders to your wives &c., (read: תוה) that they (the laborers) should &c.—B. Bath. 73<sup>b</sup>, a. fr. *it happened that we &c.*—Kidd. 31<sup>b</sup> *she was his foster-mother.* Ned. 50<sup>a</sup> *if I become wealthy.* Y. Shek. V, 49<sup>b</sup> top *there used to be old men &c.; Y. Peah VIII, 21<sup>b</sup> preced. Ib. תוה v. preced. Ib. תוה go and stay at college; a. fr.—In Palest. dialect &c.*—Y. Taan. IV, 68<sup>c</sup> top *peace be with the hand &c.; a. fr.—V. תוה. 2) to dwell upon, discuss, v. infra.**

Pa. תוה, תוה 1) *to produce.* Y. Taan. III, 66<sup>d</sup> bot. *(read: תוה) where the ground used to produce &c.; Midr. Till. to Ps. CXXVI תוה; v. תוה. 2) (also Peel) with יב or על to dwell upon, to discuss, argue, oppose, comp. Y. R. Hash. I, 57<sup>a</sup> top תוה תוה they were discussing the question on the basis of Beth-Hillel's opinion (differing as to the application of B. H.'s principle). Keth. 72<sup>b</sup> פפא ה' ה' R. P. (when that subject was up) raised the question.—Usu. ודווי בה. On its being brought up at college we raised the point. Ber. 45<sup>b</sup>. Gitt. 4<sup>b</sup>; a. fr.—Naz. 18<sup>b</sup> בהאליבא *in accordance with what we have discussed (ib. 5<sup>a</sup> sq.), in the sense of &c.*—Kidd. 50<sup>b</sup>, a. fr. *what have they decided upon it?, what is the result?*—[Nidd. 66<sup>a</sup> תוה... תוה v. תוה.]*

f. (preced.) 1) *existence, status, condition, stability.* Ab. Zar. 54<sup>b</sup> (ref. to תוה, Lev. XXV, 12) *it shall remain in its status.* Y. Ber. II, 4<sup>d</sup> bot. (ref. to ודווי, Deut. VI, 6) *they shall remain (be read) in the order in which they stand.* Y. Shek. IV, 48<sup>b</sup> top בקודש ה' *that it must retain its sacred character.* Cant. R. to VI, 4 (ref. to ודווי, Num. VII, 5) *he gave them stability; Num. R. s. 12, end (read תוה) (read תוה).* M. Kat. 15<sup>a</sup> *the use of the word תוה in the Biblical text; Men. 28<sup>a</sup>; a. e.—Esp. (with ref. to תוה, Deut. XXIV, 2, v. תוה Pi.) legal status of marriage, Kidd. 5<sup>a</sup> the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c.* Yeb. 13<sup>b</sup> (ref. to תוה, Deut. XXV, 5) *she shall have no legal status with another man; Y. ib. I, 2<sup>c</sup> bot. (read תוה) (not תוה) (read תוה); a. fr.—Pi. תוה, תוה. Keth. 46<sup>b</sup>, a. e. להרד' the various modes of entrance into marriage correspond to each other.*—2) *discussion, argument.* Y. Maasr. II, 49<sup>d</sup> bot. מנא ה' *the result of a discussion stated by B. M.—Pi. תוה or תוה. Succ. 28<sup>a</sup> (Ms. M. sing.) arguments raised by A. &c.: B. Bath. 134<sup>a</sup> (Ms. H. sing., Ms. R. תוה; v. Rabb. D. S. a. l. note 40).*

תוה, תוה, fut. תוה, תוה ch. 1) same. Targ. Gen. I, 3; a. v. fr.—Koh. R. to IX, 10 *he emigra-*





**הונדקס** pr. n. m. Y. Sabb. XVI, 15<sup>d</sup> top מתרחקא דר' 'ה, prob. a corruption for ריטה, v. Mishn. a. l. [The entire passage seems to be corrupt, v. Bab. ib. 117<sup>b</sup>, sq.]

**הונקא**, v. הונקא.

**הונקיק**, v. הונקיק.

**הונים**, v. הונקסין.

**הונפא**, v. הונפא a. הונפא.

**הונפא** m. (חפך) perverseness. Targ. Prov. II, 14.

**הונפא** f. (יפס) the appearance (of Deity), the use of the verb הונפס. Midr. Till. to Ps. XIV.—Pl. הונפסות. Sifre Deut. 343; Yalk. Ps. 759. Snh. 92<sup>a</sup> הונפסות (corr. acc.); Ber. 33<sup>a</sup> Ms. F. (ed. נקמות, v. Rabb. D. S. a. l. note 40).

**הונפסותא** ch. same. Targ. Jud. V, 4 (ed. Lag. הונפסות).

**הונפסותא**, v. preced. wds.

**הונפסותא**, Targ. Prov. XXV, 16, correct (with Bxt.): סונפסותא, v. סונפסותא.

**הונץ** I fastened, pl. הונצין, v. הונץ.

**הונץ** II m., pl. הונצין (v. next w.) palm-leaves. Y. Sabb. VII, 10<sup>c</sup> top he who beats 'וכ סיב ח' bast, palm leaves or papyrus. Ib. XVIII, 11<sup>b</sup> top; Bab. ib. 78<sup>b</sup>; Tosef. ib. VIII (IX), 10. [Succ. 12<sup>b</sup>; 15<sup>a</sup> סככה בה' Ms. M., ed. הונצין, v. הונצין.]

**הונצא** I m. (הונץ; emp. הונץ, 1) (adj.) prickly. B. Kam. 80<sup>a</sup> שרצא ח' Ms. M. (ed. חרצא) a prickly creeping animal, v. חרצא.—2) the long and thin foliage of a palm-branch spreading from the stem. Succ. 32<sup>a</sup> a Lulab דסליק בחד ח' which spreads its foliage on one side only.—Pl. הונצא. B. Kam. 96<sup>a</sup> if one stole a palm-branch 'ה ויבדירנו and tore it into leaves. Yoma 78<sup>b</sup> ברה' in shoes made of &c.—3) prickly shrubbery used as fence, hedge. B. Kam. 92<sup>a</sup> (prov.) לקי כרבא with the shrub the cabbage is smitten (the good suffer with the bad). Ned. 49<sup>b</sup> בח' אכיל בח' ate with a thorn (as a fork). Ib. 91<sup>b</sup> ליה' פרטיה the lover parted the hedge and ran off. B. Bath. 4<sup>a</sup> רופנא ברה' where it is customary to make fences with shrubbery or bay-trees.—Ib. ליה' ברה' where they use hedges for fences, the exclusive ownership of one neighbor can only be secured by a deed.—Pl. הונצא. Ib.

**הונצא** II pr. n. pl. Hutsa. Y. Ned. IX, 42<sup>c</sup> יהודה הונצא, v., however, הונצל.

**הונצא** f. (רצא, v. רצא) 1) carrying out. B. Kam. 30<sup>a</sup> שנת הונצא זבלים the season for carrying out dung; a. fr.—Mishn. Meg. 3<sup>b</sup>; a. e.—Esp. (with ref. to Sabbath law) carrying out of the house, in gen. transferring an object from one territory to another (from private to public ground a. vice versa, v. רשות). Sabb. 2<sup>b</sup> שתי דבר' two forbidden acts in taking

out of the house, opp. הכנסה, carrying in. Ib. הכנסה the teacher of the Mishnah calls the carrying in, too, hotsaah (Mish. רצא, transfer). Ib. ח' כל עקירה ... ח' any removal of an object from its place is implied in the term hotsaah. Y. ib. I, 2<sup>b</sup>; a. fr.—2) bringing forth, sprouting. Y. Shebi. V, 35<sup>d</sup> bot. ה' נפש the escape of life, last dying movement. Hull. 38<sup>a</sup>.—4) the time consumed by the laborer to go out to the field. Gen. R. s. 72 the time for going out to the place of labor is included in the working hours belonging to the employer (B. Mets. 83<sup>b</sup>, a. e. רצא).—5) expenditure, outlay, cost; marketing. Y. Peah IV, beg. 18<sup>a</sup> בשל ברה' the cost (of cutting the fruits of the tree) must be borne by the owner (and not by the poor). Y. Shek. I, end, 48<sup>b</sup> דרבי' expense for keeping the roads in repair. Keth. 80<sup>a</sup> שבה יתר על הה' if the income from the improvement exceeds the outlay. Sabb. 117<sup>b</sup> ה' the marketing for the Sabbath; a. fr.—Pl. הונצאות. Keth. VIII, 5 על' ו' if one spends money for improving his wife's estate. Num. R. s. 14, end ה' כמה ה' רצאות how large the expenses are for the royal table; a. fr.

**הונצל** pr. n. pl. Hutsal, 1) an old fortress in Palestine. Sabb. 92<sup>a</sup>, sq. (?) Meg. 5<sup>b</sup>, also called הונצין בנימין, or רבי בנימין (v. Rabb. D. S. a. l., a. Neub. Géogr. p. 152).—2) H. in Babylonia. Ib. 29<sup>a</sup>. Yoma 52<sup>a</sup>, sq. Kerith. 13<sup>b</sup>; a. fr. (v. Berl. Beitr. z. Geogr. p. 32).

**הונצן** m. (emp. הונצא II a. הונצא), only in pl. constr. הונצין (hard) flax-stalks before they are prepared for spinning, opp. הונצין, v. הונצין. Tosef. Succ. I, 5; Succ. 12<sup>b</sup>; Y. ib. I, 52<sup>b</sup> bot. V. הונצין.—Tosef. Maasr. III, 8 הונצין (Var. הונצין) read: הונצין stalks of fenugrec.

**הונקא** f. (יפס) making an abomination, exposure; hanging. Snh. 34<sup>b</sup> ו' כינוי לה' how do we know that hokaah (Num. XXV, 4) means hanging?

**הור** or **הורח** m. (b. h. in pl.; ירה) teacher, father. Deut. R. s. 1 (play on הורח הזה, Deut. II, 3) זה ח' this his hor, that is his father.—Pl. הורחים. Gen. R. s. 68; Yalk. Ps. 878, v. הונצא. Pesik. R. s. 23—24 אהבתו הולכת אחר הוריו his love follows (is given to) his parents. Gen. R. s. 76; a. fr.

**הורחא**, v. הורחא.

**הורחא**, v. הורחא.

**הורחא** f. (ירד) leading down, letting down; descent. Y. Sot. IX, 24<sup>a</sup> top משעת ח' from the moment the calf is led down (Deut. XXI, 4). Midd. IV, 7 בית הורחא המים (Talm. ed. הורחא pl.) an enclosure in the Temple serving as a spout for the rain water.

**הורדוס**, **הורדוס** pr. n. m. Herod, the Idumean, King of Judaea. B. Bath. 3<sup>b</sup>. Ib. 4<sup>a</sup>, a. e. בנן ח' v. בנן. Lev. R. s. 35; Taan. 23<sup>a</sup>; a. fr.



תורה | f. conception, v. תורה

II. 1. (h. h.; v. <sup>1</sup> <sup>2</sup>) (*mother*) (*domestically*)  
*teaching*. Cant. R. to III, 4 (Interpret. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>46</sup>

[illegible]

תורכנים, תורכנים, Tosaf. Glu. VIII (VI), 3,  
read with ed. Zuck. תורכנים.

הרד"ק, חורבניו

pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Sbh. 39<sup>a</sup>, v. 𐬵𐬀𐬯𐬭𐬀𐬎𐬎𐬀—[B. Bath. 73<sup>a</sup> bot., v. next w.].—2) a gentile (Persian) proper noun, v. 𐬵𐬀𐬯𐬭𐬀. Glt. 11<sup>a</sup>.—3) 𐬵𐬀𐬵𐬀𐬭𐬀, v. 𐬵𐬀𐬵𐬀𐬭𐬀.—4) 𐬵𐬀𐬵𐬀𐬭𐬀 pr. n. pl. *Ormizd* (*Ormuzd*)-*Ardjir*, prob. identical with *Ardjir*, v. 𐬵𐬀𐬵𐬀𐬭𐬀. B. Bath. 59<sup>a</sup>.

H. Bath. 73<sup>a</sup> bot. חַבְרֵי בַּת (Ar. a. Ma. H. a. Var. in  
 comment. חַבְרֵי).

תל אביב, תרמ"ב

**הִירְשֵׁן** *pr. n.m. Hyrcan*, 1) a Maccabean prince and High-priest, brother to Aristobulus. *R. Kam.* 32<sup>b</sup>; *Sot.* 49<sup>b</sup>.—2) father of R. Eliezer. *Ab. II.* 8; *a. fr.*—3) son of R. Eliezer. *Snb.* 68<sup>a</sup>.

הוֹלָה or הוֹלָהָ f. (denom. of הוֹלָה of הוֹלָה) conception, being conceived. Sbh. 58<sup>a</sup>, a. fr. הוֹלָה בְּתוֹכָהּ הָיָה he was conceived in an unhallowed condition (when his mother was a gentile). Ex. R. a. 1 בְּתוֹכָהּ הָיָה she was conceived on the road. Ib. הוֹלָה בְּתוֹכָהּ הָיָה as she conceived without pain; a. fr.

מִיָּדָא f. (מִיָּד) reaching over, handing over, opp.  
מִיָּדָא q.v.—Y. Sabb. VII, 10<sup>d</sup> מִיָּדָא מִיָּדָא אֶבְרָהָם אֵלֶיךָ וְלֹא  
is not reaching an object over (from one territory to  
another) counted among the labors forbidden on the

Stallholder Feb. 16<sup>th</sup> 1898. "We go far as we may reach  
over with his hand (without moving from his place)

𐤀𐤁𐤁𐤁 m., only in pl. constr. 𐤀𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁  
 is an intermediate station of preparation, contrast. to  
 𐤀𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 (v. 𐤁𐤁𐤁 𐤁𐤁𐤁𐤁). Num. 18<sup>th</sup> 𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁  
 Mo. M. (v. Num. D. B. a. l.) if one covered the Shewah  
 with Ashchah . . . I do not know (whether or not the  
 Shewah is Ashchah). In 𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁 Mo. M. (v.  
 Num. D. B. a. l.) now do I know what Ashchah . . . are  
 (in which stage they are called so)

ה'תש"ח (1947) relief. delivery. Yalk. Meam. 723

נִיזְנִי, נִיזְנִי gr. a m. Hockes (in Bib.  
p. 754, q. v.) 1) N. H. the Elder (נִיזְנִי, Y. Kidd. I, 60  
bot.; Y. Ketib. IX, 37, eq. נִיזְנִי is the author of the  
Mishnah (Tosefta); a fr.—2) several Amoraim by that  
name, Y. Ter. VIII, 48, Y. Neta. I, 60 bot.; a fr. V.  
Frank. M'bo p. 76, eq.

חֲסִידָהּ (the) I give;  
 Hosanna, name of parts of, or of the entire, festive wreath  
 (Lulab) carried in procession on the Feast of Booths.  
 Suck. 20<sup>b</sup> חֲסִידָהּ הָיָה לַיְּהוּדִים the traders' own H. (myrtle).  
 Ib., eq. חֲסִידָהּ... חֲסִידָהּ before its use was designat-  
 ed it was called *as* and now it is called H.—Ib. 27<sup>a</sup> חֲסִידָהּ  
 חֲסִידָהּ when ye tie the festive wreath; a. fr.—Targ.  
 II Ezech. III, 8.—Esp. the separate branches of the willow  
 tree carried in procession on the last day of Succoth,  
 whence חֲסִידָהּ חֲסִידָהּ the seventh day of the Feast of  
 Booths (now called חֲסִידָהּ חֲסִידָהּ); v. חֲסִידָהּ.

NOTE, Targ. Prov. XXVI, 21 ~~SEITE~~ Ma., v. ~~SEITE~~

הוצאה, ח. י. י.

ל. (77) wilful act; use of the stem 77 in the Bible text. Gen. 16<sup>1</sup> 77 77 77 an analogy is drawn between the law concerning the false prophet (77 Deut. XVIII, 20) and that concerning the rebellious elder (77, ib. XVII, 12). Ib. 77 77 77 77 77 but is not the term 'wilfulness' used in connection with death penalty?

[illegible]

וְהִסְקִיף אֶת הַדָּם וְהִסְקִיף אֶת הַמִּזְבֵּחַ וְהִסְקִיף אֶת הַמִּזְבֵּחַ וְהִסְקִיף אֶת הַמִּזְבֵּחַ וְהִסְקִיף אֶת הַמִּזְבֵּחַ  
 blood of sacrifices, of the water of purification upon the  
 unclean. Zeb. V, 1 וְהִסְקִיף אֶת הַדָּם וְהִסְקִיף אֶת הַמִּזְבֵּחַ and their blood must  
 be sprinkled on the space between the bars &c.—Y. Ber.  
 V, 9<sup>d</sup> top וְהִסְקִיף אֶת הַדָּם וְהִסְקִיף אֶת הַמִּזְבֵּחַ the rite of sprinkling which he  
 performed is valid. Pes. VI, 2 וְהִסְקִיף אֶת הַדָּם וְהִסְקִיף אֶת הַמִּזְבֵּחַ (Y. ed. וְהִסְקִיף)  
 let the sprinkling (on the unclean) prove it; a. fr.—*PL*  
 וְהִסְקִיף אֶת הַדָּם וְהִסְקִיף אֶת הַמִּזְבֵּחַ Y. Yoma V, 42<sup>d</sup> top. Bab. ib. 35<sup>a</sup>. Men.  
 III, 6; a. fr.

portions into which the song of Hadrinn (Deut. XXXII, 1-43) is to be divided in public recitation: v. 1-6  $\overline{\text{v. 1-6}}$ ; v. 7-12  $\overline{\text{v. 7-12}}$ ; v. 13-16  $\overline{\text{v. 13-16}}$ ; v. 19-26  $\overline{\text{v. 19-26}}$ ; v. 27-35  $\overline{\text{v. 27-35}}$ ; v. 36-43  $\overline{\text{v. 36-43}}$ . R. Hash. 31<sup>a</sup> (v. Tomaf. a. l. for another division; Treat. Sederim XII. 6.

הזירה, v. הזירה.

הזיקא, תזיק, v. תזיק.

**הזכרה** f. (זכר; v. אזהרה) 1) *giving a debtor notice* in order to prevent loss of right by limitation. Keth. 104<sup>a</sup> 'הזכרה גובה שלא בה' has a right to collect (after the lapse of twenty five years) even if he has given no notice.—2) *Hazkarah* (=הזכרת גשמים), the insertion of a reference to rain in the second section of the Prayer of Benedictions, v. גבירה, contrad. שאלה. Taan. 2<sup>b</sup>; a. e.—3) *the Tetragrammaton*. Y. Ber. III, 6<sup>c</sup> bot.—Pl. הזכרות. Ib. IV, 8<sup>a</sup> top 'הזכרה י"ח ד' 'ה' eighteen invocations in Ps. XXIX. Lev. R. s. 1 'הזכרה י"ח ד' שבק"ש eighteen invocations in the recitation of Sh'ma, v. שמש; a. e.

הזמא, תזמא, pl. תזמא, v. תזמא.

**הזמא** f. (זמא) *the refutation of witnesses by proving an alibi*, contrad. to הזמא counterevidence; *the conviction of false witnesses* (Deut. XIX, 19). B. Mets. 4<sup>a</sup> 'הזמא subject to the law of *hāzama*. Keth. 20<sup>a</sup> 'הזמא evidence of an alibi taken in the absence of the witnesses concerned. Macc. 2<sup>a</sup> 'הזמא the punishment for evidence disproved by an alibi (retaliation); a. e.

**הזמא** m. (זמן) *summons*. Kidd. 70<sup>a</sup> פירקא (זמן) (Ar. *huzma*) a document containing a summons (to appear before court).

**הזמא** f. (זמן) *preparation, designation of an object for a certain purpose*. Snh. 47<sup>b</sup>, a. e. 'הזמא designation is a reality, i. e. the designation of an object for a certain (sacred) purpose is equal to its having been used. Bets. 28<sup>b</sup> 'הזמא designation for use on the coming Holy Day; a. e.

**הזמא** f. =הזמא. Kidd. 70<sup>b</sup>, v. פקא.

**הזמא** (Arab. *huzmath*) a bunch. Snh. 26<sup>b</sup> bot., quot. in Ar., a gloss to כפא which came into the text, v. כפא. a. e.

הזיק, v. תזיק.

**הזיק** (Pers. *hazār*, v. Perles Et. St. p. 16) a thousand. Snh. 98<sup>a</sup> (speaking to the Persian king) 'הזיק Ar. *hast thou* (Khar *hazār gūnah*, Persian) an ass of a thousand colors? [Ed. בר דורר גיני. Ms. M. בר דורר גיני, Ms. F. דורר מאה גיני, Ms. K. גיני; Yalk. Zech. 576 Ms. 'הזיק גיני ליה דאיה ליה למררה the colors which his (the Messiah's) ass has?; v. Rabb. D. S. a. 1.]

**החלטא** m. (חלט II) *final decision*, esp. *ascertained condition of leprosy* after the probationary days of confinement (הסגרה, v. Lev. XIII). Y. M. Kat. III, 82<sup>c</sup> bot. 'החלטא here (in Miriam's case) the confinement was ordered for a definite case of leprosy, opp. להסגרה for probation; ib. 'החלטא the seven days of Miriam's leprosy (Num. XII, 14 sq.); Gen. R. s. 100.—V. תליטה III.

**החלטא** f. *paste*, v. תליטה II.

החזרפותא, Pesik. Parah, p. 35<sup>a</sup>, read תרספיתא.

**החזרה** f. (חזרה) 1) *doing good*, esp. a *vow to benefit one's self* (or others), opp. חזרה self-abnegation (or harm to others). Shebu. III, 5 'החזרה או ד' חזרה vows in which a self-abnegation or an enjoyment is implied. Ib. 27<sup>a</sup> 'החזרה או ד' חזרה as well as the vow of enjoyment refers to something religiously indifferent, so &c. Ib. 'החזרה a vow comprising a benefit to others; a. fr.—2) (v. Ex. XXX, 7) *preparing, trimming*. Yoma 14<sup>b</sup>; ib. 33<sup>a</sup>; a. fr.—Lev. R. s. 32; Cant. R. to II, 14, a. e. (ref. to חזרה, Deut. XVIII, 17) *החזרה* a well considered word (which has its effect) like well-trimmed lights; like the well-prepared frank-incense.

**החזרה** f. (חזרה I) *immersion of vessels for levitical purification*. Bets. 18<sup>a</sup>, v. השקה; a. e.

**החזרה** m. (חזרה Hif.) *inclination, sliding*. Bets. 9<sup>b</sup> 'החזרה the question about moving a ladder by sliding from one window to another.

**החזרה** m. pl. (חזרה) *Hätul* or *Ätul*, a place mentioned as producing the most preferable wine for libation. Men. VIII, 6 'החזרה (Talm. ed. 88<sup>b</sup> 'החזרה (Ms. M. עלהזרה, v. Rabb. D. S. a. 1, note; Ar. 'החזרה).

**החזרה** m. (חזרה I) *plaster*. Tosef. Ohol. VII, 4 'החזרה אם יוכל if the plaster on them is thick enough to stand by itself.

**החזרה** f. (חזרה II) 1) *throwing* (a stone &c.). Y. B. Kam. III, 3<sup>c</sup> 'החזרה אם כדור 'החזרה if one hit (him who was carrying a flask) in the way of throwing a stone (not merely by letting a stone lie in the road).—2) *contusion*. Y. Sabb. VI, 8<sup>c</sup> bot. 'החזרה דומה it seems that I am not to carry off from this place anything except this contusion (of my finger).

**החזרה**, Tanh., ed. Bub., B'reshith 6, read תחזרה.

**החזרה** f. (חזרה) 1) *being inclined*, i. e. *giving a verdict according to the majority of votes* (Ex. XXIII, 2 'החזרה לא תהיה רבים לחטא thy verdict against the defendant must not be given in the same way as thy verdict of acquittal; for the latter suffices a majority of one, for the former there must be a majority of two.—2) *perversion of justice* (Ex. XXIII, 6). Sot. 47<sup>b</sup> 'החזרה משפט.—3) (euphem.) *performing coition with a virgin without causing a bleeding*. Keth. 8<sup>b</sup>.

החזרה, v. next w.

**החזרה** m. (חזרה, v. חזרה) *bazaar, shop, public place* (cmp. חזרה). Gen. R. s. 19; s. 20 I shall die 'החזרה (some ed. חזרה, corr. acc.), and thou wilt sit in public places (with none to care for)?—Pl. 'החזרה. Ib. s. 37 'החזרה (some ed. חזרה, corr. acc.) they arranged bazaars (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to חזרה, Gen. XXXIII, 18; cmp. חזרה) 'החזרה he was the first to put up bazaars and sell cheap.



**תבליט** (a popular exclamation containing a disguised oath; v. תבליט) *I cannot!* Gen. R. s. 27, 1a; Gen. 14b; Yalk. Job 22a.

**תבליט** f. (תבליט) *preserving, esp. (v. Sabb. IV, 1) putting a dish in a warm place or under covers to keep it warm for the Sabbath.* Sabb. 29<sup>a</sup>. Ib. <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

**תבליט** f. (תבליט) *flow of words, prophetic speech* (Mid. II, 31). Gen. R. s. 44; Cant. R. to III, 4 (one of the biblical terms for prophecy). [Tosaf. Kol. II, Meta, IV, 1 תבליט, v. תבליט.]

**תבליט** m. (תבליט) *preparation*, Koh. R. to IX, 2.

**תבליט** f. (תבליט, v. תבליט) *a preserver of*—*תבליט* Ned. 49<sup>a</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup>

die in the glory of the Law (as a great scholar), v. הִתְרַא. — doing a religious act in the handsomest way. B. Kam. I, 28 (h. text ואז) a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. הִתְרַא). Ib. XIX, 14 (Reg. אֲזִיז, cmp. אֲזִיז).

הִתְרַא, v. הִתְרַא.

הִתְרַא (contr. of הִתְרַא, v. הִתְרַא) then. Targ. Prov. I, 28 (h. text ואז) a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. הִתְרַא). Ib. XIX, 14 (Reg. אֲזִיז, cmp. אֲזִיז).

הִתְרַא which?, v. הִתְרַא.

הִתְרַא, v. הִתְרַא.

הִתְרַא, v. הִתְרַא.

הִתְרַא, v. הִתְרַא.

הִתְרַא (חום, cmp. חום) a prickly shrub, prob. *Spina Regia* (v. Löw Aram. Pfl. p. 231 a. quot. ib. from Plin. Hist. Nat.). Tosef. Kil. I, 11 you must not plant *cuscuta* on *izma*.—*Pl.* הִתְרַא. Targ. Job XXXI, 40 (Ms. חר).—Keth. 77<sup>b</sup> של חר beer containing (in place of hops) *cuscuta* growing on *hizmē*.—Mostly in connection with חר, v. הִתְרַא. Sabb. 107<sup>b</sup>; a. fr.

הִתְרַא f. (preced.) shrubbery of *hizmē*. Erub. 28<sup>b</sup> חר for the *cuscuta* dies when the *hizmē* are cut.

הִתְרַא m. (נזק) injury, damage, loss; danger. Gitt. 53<sup>a</sup> a. fr. חר a damage not discernible in the object itself (e. g. if an unclean person touches food, whereby its value is reduced, because the scope of its use is limited). B. Kam. 2<sup>b</sup> חר the damage done by the tooth is connected with a benefit (to the animal). Ib. חר the damage by the foot is an ordinary occurrence (and must be guarded against). Y. Ber. IX, 14<sup>b</sup> חר possible injury to health by the hot bath. Gen. R. s. 82 חר an obnoxious thing (animal); a. fr.

הִתְרַא ch. same. Pes. 8<sup>b</sup> חר where danger is to be expected. B. Kam. 22<sup>b</sup> חר the damage is sure to occur. Ib. 5<sup>a</sup> חר = חר, v. preced.; a. fr.

הִתְרַא, v. הִתְרַא.

הִתְרַא, v. הִתְרַא.

הִתְרַא m. pl. (v. אֲזִיז) *calamus, reeds*. Yoma 78<sup>b</sup> חר in shoes made of reeds. [Bashi: חר; Ms. M. a. oth. חר; Asheri: shoes made of wheat-straw.]

הִתְרַא, v. הִתְרַא.

הִתְרַא c. 1) (חא) this, that. Y. Keth. XII, 35<sup>a</sup> bot. חר (Y. Kil. IX, 32<sup>b</sup> bot. חר) how is that tooth of thine?—[Y. Snh. VIII, beg. 26<sup>a</sup> חר, v. הִתְרַא.]—2) (חא) which? (generally with חר or חא, v. הִתְרַא, הִתְרַא).

Y. Shek. V, 48<sup>d</sup> חר וחר דין (read חר) which wine was good for the bowels, and which &c.—Y. R. Hash. I, beg. 56<sup>a</sup> חר וחר שני which *sheni* refers to months, and which to years?—Y. Meg. I, 72<sup>a</sup> top חר לין (חר) which are the headings of chapters?—Y. Keth. VII, 31<sup>c</sup> top [read:] חר with which of them does the Boraitha cited by R. H. . . . agree?—Ib. IX, 32<sup>d</sup> bot. [read:] חר לין רבני (Y. B. Bath. VIII, 16<sup>b</sup> who are meant by 'the Rabbis'?—With prefixes: (כח) חר (= כח דמר ר' ו' Y. Ber. I, 3<sup>a</sup> top חר, v. לין, כח, (that which) R. . . said. Y. Erub. III, 21<sup>a</sup> top; a. fr.—Y. Shebu. II, 33<sup>d</sup> חר (חר) with regard to what?; a. e.—Y. Gitt. IX, end, 50<sup>d</sup> חר (usually לין), v. חר.

הִתְרַא (traditional pronunc. חר) only in חר (= חר) to which (of the clauses &c.) does this refer? Kidd. 74<sup>a</sup>; Keth. 12<sup>a</sup>; v. חר, a. fr.

הִתְרַא adv. (= חר, cmp. חר, Ex. I, 19) 1) quickly, rapidly. B. Kam. 84<sup>a</sup>; Sabb. 134<sup>b</sup> חר (Ms. M. חר, v. Rabb. D. S. a. l. note) the flesh grows fast (the wound heals quickly). Ib. 119<sup>a</sup> bot. חר that they may soon rise.—2) (an exclamation of encouragement) quick! go on! Gitt. 34<sup>a</sup>, a. e., v. חר.—Pes. 112<sup>b</sup> (sailors' cry) חר (ed. Ms. M. (ed. חר וחר וחר וחר, v. Rabb. D. S. a. l. note; Mus. in Ar. ed. Koh.: חר: (חר) (חר) [Y. Peah I, 15<sup>d</sup> חר ed. Amst., ed. Krot. חר, Y. Ab. Zar. III, 42<sup>c</sup> top חר, read חר.]

הִתְרַא f. (חר) 1) this very thing, even this, it is this. Y. Dem. I, 22<sup>b</sup> top חר this very thing is controverted. Y. Sabb. VII, 10<sup>c</sup> bot. חר this is because it is an act of killing. Y. Taan. V, 67<sup>d</sup> top חר and this he said.—2) (חר) which? where? Y. Maas. Sh. V, 56<sup>a</sup> top חר by which road did you come? Ib. חר and he did not know by which.—Y. Sabb. II, 5<sup>a</sup> bot. חר which (transgression) is it (that he is guilty of)? Ib. VII, 10<sup>c</sup>, a. fr. חר and what (Mishnah, Boraitha) says this (where is your authority)?; Y. Pes. II, 29<sup>b</sup> bot. חר.—Contr. חר. Ib. VII, 34<sup>b</sup> bot. חר and it is this he said; i. e. in this connection he said it.—חר, v. חר. (cmp. h. חר) behold, there is. Y. Bicc. II, beg. 64<sup>c</sup> חר and behold, here are fifty two.—Gen. R. s. 84 (ref. to חר, Gen. XXXVII, 19) חר, it is himself, he comes carrying his dreams; (Yalk. ib. 141 corr. acc.).—Y. Snh. VIII, beg. 26<sup>a</sup> חר ליה אב ו' behold, he is a father and not a son.

הִתְרַא, v. preced.

הִתְרַא, v. הִתְרַא.

הִתְרַא, v. הִתְרַא.

הִתְרַא, v. הִתְרַא.

הִתְרַא m. (חר) which now? who? Y.



44

law) concerning glass ware. Yoma 2<sup>a</sup> חייב דליהוי להו' in order that they be distinguishable (from other sacrifices). Hor. 13<sup>b</sup> 'ו' ו' . . . ought there not to be a distinction (in honors) between myself and them? Pes. 114<sup>b</sup> לחיטותיהו' some distinction to attract the attention of the children.—Pl. חפפרי. Zeb. 21<sup>b</sup> בר חרי ד' two signals were given at a time.

**חילא** I pr. n. m.=אילא. Y. Yoma VI, 43<sup>c</sup> top; a. e.

**חילא** II *hila*, a sailor's cry, v. חריא.

**חילון**, v. חלון.

**חילון**, **חילון** m. (חלן) 1) *walk*. Keth. 111<sup>a</sup>. Sabb. 113<sup>b</sup> thy way of walking on the Sabbath. Nidd. 31<sup>a</sup> רגלים ד' faculty of walking.—Gen. R. s. 20 ד' מעים בדרך וכ' (not בדרך) natural movement of the bowels (Ber. 57<sup>b</sup> שלשול).—2) *walking* (lengthwise and breadthwise) *through a field*, as a form of taking possession. B. Bath. 100<sup>a</sup>; Y. Kidd. I, 60<sup>c</sup>.—3) *חילון*, *carrying to the altar*. Zeb. I, 4. Ib. 15<sup>b</sup> (לילך) ד' a carrying necessary for the purpose.

**חילוכא** oh. same, 1) *walking*. Sabb. 148<sup>a</sup> הא קא חילוכא they would have to do so much more walking; ib. 113<sup>b</sup> ב' קא מפיש ב' a. e.—2) as preced. 2). B. Bath. 100<sup>a</sup>.

**חילול**, **חילול** m. (חלל) 1) *recitation of Hallel* (v. חלל, *singing praises*. Num. R. s. 3, beg. חלל the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. ללל].)—2) *occurrence of the stem* in Bible texts. Ber. 35<sup>a</sup> (ref. to the plural חללים, Lev. XIX, 24) לברכה חלל אחד ליה חלל one *hillul* is remained over to be employed as an intimation that you must give praise (when drinking wine).—Pl. חילוליים. R. Hash. 32<sup>a</sup> ח' חלל עשרה ten times חלל in Ps. CL; Meg. 21<sup>b</sup> (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117<sup>a</sup> *hal'luyah* means חללוהו ב' הרבה praise him with many praises.

**חילולא**, **חילולא** ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXXVIII, 63; Keth. 17<sup>a</sup>), in gen. *wedding*. Targ. Koh. III, 4; a. e.—Ber. 31<sup>a</sup>; a. fr.—Snh. 105<sup>a</sup> (prov.) when mouse and cat חילולא ח' עברי Ms. M. (ed. מתרבה) make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—ח' wedding house, feast. Ber. 6<sup>b</sup> מילי ד' אגרא רבי ד' מילי (Var. חלילי pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—Pl. חילוליי. M. Kat. 28<sup>a</sup> ח' חסדא שתיין ח' sixty weddings were celebrated in the house of R. H. Gitt. 57<sup>a</sup> ח' וחינגי and on the other side of the town were weddings and feasts; a. e.

**חילוף** (or חילוף) *hiluf* (or *hiluk*), a sailor's cry; v. חריא.

**חיליוני** *hilyoni*, a sailor's cry, v. preced.

**חילויסטון**, v. אילויסטון.

**חילון**, v. חילון.

**חילון**, v. חילון.

**חילון**, **חילון** Y. Yeb. X, end, 11<sup>c</sup>.—Zab. III, 2 ח' ח' this way . . . , the other way; a. fr.

**חילקא** f., pl. **חילקא**, v. חילקא.

**חילקא**, **חילקא** (= חילקא) *therefore*. Yoma 74<sup>b</sup> ח' therefore (since sight aids in satisfying the appetite) &c. Meg. 21<sup>b</sup> ח' therefore (since the opinions differ); a. fr. [Ms. M. 2 reads חילקא, v. Rabb. D. S. vol. VI, preface, p. I, note.]

**חילקא**, v. חילקא.

**חילל** pr. n. m. *Hillel*, v. חלל. [Pi. of חלל q. v.]

**חילמי** (corr. חלמי) f. (αλμη) *brine for pickling*. Sabb. XIV, 2. Ib. 108<sup>b</sup>. Y. ib. XIV, 14<sup>c</sup> top צריכה ח' the preparation of *halmē* requires a trained person. Erub. 14<sup>b</sup> בחלמי Ar. (ed. ב'ח') in the law concerning *halmē* (Sabb. l. c.).—Pl. חלמין or חילמין. Y. Ter. X, 47<sup>a</sup> bot. מ' חלמין היה, read: מ' חלמין it (the taste) came from the brine.

**חילמי**, Pesik. R. s. 23—24, read מילמי, v. לקר.

**חילמי** I pr. n. f. (Ἑλένη) *Helen*, 1) mother of king Munbaz, a convert to Judaism. Succ. 2<sup>b</sup> (Ms. M. חלמי, Var. חלמי, v. Rabb. D. S. a. l. note); Tosef. ib. I, 1. Yoma III, 10; Tosef. ib. II, 3 (not חילמי). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 ח' חילל בר ח' (Lam. R. to II, 8 אילל בר ח').

**חילמי** II, *hilni*, a sailor's cry; v. חריא.

**חילקט**, **חילקט** m. (לקט, v. אלקט; emp. b. h. חילקט [receptacle, store,] 1) *the ciborium* (seed vessel) of the Egyptian colocasia (v. Sm. Ant. s. v. Colocasia; v. חילקט).—Pl. חילקטין. Tosef. Maasr. III, 14; Y. ib. V, end, 52<sup>a</sup> whose stalks are few, חילקטין and ciboria numerous.—2) *stack of grain, pile of fruits in the field*.—Pl. as ab. Naz. 8<sup>b</sup> חילקטין קיין (as many days a Nazir) as the number of piles during the fig crop.—[3] a bird's pouch; v. next w.]

**חילקט**, **חילקט** (denom. of preced.) 1) (of circumcision) to trim the *preputium*, by splitting and drawing it upwards so as to form a sort of pouch around the denuded cone. Sabb. 133<sup>b</sup>; Tosef. ib. XV (XVI), 4 מ' חילקטין 'you must denude the cone &c.—2) to fill a bird's pouch or crop, to stuff. Sabb. XXIV, 3. Ib. 155<sup>b</sup>; Tosef. ib. XVIII, 4 distinction between מ' חילקטין a. מ' חילקטין (Hif. of לקט).

**חילקטי** f. (אקטי) *winding staircase*. Tosef. Erub. VIII (V), 11, v. אקטי. \*Sabb. 157<sup>a</sup> bot. ח' קטנה וכ' (Ms. M. חילקא, Rashi a. Tosaf. חילקא) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: pile, shed, v. אקטי).



וְאֵלֶּיךָ מִן הַבָּיִת, from of, וְאֵלֶּיךָ from one,  
 וְאֵלֶּיךָ from thee, וְאֵלֶּיךָ, וְאֵלֶּיךָ, from him, bay (II). Num. 9  
 he said וְאֵלֶּיךָ עַל הַזֶּה 'I will be' to Moses, 'upon me'  
 (shall the yoke of an offering rest), and from it (I will  
 abstain). Num. 27 וְאֵלֶּיךָ עֲרִישְׁתִּי except thence. Y. Shab.  
 VIII, 36 but וְאֵלֶּיךָ וְאֵלֶּיךָ 'both IV, 2, eq. Shab.  
 Talm. 20 וְ אֵלֶּיךָ with וְאֵלֶּיךָ you must not buy of  
 him, Gen. II a. 67 וְאֵלֶּיךָ לְעֵלֶה on top of it (the bed)  
 Ib. a. 28 וְאֵלֶּיךָ וְאֵלֶּיךָ and save thee from it (the fire);  
 a. II—אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ not all depends on him, i. e. he has  
 no right, it is not in his power, II. אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ  
 He had no right to choose for himself the Levites &c.  
 Num. II. a. 4 אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ you had no right to  
 order &c. Ex. II. a. 15 אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ have you a right to  
 order &c. I v, 22.

תשנ"א, ח' שבט

עֲבָדֶיךָ chab. em; em which are. B. Bath. X, 2 Y.  
ed. (Mish. a. Babli עֲבָדֶיךָ).

תשס"ו, (ד"מ), ד"מ

שבת, י. קכח. 1, 23<sup>ו</sup> לה, v. שבת

2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 26

ה'תש"ח, ה'תש"ט

הענין : דברי ס' :

דער זיידע, א. דער זיידע

תִּבְּרָה to trust, v. 107.

\* **חֲצִי**, **חָצִי** (*half*). Tann. ed. Rub., additum to Sh'lah. 19 (ref. to **חָצִי**, Deut. I, 23) 'they divided our hearts' **חָצִי חָצִי** **לֵב** (**חָצִי חָצִי**) the Greek *hemis*; v. Num. R. a. 17; v. **חָצִי**.

ד"ר, v. אגודת

זָמִים, זָמִס, זָמִסִּין, זָמִסִּין, read: זָמִים  
or זָמִסִּין in (*ἀμύσσειος*, dim. of *ἀμύσσειος*) *amē-*  
*thel*, a jewel in the Highpriests' breast-plate. Ex. R.  
2. 38, and (v. LXX Ex. XXVIII, 19).

\* **שִׁנְיָהּ**, **שִׁנְיָהּ** m., pl. **שִׁנְיָהּ** (denom. of **שִׁנְיָהּ**, v. **שִׁנְיָהּ**) the casings for the beams in wall openings.  
 B. Bath. **אֵין שִׁנְיָהּ בֵּית הַבְּתוּלָה** Ar. (ed. Koh. **שִׁנְיָהּ**,  
 Ms. M. **שִׁנְיָהּ בֵּית הַבְּתוּלָה**, ed. **שִׁנְיָהּ לִבְתוּלָה**) although  
 he placed sills thereon (intimating that the neighbor may  
 in future rest beams on them). V. **שִׁנְיָהּ**.

**חֲמֵלָה, חֲמֵלָה, חֲמֵלָה** f. (חֲמֵל-חֲמֵל) [*heating spice*], *preserved ginger*, Ber. 36 חֲמֵלָה דְּיַמָּא (Ms. M. חֲמֵל, marginal correction (חֲמֵל); Yoma 81<sup>b</sup> חֲמֵל (Ms. M. חֲמֵל, Var. חֲמֵל, חֲמֵל, v. Rabb. D. S. a. l. notes) that *preserved ginger* coming from India; cmp. חֲמֵל

אֶת־כֶּסֶף (Af. of *אָסַף*;—h. *אָסַף*) to credit, trust, confide; to loan on trust; to admit as evidence. Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115<sup>a</sup> *אֶת־כֶּסֶף* he loaned him on trust (without a pawn). Keth. 32<sup>a</sup>

cap. 23. 187. *from* the *Nabbi* declared his evidence as legal as if there had been two witnesses. *Shobn*, 47<sup>b</sup> *negyot* *metv* *sh* he did not trust him by himself (with- out witnesses). Y. Ber. II, 4<sup>a</sup> *kap* *metv* *metv* *metv* *metv* I trusted those (Talling) on thy head; a fr.—*Post*, par. 707<sup>a</sup> (=b. 128<sup>a</sup>) *faithful, reliable; credited, admitted as evidence*. *Targ* Sam. XII, 7 (Y. II 707<sup>a</sup>); a fr.—*Nabb*, 16<sup>a</sup> *metv* *metv* *metv* *metv* for he transmits (Gen. XII, 7) he (only the participle being used as a divine attribute, not the abstract noun).—*Koth*, 27<sup>b</sup> *metv* she is admitted An. 1b. *metv* (corr. acc.). Y. Oul. V, 47<sup>a</sup> [*metv*]; *metv* *metv* *metv* *metv* a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4<sup>a</sup> *metv* *metv*; a fr.—*B. Meta*, 28<sup>b</sup> *metv* *metv* *metv* *metv* (ed. (= *metv* *metv* *metv*, past, acc.) I do not trust thee (*Metv*, *metv* *metv* *metv* he (Abraham) did not rely on him).

1947, v. 10, p. 100.

ה'תרס"ב, י"ב

*Trichostema*, *Trichostema* m. (Spartoc. acc.) Agnes. Kz. H. s. 45.  
Gen. H. s. 9, Kol. H. to VI, 10 *Trichostema*, *Trichostema* (acc.)  
acc.); Yalk. Gen. 23; Yalk. Ia. 961; a. fr.

אֱמוּנָה (אֱמוּנָה) *Emunah* trust, confidence, faith. Targ. Y. Gen. XV, 6; a fr.—B. Mena. 13<sup>b</sup>, a fr. אֱמוּנָה (אֱמוּנָה) to keep up his reputation for honesty (his credit). 1b. 50<sup>b</sup> אֱמוּנָה אֵין אֵין no reliance can be placed on servants.—As an affirmation, *faith* on my word! Ned. 49<sup>b</sup> אֵין אֵין אֵין my word in the hand of this woman, i. e. I pledge thee my word. Sah. 33<sup>a</sup> אֵין אֵין Ma. M. I assure thee (ed. אֵין אֵין we have the evidence on our hands).—Sabb. 10<sup>b</sup> אֵין אֵין It is permitted to say 'faith' in an unclean place, v. אֵין.

א"ת, Erub. 94<sup>b</sup>, v. שבת.

ה'תשנ"א, ד. ח'מ"א

[illegible]

\***יָמִינִי** *l. (יָמִינִי) reliable, steady; in m. even-tempered disposition, opp. יָמִינִי rash. Yalk. Num. 776 (quoted fr. Sifre Zuta).*

קצת, ו. קצת

ד"ר, v. ד"ר

𐤀𐤓𐤕𐤓 m. (=h. 𐤀𐤓𐤕, v. Nöld. Mand. Gr. p. 46) the fat around the large stomach of ruminants; 𐤕𐤓 the fat covering the less curved side of the large stomach (opinions undecided). Hall. 49<sup>b</sup> Ar. (ed. 𐤕𐤓 a. 𐤕𐤓 𐤕).

נחצית, ו. נחצית.

יִי 1) yet, v. 7—2) (=b. h. 7) behold!, now. Sifra Vayikra, Hobab, ch. XI, Par. 8 וְעַתָּה הִנֵּה עַתָּה now, if he who speaks (seducing to idolatry) is not punishable, how can he be? (Yalk. Lev. 470 only עַתָּה עַתָּה).

\*  $\overline{111} = \overline{111}$ . Y. Bico. I, 63<sup>d</sup> top  $\overline{111}$   $\overline{11}$  (interchanging with  $\overline{11}$ ).

**הין** II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15<sup>a</sup> Hillel said מלא ה' ו' a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לשון. Men. IX, 2. Ib. 88<sup>a</sup> א' היה ה' דעבר משה ו' there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הן, yes. B. Mets. 49<sup>a</sup> א' שיהא הן שלך ו' that thy yes be true and thy no be true. Y. Maas. Sh. IV, 55<sup>b</sup> top צדק הין צדק and where is (what becomes of) the *hin tsedek* (that thy yes must be true &c.)?; Y. Gitt. VI, 47<sup>d</sup> bot. ה' ה' ה'.

**הין** ch. same. Targ. O. Ex. XXX, 24; a. e.

**הין** m. (ενα, acc. of εἷς) one, v. הן.

**הין** f. (cmp. הין a. הין) quick-baked, half-baked. Pes. 37<sup>a</sup> א' מצה ד' a. Asheri (Ms. M. 2 נא, v. Rabb. D. S. a. l. note 3); Men. 78<sup>b</sup> Ms. (ed. נא; v. Rabb. D. S. a. l. note 4).

**הין** v. הין.

**הין** v. הין.

**הין** m. *Indian vetch*. Bekh. 37<sup>b</sup> מאי כרשינה what kind of *karshinah* is meant? Ans. ה' Indian; v. כרשינה II.

**הין** v. אנטובין.

**הין** m. ch. *Indian*. B. Bath. 74<sup>b</sup> ה' יהודה ה' (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16<sup>a</sup> ה' פזולא Indian iron (used for armour).—Targ. Jer. XIII, 23, v. יהודה.—Pl. הין.—India. Ber. 36<sup>b</sup>; Yoma 81<sup>b</sup> (Ar. הין).

**הין** h. same. Pl. הין, הין, הין. Yoma III, 7 (Y. ed. הין, corr. acc.) Indian linen garments. Y. ib. 40<sup>d</sup> top.—v. הין.—V. הין.

**הין** v. הין.

**הין** pr. n. *India*. Targ. Esth. I, 1 (h. text הין). Targ. II Esth. VIII, 13; a. e.

**הין** f. (Ἰνδία, sub. ἥ) *India*. Targ. Y. Gen. II, 11 ארץ ה' (Ar. הין; h. text הין). Ib. XXV, 18 הין, הין, הין.—Denom. הין, הין, הין. Indians. Targ. I Chr. I, 9.

**הין**, בית ה', B. Mets. 88<sup>a</sup>, v. הין.

**הין** (= הין, cmp. הין) where is? Y. Maas. Sh. IV, 55<sup>b</sup> top, v. הין II, 2.

**הין** m. (טה) *setting down, temporary deposit*. Y. B. Mets. II, beg. 8<sup>b</sup> ה' דרך in the way an object is laid down (to be taken up again), opp. מושקב hidden away. Ib.; Bab. ib. 21<sup>a</sup> ה' דרך, opp. נפילה accidental dropping. Ib. 25<sup>b</sup> ה' ספק a case which leaves it doubtful whether an object was laid down to be called for again,

or dropped.—Zeb. 27<sup>a</sup> ה' מחשבת the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

**הין** f. (נחם, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ἡνύμα) *henuma*, a curtained litter on which a virgin bride was carried in procession (cmp. Sm. Ant. s. v. LECTICA, about ἡνύμα). Keth. II, 1 שיצאה בה' that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25<sup>a</sup> top הין (corr. acc.). Bab. ib. 16<sup>b</sup> ה' witnesses testifying to her having been taken out in a *h*.—Ib. 17<sup>b</sup> ה' what is *henuma*? Answ. הין an oven-shaped (frame) draped with myrtles; oth. opin. קלחא דמנמנא בה' (not קלחא דמנמנא בה' v. Rashbam to B. Bath. 92<sup>b</sup>) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26<sup>a</sup> bot. חמן נמנמא ו' there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it *q. v.*

**הין** m. pl. (הין איהן) *those, exactly those*. Y. R. Hash. II, 58<sup>a</sup> bot. בה' דהון קיימין ו' in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end ה' אותיות דהין ו' the same letters form both words (אדם a. מאד).

**הין** v. איפושנקריק.

**הין** 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80<sup>a</sup>. Bets. 25<sup>b</sup>. B. Mets. 72<sup>b</sup>.—2) pr. n. m. *Hini*. Sabb. 147<sup>a</sup> ה' אסר בר ה' (Ms. M. א' בר חני, v. Rabb. D. S. a. l. note).—3) בית ה' pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88<sup>a</sup> בית הין תנוה של בית הין בני חנן. Sifré Deut. 105 (ביחני) the shops of B. Pes. 53<sup>a</sup> בית ה' (Ms. M. תנע; Tosef. Shebi. VII, 14 ביהני, ביהני; Erub. 28<sup>b</sup> ביהני II. און; v. בית ואני).

**הין** v. איפושנקריק.

**הין** I, v. הין.

**הין** II, הין they are, v. הין.

**הין** v. הין.

**הין** pr. n. m. *Hinak*. Pes. 101<sup>b</sup> the school of ה' Rab H., or according to some, Bar H.; (Ms. M. הין a. רב הין; v. Rabb. D. S. a. l. note).

**הין**, to recline, v. סבב.

**הין**, v. הין.

**הין** m. (נחם) *removal*, only in הין discarding from the mind, being given up, diverted attention. Y. Ter. VIII, 46<sup>b</sup> top ה' לא נפסלה בה' it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. ה' דבר הין the law declaring T'rumah degraded by being given up is Biblical. Snh. 97<sup>a</sup> three things happen בה' when least thought of. V. הין.



וְהָיָה, וְהָיָה m. (וְהָיָה or וְהָיָה) shaking an object so as to move it from its place, differ. fr. רָדַד vibration (Y. Ta'af. Zab. IV, 6), esp. *hesed*, one of the causes of levitical uncleanness. Zab. X, 1 וְהָיָה בְּיָדָם אֵלֶּיךָ are not familiar with the laws of *hesed*. Mag. 6<sup>b</sup> בְּיָדָם ... מִשְׁמַטָּה so as not to make earthen vessels unclean by shaking them, a fr.—*Y. Ta'af. Zab. IV, 6* laws concerning *hesed*. Y. Dem. II, 23<sup>a</sup> top. Y. Ket. V, 50<sup>a</sup> top.

שְׁמִי, "שִׁי" ch. same Targ. Y. Num. 318. 77

חִשְׁמוֹת, v. חִשְׁמוֹת

פסח, ופסח

**פסד** in (פסד, v. פסד) *consequential loss, equity*  
only ה פסד *consequential or equitable oath*. [ה פסד  
is applied, if one who is sued for a debt, denies the  
latter entirely (כחש), in contradist. to the legal oath  
which is required when the defendant admits a part of  
the claim (שקצו). It being presumed that nobody  
will go to law unless he have a claim, it is a matter  
of equity to put the opponent to an oath, to which  
he may in return put the claimant.] Shebu. 49<sup>b</sup>, H.  
Mets. 5<sup>a</sup>, 6<sup>a</sup>.

**רַשָּׁאִי** (variously corrupted) m. Consul (*consular, governor*). *Sifre Deut.* 309 (read) **רַשָּׁאִי** **רַשָּׁאִי** **רַשָּׁאִי** if he were a hypocrite who is higher than either of them. *Yalk.* ib. 542. — *Sifre* ib. 309. — *Pr.* **רַשָּׁאִי** **רַשָּׁאִי** **רַשָּׁאִי** (corr. acc.). *Y'*land, to Gen. XXV, 23 quot. in *Ar.* **רַשָּׁאִי** (*רַשָּׁאִי*). *V.* **רַשָּׁאִי**.

תש"ז, ח. תת

—ΣΤ, v. —ΣΤ.

דער שטח, v. שטח.

ט. v. דיפריכט, דיפריכט

צ"ק, חזק. of 34.

הַקִּיץ, הַחֹשֶׁן, הַיָּם, הַיָּם, v. sub  
הַיָּם, הַיָּם

ה'תק"ט, י. ח'קס.

**CIRCUMFERENCE.** **מִסְבָּה** m. (**מִסְבָּה**) 1) *circumference, surface*. Y. Erub. VII, beg. 24' מִסְבָּה כֵּן א' a circumference of ninety &c. Sabb. 20<sup>a</sup> הַמִּסְבָּה הַזֶּה the larger portion of the surface of the wood (burning), opp. רֹחַ עוֹרֵי Succ. 7<sup>b</sup> הֲיָכָא שֶׁ בִּתְקוּפָה וּכְל' if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e. כָּל שֶׁ בִּתְקוּפָה כֵּן whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13<sup>a</sup> הֲכָפֵךְ לֵבֵן enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14<sup>a</sup> קָשָׁה הָקָה this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. חֲשָׁבָה. Tosaf. B. Meta. VIII, 27 הָקָה כֵּן שִׂנְיָה הָקָה sufficient time to collect his outstanding- (to wind up his business).

בְּנֵי זָרַי, בְּנֵי זָרַי מִן הַיָּמִין, עֲשֵׂה לָּם עֲשֵׂה לָּם  
 2. Nam. 20: 27-28 וְעָשִׂיתָ לָּם (on account of  
 the sinning of thy field) had put me to the trouble of  
 creating an additional (or larger) fence.

(שְׁמֵרָהּ יַחְדָּם וְעֵצָה יַחְדָּם וְשִׁבְעָה יַחְדָּם וְשִׁבְעָה יַחְדָּם) (sh-  
 ping together), comparing correspondences; esp. Antik.  
 The analogy between two laws which rests on a biblical  
 intimation (as Lev. XIV, 18) or on a principle common  
 to both. Y. Pes. VI, beg. 38<sup>a</sup> וְעֵצָה יַחְדָּם וְשִׁבְעָה יַחְדָּם  
 the law that the Passover sacrifice supersedes the Sabbath  
 (v. שְׁמֵרָהּ) by drawing an analogy; as the daily offering to  
 be, (contrad. to וְשִׁבְעָה יַחְדָּם, v. פָּסֶחַ). Rab. 18<sup>a</sup>, a. a. וְעֵצָה  
 יַחְדָּם וְשִׁבְעָה יַחְדָּם a law which is derived by analogy may  
 be used for deriving another law by analogy; a. fr.

כָּסַף, כָּסַף ch. same. Heb. כָּסַף כָּסַף  
they differ as to the application of the Hebrew (between  
striking and cursing). Kerith. 6<sup>b</sup>; a. fr.

חֲרִיף (חֲרִיף) in Arabic, a shrub or tree with bitter and stinging leaves, supposed to be *rhododaphne*, *oleander* (s. P. Sm. 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571,

ה'תרס"ח, י. יצחק

מִתְּחִלָּה m. (denom. of מִתְּחִלָּה, v. מִתְּחִלָּה) pledge. Y. Keth. II, 26<sup>b</sup> מִתְּחִלָּה מִתְּחִלָּה it is different in the case of a woman being placed among gentiles as a pledge.

מחנה, נחמה, נחמה, ו. נ.

חשבון, v. חש

ה'תר"ח, ה'תר"ט, ו. ה'תר"ס

תַּחֲתֵי הַיָּדָיִם, תַּחֲתֵי הַיָּדָיִם, pr. n. pl. *Hithlu, Hithluth*, Yeb 34<sup>r</sup>,  
Tosef. Nidd. I. 9 (ed. Zolk. עֲבָרֵי).

יָדָיו, יָדָיו, יָדָיו m. (דָּבָר, Hal. דָּבָר) release,  
 legal permission, permitted object, legitimate action, exp.  
 יָדָיו. Yoma 86<sup>b</sup>, a. fr. דָּבָר יָדָיו It appears to him  
 like a legitimate act.—Y. Sabb. VII, 9<sup>a</sup> יָדָיו יָדָיו יָדָיו  
 there is a time when the legal restriction concerning her  
 is removed. Gen. R. s. 76, end; s. 80 beg. יָדָיו יָדָיו  
 to give her in marriage in a legitimate way. Num. R.  
 s. 10, beg. יָדָיו יָדָיו יָדָיו those who consider the  
 connection with hand-maids permitted. Y. Yeb. I, beg. 2<sup>a</sup>  
 יָדָיו יָדָיו יָדָיו to the original status of free choice; a.  
 fr.—Esp. יָדָיו יָדָיו the release from a vow by the declaration  
 of a scholar after finding due reasons for its annulment,  
 v. יָדָיו. Hag. I, 8 יָדָיו יָדָיו יָדָיו the rules concerning  
 the release from vows hang in the air (have no biblical  
 foundation). Y. Naz. IX, beg. 57<sup>a</sup> יָדָיו יָדָיו dispensation by  
 a scholar's decision; a. fr.

נָתַתִּי, נָתַתִּי, תָּתִי ch. same. Ab. Zar. 39<sup>b</sup>,  
א. ע. נָתַתִּי נָתַתִּי: one will not let stand what is

permitted and eat what is forbidden. Hull. 111<sup>b</sup> ה' בלע ה' it absorbed permitted substances. Ib. דארי לירי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60<sup>a</sup>, a. fr. כח דה' v. פָּחַא; a. fr.

הָךְ, fut. הָךְ, inf. מְהָךְ (contr. of הָלַךְ) to go. Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—Part. Af. pl. מְהָכֵךְ. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. מהלכין).

הָךְ, f. (=הָא with affixed ך locale) this, that. B. Bath. 58<sup>a</sup> הָךְ איתתא הָךְ this woman here (myself). Yoma 13<sup>a</sup> הָךְ קיימא if this one should die, the other will be (his wife). Ib. וְהָךְ לאו ביתו היא but this one (appointed to become his wife eventually) is not 'his house' (not being his wife).—Yeb. 23<sup>b</sup>, a. fr. הָךְ דייט is not this the same case?; a. fr.

הָכָא, הָכֵה (=הָא כָּא; cmp. preced.) here, hither; in this case, now. Targ. Gen. XXII, 5; a. fr.—Y. Hag. II, 78<sup>a</sup> top רבנן להכא הָךְ how didst thou come hither?—Y. Snh. VI, 23<sup>c</sup> bot. וְהָכֵה לְהָכָא and I shall bring hither &c.—Succ. 4<sup>a</sup>, a. fr. דה' there (in the case first mentioned) . . . , here (in this case). R. Hash. 4<sup>a</sup>, a. fr. מִדְּ from the following (Biblical passage &c.). Pes. 114<sup>a</sup>, a. fr. נמי דה' (abbr. דה') in this case, too, &c.; a. v. fr.—In Babli: דה' here, in Babylonia; דה' here, in Palestine; in Y. the reverse. Snh. 5<sup>a</sup>; a. fr.—Y. Ber. I, 3<sup>d</sup> bot. רבנן דה' Palestine scholars. Y. Keth. II, 26<sup>a</sup> bot., v. הָכֵה; Lev. R. s. 30 דה' from now, v. הָלָא; a. v. fr.

הָכָה, f. (נכה, Hif.) striking, beating, assault. Macc. 8<sup>b</sup> sq., a. e. שאין בה שוה פרוטה a striking for which no P'rutah can be claimed as damages. Y. B. Kam. IV, 4<sup>c</sup> הָכָה מיתה a fatal blow; a. e.—Pl. הָכָה. Tanh. Thazr. 9 דה' לסבול to suffer blows.

הָכָה, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. הכחא; Tosef. Shebu. VI, 2 הנחכין ed., v. הכחא).

הָכֵיךְ, v. הָכֵיךְ.

הָכָה, v. הכחא.

הָכָה, הָכָה m. (כחש) contradiction, incongruity in details of legal evidence. Y. Yeb. XV, 15<sup>a</sup> bot. דה' עדות בזה עדות an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained; דה' עדות לאחר עדות concerning circumstances subsequent to the main fact.

הָכָה, f. (v. preced.) 1) contradiction, the denial by one set of witnesses of the deposits of the preceding set; counterevidence (contrad. הָכָה), rejection of evidence owing to counterevidence. B. Mets. 3<sup>b</sup> וְהָכָה בזה וְהָכָה are subject to rejection through counterevidence or proof of alibi. Ib. אינו בזה וְהָכָה (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73<sup>b</sup>, a. e. הָכָה דה' תהלה דה' counterevidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law; a. fr.—2) failing, waste of flesh, in gen. deterioration. B. Kam. 94<sup>a</sup> דה' דה' (sub. בישראל) a deterioration which can be replaced (by good food), דה' דה' which cannot be replaced (e. g. a fracture).

(sub. בישראל) a deterioration which can be replaced (by good food), דה' דה' which cannot be replaced (e. g. a fracture).

הָכֵיךְ (=הָא כָּי) so, in this manner, thus. Snh. 109<sup>b</sup> הָכֵיךְ איתתא הָכֵיךְ thus they agreed between themselves. Ber. 2<sup>b</sup>, a. fr. קאמר ליה ה' he may say so to him, i. e. this is his argument. Succ. 26<sup>b</sup>, a. fr. וְהָכֵיךְ חסורי something is left out (in the Mishnah), and it must read thus. Naz. 2<sup>a</sup>, a. fr. וְהָכֵיךְ קאמר (abbr. דה') and he means this.—א' דה' (abbr. א'ה) if this be so, introducing an argument. Gitt. 5<sup>a</sup>; a. v. fr.—ד' בר ד' fit for such a thing, old enough &c. Sot. 26<sup>b</sup> ה' לאו בר ד' הוא he is unable to copulate; a. fr.—אֲדָהּ in the meanwhile. Ber. 16<sup>a</sup>. Ib. 18<sup>b</sup> אֲדָהּ וְהָכֵיךְ Ms. M. (ed. only אֲדָהּ) while this was going on, he saw &c.; a. fr.—כל דה' all this, that much. Snh. 107<sup>a</sup>, a. fr.—בה' afterwards. Targ. Prov. XX, 25.—מְשֹׁל דה' אמנו לה' on account of such (a thing), therefore. Targ. Ps. XLIX, 15.—Pes. 31<sup>a</sup>. Tam. 32<sup>a</sup>; a. fr.; v. אֲכִינֵהּ. Zeb. 14<sup>a</sup> לה' therefore.—הָכֵה דה' now after coming so far, at this stage of the argument. Ber. 15<sup>b</sup>; a. fr.—הָכֵה דה' v. הָכֵה. even so, at any rate. Targ. Y. Gen. XXVII, 33.—נמי דה' v. נמי.

הָכֵיךְ, v. הָכָה.

הָכֵיךְ I, II, v. הָכֵיךְ I, II.

הָכֵיכָה f. (denom. of הָכֵיךְ; cmp. כנה Pi.) by-name. Taan. 20<sup>b</sup> בְּהָכֵיכָה (v. Rabb. D. S. a. l. note 8); Meg. 28<sup>a</sup> בה' ed. (v. Rabb. D. S. a. l. note 300), v. הָכֵיכָה.

הָכֵיכָה (=הָכֵיךְ) it is thus. Y. Yoma II, 39<sup>c</sup> bot. דה' it is thus (R. H. said).

הָכֵיכָה, v. הָכֵיכָה.

הָכֵיכָה, v. הָכֵיכָה.

הָכֵיכָה, v. הָכֵיכָה. [B. Kam. 116<sup>a</sup> הכל v. הכל.]

הָכֵיכָה, f. (הָכֵיכָה) hiding, the appointment of witnesses to lie in wait in order to overhear the seducer to idolatry. Snh. 87<sup>a</sup>.

הָכֵיכָה I, הָכֵיכָה (=הָא כָּי) thus. Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

הָכֵיכָה II m. (inf. Hif. of הָכֵיכָה, used as a technical term with ref. to הָכֵיכָה, Ex. XVI, 5) preparing, designation for use on the Sabbath or Holy Day. Y. Sabb. III, 6<sup>b</sup> there is nothing that exists in the shape in which it is used, וְהָכֵיכָה which may not be considered as designated for use (on the Sabbath &c.). Y. Bets. 62<sup>a</sup> top דה' ספק where there is a doubt as to whether a thing has been ready for use when the festive day began. Ib. דה' הגוי צריך דה' that which a gentile offers on a Holy Day requires designation in due time. Ib. I, beg. 60<sup>a</sup> הָכֵיכָה אִמָּה because its mother (the hen) was designated for slaughter on the Holy Day; a. fr. [In Babli הָכֵיכָה.]

הָכֵיכָה, f. (preced.) 1) same. Beta. 2<sup>b</sup> מְשֹׁל דה' on account of the law requiring readiness for use on the



preceding day. Ib. 4<sup>a</sup> **תקנה** 'in the law about readiness as interpreted by Habbah (ib. 3<sup>b</sup>); a. fr.—2) (ref. to **תקנה** Deut. XIX, 8) *marking out the road to the city of refuge for the involuntary manslayer. Maas. 10<sup>b</sup>.*

**תקנה** f. (תקנ) 1) *carrying in, putting in.* Babb. 3<sup>a</sup>, v. **תקנה**; Y. Ib. 1, beg. 3<sup>a</sup>. Y. Hor. 1, 16<sup>a</sup>; a. fr.—Yeb. 85<sup>b</sup> **תקנה** insertion of the names of the members virtue; B. Meta. 91<sup>a</sup> 'in the coupling.—Y. Yeb. XII, 18<sup>a</sup>; Y. R. Bath. III, 14<sup>a</sup> top **תקנה** **תקנה** the bringing home of the crop.—Suk. R. a. 17 **תקנה** 'in the leading of Israel into the promised land.—'in the leading of the bride into the chamber, in gen. *wedding ceremony*. Sneo. 40<sup>b</sup>.—Mag. 3<sup>b</sup>; Keth. 17<sup>a</sup>; a. e.—**תקנה** **תקנה** *hospitality*. Babb. 137<sup>a</sup>; a. fr.—2) *entering, coming home.* Y. Yoma V, 48<sup>b</sup> bot. **תקנה** 'in an unnecessary entrance into the Holy of Holies.—Gen. R. a. 72 'in the time required by the laborer for going home from the field, v. **תקנה** 4).

**תקנה** (impr. Hif. of **תקן**) *recognize, the word hakker.* Bot. 10<sup>b</sup> **תקנה** **תקנה** **תקנה** with the word *hakker* (Gen. XXXVII, 28) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 28). Gen. R. a. 85 (the account of Tamar follows that of the sale of Joseph) **תקנה** **תקנה** **תקנה** in order to let one *hakker* follow the other *hakker*.—**תקנה** **תקנה** *partiality*. Ex. R. a. 20 (ref. to Prov. XXIII, 28).

**תקנה**, Fea. 112<sup>b</sup>, v. **תקנה**.

**תקנה** f. (b. h.; **תקן**; Hif.) *recognition.*—**תקנה** **תקנה** *recognition of the embryo, certainty of pregnancy.* Nidd. 8<sup>b</sup>; Y. Yeb. IV, 6<sup>a</sup>; a. e.—**תקנה** **תקנה** *that by which a face is recognized, means of identification; nose features.* Y. Bot. IX, 23<sup>a</sup> bot. from the nose, **תקנה** **תקנה** the place of identification. Y. Yeb. XVI, 15<sup>a</sup>; Gen. R. a. 65, a. e. **תקנה** **תקנה** **תקנה** he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50<sup>a</sup> **תקנה** **תקנה** **תקנה** until that portion of the fetus comes to light by which its nature can be ascertained. Ib. **תקנה** **תקנה**; a. fr.

**תקנה** f. (תקן) *public announcement.* Shh. 26<sup>b</sup> **תקנה** **תקנה** **תקנה** announcement in court proclaiming a person disqualified as a witness. Ib. 89<sup>a</sup> **תקנה** **תקנה** must be published, as to the nature of the crime for which they are to be executed. Deut. R. a. 11 **תקנה** **תקנה** appointed to announce the divine decrees.

**תקנה**, pl. **תקנה**, v. next w.

**תקנה** m. (תקן; Hif.) 1) *customary additional weight in retailing, boot, v. תקנה*. B. Bath. 89<sup>a</sup>. Ker. 5<sup>a</sup> **תקנה** **תקנה** must he weigh (the frank incense) with boot or exactly (v. **תקנה**)? Shh. 102<sup>a</sup> **תקנה** **תקנה** one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word (v. next w.), construction, syntax.* Yoma 52<sup>a</sup> in five verses **תקנה** **תקנה** the grammatical construction is undecided; Gen. R. a. 80; Tanh. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—Pl. **תקנה**. Y. Meg. IV, 74<sup>d</sup> bot. (ref. to Neh.

VIII, 6 **תקנה** **תקנה** that means the grammatical constructions.

**תקנה** f. (תקן; Hif.) 1) *overweight.*—**תקנה** **תקנה** **תקנה** the Lord takes notice of overweight (liberality) in offerings.—2) *grammatical construction.* **תקנה** as above. Cant. R. to 1, 2 he might have diverted his mind **תקנה** **תקנה** by referring him to one of the five disputed constructions of Bible verses, v. **תקנה**; (Y. Ah. Zar. II, 41<sup>a</sup> bot. **תקנה**). Gen. R. a. 24, and (ref. to Neh. VIII, 2, v. **תקנה**) **תקנה** **תקנה** that means the disputed constructions and the arguments for and against; Yalk. Gen. 81.—3) *casting vote, decided by a majority of one.* Y. Babb. 1, 18<sup>b</sup> even arbitration in court requires **תקנה** **תקנה** a majority of one. Hull. 137<sup>a</sup> **תקנה** **תקנה** **תקנה** a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116<sup>a</sup>; Fea. 21<sup>a</sup>; Naz. 53<sup>a</sup>.

**תקנה** m. (תקן) *preparation; fitness, esp. 1) direct cause, responsibility.* B. Kam. 1, 2 **תקנה** **תקנה** **תקנה** I am bound to pay such compensation as though I had been the entire cause of the damage. Y. Ib. 3<sup>a</sup> **תקנה** **תקנה** it refers to responsibility for damage, opp. **תקנה** **תקנה** infliction of bodily injuries, Y. Gitt. V, beg. 46<sup>a</sup>.—2) *finishing.* Gen. R. a. 14 **תקנה** **תקנה** (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit (v. **תקנה** Y. Gitt. III, 14<sup>a</sup> **תקנה** **תקנה** **תקנה** from what makes a letter of divorce invalid you can learn what makes it valid. Y. Fea. V, 25<sup>a</sup> top **תקנה** **תקנה** **תקנה** to distinguish the unit element of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (**תקנה** **תקנה** v. **תקנה**). Hull. 86<sup>b</sup> **תקנה** **תקנה** they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121<sup>a</sup> **תקנה** **תקנה** **תקנה** the liquids which produce the fitness to become unclean must come from without. Ib. **תקנה** **תקנה** why should contact with liquids be necessary at all? Ib. **תקנה** **תקנה** requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31<sup>a</sup>; Babb. 95<sup>b</sup> **תקנה** **תקנה** (v. Rabb. D. S. a. 1.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.*

**תקנה** ch. same, *proper ritual act.* Hull. 19<sup>a</sup>.

**תקנה** f. (תקן; Hif.) *same, making fit for use.* Taan. 10<sup>a</sup> **תקנה** **תקנה** **תקנה** II Sam. XXII, 14, a. **תקנה**, Ps. XVIII, 14) [read as Ms. M. 2:] **תקנה** **תקנה** **תקנה** ... **תקנה** take the *Kaf* and add it to the *Resh* and read *And Ashereth magnus* sweetening of the waters. [Ed. only **תקנה**, Ms. M. 1 **תקנה**, v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between **תקנה** a. **תקנה**, v. **תקנה**.]

**תקנה** f. (v. **תקנה** wds.; *fitness; virtue, charity.* Mekh. Bo a. 16; Yalk. Ex. 220 (play on **תקנה**, Ps. LXVIII, 7) **תקנה** **תקנה** He dealt with them charitably; Tanh. Bo 11 **תקנה**; Yalk. Ps. 795.

הל, definite art., v. הל, v.

הל, Y. Sabb. I, 4<sup>a</sup> אחרון להל, a corrupt.; read: מחרון מחרון, v. Bets. 24<sup>b</sup>; Y. ib. III, 62<sup>a</sup> top.—Y. R. Hash. II, 58<sup>b</sup> top, v. next w.

הל (b. h. הל; emp. הל) further on, with prefix ל. Lev. R. s. 30 ו'הל ו'הל (ed. Wil. הל ו'הל) from now and onward we shall begin a new account. Y. R. Hash. II, 58<sup>b</sup> top ו'הל ו'הל (read ו'הל ו'הל) from this court session and for all future ones.

הל, v. הל.

הל, dial. for הל.

הל, v. הל.

הל (tradit. pronunc. הל) m. (emp. הל) that one there, this one; (mostly in legal proceedings) the person concerned. B. Mets. III, 2. Shebu. VI, 6, sq. ו'הל ו'הל and the defendant says &c. B. Mets. 113<sup>b</sup>; a. v. fr. [Eduy. IV, 9 ו'הל ו'הל, v. הל, v. Pl. הל. Erub. 54<sup>a</sup> ו'הל ו'הל these blossom and those fade. Hor. 14<sup>a</sup> ו'הל ו'הל who are those whose waters we drink &c.?—Bets. 15<sup>b</sup> ו'הל ו'הל these here (now leaving the assembly) are &c.; a. fr.

הל, v. הל.

הל f. (לה) loan. B. Mets. 81<sup>b</sup> בשעת הלואה at the time the loan was transacted. Ib. 14<sup>a</sup>, a. fr. ו'הל ו'הל note of indebtedness, promissory note; a. fr.

הל, v. הל.

הל f. (לה) escort on parting, attendance to a departing friend's needs; following a funeral procession. Sot. 46<sup>b</sup>, v. הל. —Y. ib. IX, 23<sup>d</sup> bot.

הל, v. הל.

הל, v. הל.

הל (b. h. הל; emp. הל) here, hither; thus far. Zeb. 102<sup>a</sup> (play on הל, q. v.) ו'הל ו'הל alludes to royalty, as we read (II Sam. VII, 18) &c. ו'הל ו'הל thus far (to be king). Ib. ו'הל ו'הל does hälom in the Bible always intimate royalty for all time to come?

הל m. (b. h.; v. הל) this here, that there. Snh. 11<sup>b</sup> ו'הל ed. (missing in Ms. M.; Tosef. ib. II, 6 הל, Var. ו'הל; Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top ו'הל ו'הל the, then, scribe; v. הל. —Keth. 36<sup>b</sup>. Y. Erub. I, 18<sup>c</sup> bot. ו'הל ו'הל the breach on the other side. —Fem. ו'הל ו'הל. Yeb. XIII, 7 (109<sup>a</sup>) ו'הל ו'הל (missing in Mish. ed.) the other sister is free. Ib. ו'הל ו'הל. Ib. 51<sup>b</sup>; (Eduy. IV, 9 ו'הל ו'הל).

הל f. (לה) talk, sneer. Tosef. Keth. II, 3 ו'הל ו'הל ed. Zuck. (Var. ו'הל ו'הל, corr. acc.) talk (against the court's action) spread in town, opp. ו'הל ו'הל legal protest.

הל, v. הל.

\*הל f. = הל, a species of lizard. Pes. 88<sup>b</sup> ו'הל ו'הל a lizard was found. Hull. 122<sup>b</sup> ו'הל ו'הל the touch of the skin of &c. [In Mishn., Tosefta a. Sifra ו'הל, with defin. article ה.]

הל ch. same. Targ. O. Lev. XI, 30 (ed. Berl. ו'הל, Var. ו'הל, v. Berl. Targ. O. II, p. 34).

הל (synon. with לה) to be faint, to labor. Targ. Is. XLII, 4 ed. Lag. (ed. ו'הל). Ib. LXV, 23 ו'הל (some ed. ו'הל; ed. Lag. ו'הל). Targ. Jer. LI, 58.

Af. ו'הל, Pa. ו'הל to fatigue. Targ. Is. VII, 18 ו'הל (Buxt. ו'הל).

הל, v. הל.

הל, v. הל.

הל, v. הל.

הל f. (b. h.; הל) going, going away; walking; run. Pes. 8<sup>b</sup> ו'הל ו'הל on their going (opp. ו'הל, return). Keth. 111<sup>a</sup> ו'הל ו'הל do not walk too much. Sot. 12<sup>b</sup> ו'הל ו'הל this 'going' (Ex. II, 5) means death. Hull. I, 2 ו'הל ו'הל in the direction in which its indentations run (not against them); a. fr. —[Y. B. Kam. X, 7<sup>b</sup> bot. ו'הל ו'הל, read: ו'הל ו'הל, v. Y. Keth. II, end, 27<sup>a</sup>.]—Pl. ו'הל. Meg. 28<sup>b</sup>; Nidd. 73<sup>a</sup>, v. ו'הל.

הל ch. same. Pl. ו'הל, constr. ו'הל. Targ. Ps. LXVIII, 25. [Ib. ו'הל, corr. acc.]

הל, v. הל.

הל, v. הל.

הל, read: ו'הל ו'הל.

הל, v. הל.

הל m. pl. (contract. of ו'הל ו'הל) these, those, these things. Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91<sup>b</sup>. Ib. 79<sup>b</sup> ו'הל ו'הל both; a. fr.—Lev. R. s. 25 ו'הל ו'הל (Koh. R. to II, 20 ו'הל ו'הל) these figs here.

הל (= ו'הל ו'הל) which? what? Targ. Y. Ex. I, 10 ו'הל ו'הל by what laws.

הל (b. h.) to go, go away; to walk. Yeb. 84<sup>a</sup> ו'הל ו'הל when I left home to study with &c. Macc. 10<sup>b</sup>, a. e. ו'הל ו'הל whatever way one desires to go, one is led; a. v. fr.—travellers through the desert. Taan. 27<sup>b</sup>; a. e.—Y. Kidd. I, 61<sup>d</sup> ו'הל ו'הל as though they did walk in the law &c.—Imper. ו'הל, v. ו'הל Pi, a. ו'הל.

Pi. ו'הל, 1) ו'הל, to walk, tread upon. Hull. IX, 2 (122<sup>a</sup>) ו'הל ו'הל or trod upon them for tanning purposes. Erub. 100<sup>b</sup> ו'הל ו'הל to tread upon plants. Gen. R. s. 39 ו'הל ו'הל travelling through Aram &c.—Keth. 60<sup>a</sup>; Ker. 22<sup>a</sup> ו'הל ו'הל.



walking on two legs (human bipedalism) as a result of more opening of the hands. Y. K. L. (1978) says "the early hominids, comp. apes, [1] had N.H., 10° up grade, short grasp bar,  $\alpha_1$  = 60°).

*Hal. וְלִי לָקַחְתָּ* to lead, to carry. *Maas. 10<sup>a</sup>, v. supra.*  
*Gitt. 40<sup>a</sup> וְלִי לָקַחְתָּ* he who carries abroad a letter of divorce  
 contrd. to *וְלִי מִמֶּנּוּ* he who brings a letter from abroad.  
*Ab. Zar. III, 9 וְלִי לָקַחְתָּ* let him put the *prutah*  
 (one loaf's value) into the sea. *Gitt. VI, 1 וְלִי לָקַחְתָּ*  
 carry this letter of divorce (as a messenger). *Ib. 63<sup>a</sup> עַל*  
*(distinction between וְלִי, here is the letter of divorce,*  
*i. e. take possession of it in behalf of my wife, and וְלִי*  
*carry it, i. e. be my messenger). Ib. 44<sup>a</sup>, a. a. וְלִי לָקַחְתָּ*  
*וְלִי 'carry' (the letter of divorce) is equal to 'take pos-*  
*session' (in behalf of her who authorized thee), a. fr.*

*Hithpa.* וַיֵּצֵא יְהוָה אֶת אָדָם מִן הַגָּן עֲלֵי חַטָּאת Gen. II. 25  
V. 1; Gen. II. 8. 19 (ref. to Gen. III, 6) וַיֵּצֵא יְהוָה אֶת אָדָם מִן הַגָּן  
וַיִּשְׁמְרֵהוּ יְהוָה לְעֹנֶה וְלִפְחָדִית (Gen. Xiii.) וַיֵּצֵא יְהוָה אֶת אָדָם מִן הַגָּן  
*Athala.* He listened and went upward. Ib. וַיֵּצֵא יְהוָה אֶת אָדָם מִן הַגָּן (ed.  
דברי רב, corr. acc., v. Matt. K) is he (Adam) going away  
(from God)?, v. וַיֵּצֵא.

מִן הַיָּד, מִן הַיָּד, ch. same, to milk. Targ. Ps. CXXVI, 6 (Ms. Ps.). Targ. Y. II Gen. XXII, 8 מִן הַיָּד (some ed. מִן הַיָּד). Cant. VII, 7, 8, 9.

Ar.  $\pi\pi\pi$ ,  $\pi\pi\pi$  same. Targ. O. Gen. V, 22. Targ.  
I Sam. XXX, 31; a. fr.

*Ilhpa.* ~~ḥḥ~~ same. Targ. Ps. CL, 2. Ib. CXVI, 9.

317 m. Para IV, 13: name of a *bat*, prob. *sustenance*  
of marching troops. R. Bath. s., Ned. 67: exp'd as 8:38.  
Gen. R. s. 64, a. e., v. 8:38.

יָסֵד m. (b. h.; יָסַד) *traveller*. Succ. 32<sup>b</sup> (ref. to 11 Sam. XII, 4) 'ס' נ' יָסֵד רִבְרָא at first he calls him (the tempting sin) a traveller &c.

נִסְתָּר, נִסְתָּרִי—h. נִסְתָּר, *hither, thither*. Targ. O. Ex. III, 5 (h. text נִסְתָּר). Targ. Jud. XIV, 12 (h. text נִסְתָּר, v. נִסְתָּר). Targ. Y. Num. XXI, 35; a. e.

**עֲרֵבָה** (עֲרֵבָה) 1) comp. **עֲרֵבָה** practice, adapted opinion, rule.—**ה' ה' ה' ה'** in practice, the opinion of . . . is the rule. Keth. 77a **ה' ה' ה' ה'** a. s. fr.—**ה' ה' ה' ה'** a usage dating from Moses as delivered from Sinai, i. e. a traditional law or a traditional interpretation of a written law. Kidd. 38<sup>b</sup>: a. fr.—2) in gen. traditional law, tradition, custom. Ori. III, 9 **ה' ה' ה'** the application of the laws of Orilah (v. **ה' ה'**) outside of Palestine is traditional or a custom (**ה' ה' ה'**, v. Kidd. 38<sup>b</sup>).—X. Beta. II, 61<sup>b</sup> top **ה' ה'** as a traditional opinion (of a teacher), opp. **ה' ה'** as his own decision for practice. N. Dem. III, 23<sup>a</sup> bot., sq. **ה'** according to a custom. Ker. 13<sup>b</sup> 'which the Lord has spoken' (Lev. X, 11) **ה'** that means traditional interpretations. Ib. III, 9 (15<sup>b</sup>) **ה' ה'** אם ה' נקבל אם ה' אם if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—3) law, contrad. to **ה'**. Ber. 31<sup>a</sup> **ה' ה'** ה' ה' from discussion about a law, opp. **ה' ה'** a decision arrived at after discussion. Ib. 47<sup>b</sup> **ה' ה'** . . . **ה' ה'**

who what case either's wife is legal document. Hal. 67<sup>b</sup>  
 מן וזה מהרר the law had changed his memory. Ib.  
 מן וזה . . . for he saw an act and recalled the law; a  
 v. fr. — מן וזה, עובד, מן, מן. Kidd. l.c. מן וזה  
 (v. R. B. to Orl. III, 9, and מן וזה, corr. acc.) the  
 measure of the country (outside of Palestine). Y. Hor.  
 III, end, 17<sup>a</sup> מן וזה that means the collections of laws  
 (Mishnah) Tem. 16<sup>a</sup> מן וזה those who reduce traditions  
 (oral law) to writing, Hal. 67<sup>a</sup> מן וזה the laws con-  
 sidering the punishment of a witness. Ib. מן וזה  
 halakic practices. Sabb. 27<sup>a</sup>; Tosef. ib. II, 10, a. v. fr. —  
 מן וזה in Talmud Y., heading of Mishnah, in Yab. Hal.  
 מן וזה.]

ה'תרס"ח, תל אביב, תל אביב

מחבר: א. ד. כ.

scrolling, brown, corr. Targ. Y. Ma. XXI, 22 (ed. Amst. Targ. Pa. XXII, 18 (ed. Targ.); lb. XXXVIII, 6 (ed. Targ. Ma. Targ. h. text Targ.). Targ. Job IX, 17 (ed. Targ.); h. text Targ.

**שְׁמִי**, שְׂמִי ch. l. (v. *שמך* & *שמתי*) 1) shp.  
Targ. Pesh., XVI, 9.—*P.* שמך, שמתי. Ib. XXV, 1  
(ed. Wil. שמתי). Ib. XXIX, 8; & c.—Targ. Ps. XXIII, 8  
— שמתי Na. (ed. Lag. י שמתי ed. Wil. שמתי)  
— *sensum habet*. Targ. II Kings XI, 14. Targ. Y. Gen.  
XLIII, 31.—II) iuss. rule. Targ. Y. Isa. XII 6; & c.—  
Snh. 51' שמתי הן it is a halakha for the Moslems  
days (without present application). Erub. 65' שמתי הן  
הן, v. שמתי; & fr.—Pes. 64', & fr. הן שמתי for what  
practical issue do I.—*P.* שמתי Ber. 31', v. שמתי; & fr.—  
Targ. Keth. XII, 11 שמתי.—Lec. H. A. 3, Hag. 10' שמתי  
(fr. שמתי) a scholar.

הִלֵּל, הִלְלִי, pr. n. m. *Hillel*, 1) H. the Babylonian (בְּבִלְיָא) or Senior (זָקֵן). Pes. 66<sup>a</sup>; Toscf. Shh. VII. 11. Yoma 35<sup>b</sup> הִלְלִי הָיָה מֵהַמִּשְׁכָּה the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—בֵּית הִלְלִי *Beth-Hillel, the School of H., the Hillelites*. Beta. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51<sup>a</sup>; Toscf. M. Kat. II, 16; a. fr.—3) R. H., son of הִלְלִי or הִלְלִי, an Amora. Y. Kil. IX, 35<sup>a</sup> top. Gitt. 59<sup>a</sup>; a. fr.—[Y. Beta. V, 63<sup>a</sup> bot. הִלְלִי אֶל, prob. a corrupt, or abbrev. of H.]—4) name of several Amoraim. Y. Ber. II, 5<sup>a</sup> bot.; a. fr. V. Frank. M<sup>o</sup>bo p. 76<sup>a</sup>.—5) one Rabbi H. Shh. 96<sup>a</sup>, sq.

פָּאָר (Ps. 1.) to be bright, shine.—Ps. 150 to praise.  
Ps. X, 4 הַלְלוּ מַלְאֲכֵי יְהוָה. Malr. THU. to Ps. CXIII הַלְלוּ אֱלֹהֵינוּ  
thou must give praise to Him. Th. הַלְלוּ the numerical  
value of *hal'lu* (71).

*Hithpa*,  $\text{הִתְפָּא}$  to praise one's self, boast. Yalk. Jer. 284.  
 $\text{הִתְפָּא}$  m. (preced.) *Hithpa* (Praise), recitations for Holy  
Days, consisting of Ps. CXIII to CXVIII, called  $\text{הִתְפָּא}$  in  
Egyptian H. (with ref. to Ps. CXIV), contrast. to  $\text{הִתְפָּא}$

the Large H. (v. differ. opinions Pes. 118<sup>a</sup>). Pes. X, 7, v. פמר. Taan. 28<sup>b</sup>; a. fr.

**הַלֵּל** ch. same. Ber. 56<sup>a</sup> מצרעה **הַלֵּל**, **הַלֵּל**, **הַלֵּל** (Ms. M. מצרעה **הַלֵּל**) Egyptian Hallel, v. preced.—Cant. R. to II, 14; Pes. 85<sup>b</sup> bot.; Y. ib. VII, 35<sup>b</sup> bot., v. יורה I.—Taan. 28<sup>b</sup> ד' דבריש ירוא (Ms. M. הלל ד' ה) the recitation of Hallel on the New Moon Day. Meg. 14<sup>a</sup> ד' קרייתא the reading of the *M'gillah* takes the place of Hallel; a. e.

**הַלֵּם** (b. h.; cmp. **הַלֵּם** a. Arab. *lilm friend*; v. Fl. to Levy Talm. Dict. I, p. 558<sup>a</sup>) 1) to join, weld. Gen. R. s. 44 (ref. to **הַלֵּם** Is. XLI, 7) וד' אר כל וד' and welded all mankind to follow one road to the Lord; Yalk. ib. 76; Yalk. Is. 313.—2) to be attached, fit closely. Ab. Zar. 44<sup>a</sup> שמתנשא לד' מהנשא שביקש להולמן ולא הולמןו, corr. acc.) 'he exalted himself' (I Kings I, 5) means that he attempted to fasten (the crown to his head), but it would not fit him; Yalk. Kings 166; Snh. 21<sup>b</sup>.—[Tosef. Bekh. IV, 13 מיהלמות, read: קבולמות, v. גלם.]

**Hif.** **הַלֵּם** to attach closely, paste on. Y. Ter. X, 47<sup>a</sup> bot. **הַלֵּם** **הַלֵּם** they made the pastry adhere to the mouth of the vessel.

**הַלְמוֹן**, **הַלְמוֹן**, v. חל.

**הַלְמוֹר**, v. הַלְמוֹר.

**הַלְלָן** or **הַלְלָן** (v. **הַלְלָן**) *there*, opp. **בָּאן**. Y. Keth. IV, 28<sup>d</sup> bot.; Y. Gitt. V, 46<sup>d</sup> bot. **הַלְלָן** בני בנים של כאן בני בנים של ד' the 'grandchildren' here (with reference to maintenance) are legally the same as the 'grandchildren' there (with reference to the duty of propagation, i.e. 'grandchildren are like children'). Lev. R. s. 10 של . . . חבא לקריה של כאן . . . (ed. Wilno שְׁלֵהָן, v. infra) the 'taking' here (Lev. VIII, 2) shall atone for the 'taking' there (Ex. XXXII, 4).—Mostly **הַלְלָן** *there*. B. Kam. 84<sup>a</sup> ממון אף כאן ממון 84<sup>a</sup> as below (Ex. XXI, 36) *tahath* means pecuniary compensation, so here (ib. 24) &c. Sot. 38<sup>a</sup> ונאמר כאן **הַלְלָן** here (Num. VI, 27) the expression *sum shem* is used, and there (Deut. XII, 5) &c.; a. fr.—Gen. R. s. 50 (expl. Gen. XIX, 9) קרב לה' get nearer there (go away).

**הַלְלָת** f. (לן I) *leaving over night, undue delay over night*. Meil. 4<sup>b</sup> ד' רקעביר בידים **הַלְלָת** the illegal delay of the sprinkling of the blood, an offence which he commits with his hands (omission of an act), opp. מהשבה **הַלְלָת** undue thought.—**הַלְלָת** **הַלְלָת** the reserving of the verdict for the next morning. Snh. 17<sup>a</sup>; 34<sup>a</sup>; 35<sup>a</sup>.

**הַלְלָת** f. (לן II) *murmuring, rebellion*. Ex. R. s. 25 וד' what cause was there for rebellion?

**הַלְלָת**, v. הַלְלָת.

**הַלְלָת** f. (לש) *stuffing*. Sabb. 155<sup>b</sup> למקום שיכולה **הַלְלָת** by *halatah* is meant a stuffing to a point of the throat from which the animal can bring it back again to the mouth, opp. **הַלְלָת** pushing far down the gullet.

**הַלְלָת**, v. **הַלְלָת**.

**הַלְלָת**, **הַלְלָת**, **הַלְלָת**, v. sub **הַלְלָת**.

**הַלְלָת**, Sabb. 156<sup>a</sup> מהלכיתין, v. לָקַט.

**הַלְלָת** f. (לָקַט) *doing late, procrastination*. Num. R. s. I, beg. (interpret. באפליה, Jer. II, 31) **הַלְלָת** it means procrastination; ib. s. 23; Tanh. Masé 9; a. e.

**הַלְלָת** m. pl. of **הַלְלָת**.

**הַלְלָת**, v. **הַלְלָת**.

**הַלְלָת** m., only in **הַלְלָת** *Bar-Hemag*, a subspecies of *abroth* (hyssop). Sabb. 109<sup>b</sup> (defining h. אֲזוּב), v. אֲזוּבָה.

**הַלְלָת** pr. n. pl. *Beth-Hamgania*. Kil. VI, 4 (v. Rabb. D. S. a. l. note).

**הַלְלָת**, v. **הַלְלָת**.

**הַלְלָת** pr. n. m. *Bar-Hamdudé* (Var. בר **הַלְלָת** *Bar-Hamduré*). Yoma 87<sup>b</sup> (v. Rabb. D. S. a. l. note 8). Sabb. 107<sup>b</sup>; 125<sup>a</sup> בר **הַלְלָת** (ed. (Ms. ד' . . . , Yeb. 83<sup>b</sup> ר' . . . Men. 38<sup>b</sup> (v. Rabb. D. S. a. l. note 40).

**הַלְלָת**, בר **הַלְלָת**, v. preced.

**הַלְלָת**, v. **הַלְלָת**.

**הַלְלָת** pr. n. pl. *Hamdan* (*Hamadân*, v. Schr. KAT<sup>2</sup> p. 378), *Ekbātana*, capital of Media, v. אֲזוּבָה. Kidd. 72<sup>a</sup> (ed. **הַלְלָת**).—[Targ. I Chr. I, 5 Var. in ed. Rahmer **הַלְלָת** (ed. **הַלְלָת**, 'ח', not **הַלְלָת**); Targ. Y. Gen. X, 2 **הַלְלָת** (not **הַלְלָת**)]

**הַלְלָת**, v. **הַלְלָת**.

**הַלְלָת** m. (b. h.; preced.) *noise, tumult; multitude*. Yoma 26<sup>b</sup> קול **הַלְלָת** של רומי Ms. M. (ed. **הַלְלָת**); Lam. R. to V, 18; Macc. 24<sup>a</sup> קול **הַלְלָת** של רומי Ms. Ms. (ed. **הַלְלָת**); Yalk. Is. 278 **הַלְלָת** של כך גדול (read: **הַלְלָת**, the din of the city of Rome, v. **הַלְלָת**). Macc. 10<sup>a</sup> (ref. to Koh. V, 9) ללמד בה' to teach before large crowds; (Yalk. Koh. 971 ללמד בה' to study among a crowd of students).—Pl. **הַלְלָת**. Ex. R. s. 11 וד' אר' עשיתם **הַלְלָת** against my children &c.—Cant. R. to VIII, 11 (play on **הַלְלָת**, ib. **הַלְלָת**) (read: **הַלְלָת** hordes came against them. Ib. **הַלְלָת** troops of angels rushed for them (to prevent them from receiving the Law, v. **הַלְלָת**). Ib. **הַלְלָת** **הַלְלָת**, read: **הַלְלָת** **הַלְלָת**, v. **הַלְלָת**.

**הַלְלָת** ch. same, *multitude*. Targ. Is. XIII, 4. Targ. II Kings XXV, 11; a. e.

**הַלְלָת** or **הַלְלָת** f., pl. **הַלְלָת** (preced. wds.) *troops, crowds*. Cant. R. to VIII, 11 (v. **הַלְלָת**, end) **הַלְלָת**.



המנוחה *the hosts of kingdoms were greedy for them (to have a foothold in their country). Lam. R. to I, 17 formerly I used to go up to the Temple* in (singling) troops of pilgrimage. Lev. R. s. 28 *you used to form troops (military processions) for idolatry; v. המנוחה*

המנוחה, Cant. R. to V, 14, read: המנוחה (v. המנוחה); v. Psal. B'hall. p. 90<sup>b</sup>.

המנוחה *l. (a popular corrupt of ἀντοδία, v. Sm. Ant. s. v. Kupatorium) Her-er-er, is gen. herbs used for cooling the blood (comp. המנוחה). Y. Ned. VII, beg. 40<sup>b</sup> (read: המנוחה or המנוחה) the various kinds of hepatoria, e. g. Naps, Melimophylon and Oulocasia.—Tosef. Maas. III, 7 *המנוחה* (Var. המנוחה) for hepatoria the scholars allowed no exemption &c. Tosef. Ab. Zar. IV (V), 11 *המנוחה* (Var. המנוחה) *hep. &c. prepared by gentiles; Y. ib. II, 41<sup>d</sup>, Y. Habb. I, 2<sup>a</sup> hol. המנוחה* (read: המנוחה); Ab. Zar. 23<sup>a</sup> *המנוחה* Ms. M. (ed. המנוחה). Ib. דא דא ed. (Ms. M. דא) *Acetalia* is (legally) the same as &c., v. המנוחה. Comp. המנוחה.*

המנוחה (b. h.; comp. המנוחה) *to be noisy, excited, with אחר to rush after, be greedy, anxious &c.—Cant. R. to VIII, 11 המנוחה, v. המנוחה. Part. המנוחה, v. infra; Gen. R. s. 11, 11<sup>a</sup> (in a middle) המנוחה she (the soul) is restless in the corners of her house. Midr. Till. to Ps. LXXVII המנוחה are in commotion.*

המנוחה *same, to cowl (with אחר). Lev. R. s. 22 (ref. to המנוחה Koh. V, 8) המנוחה אחר המנוחה to whoever is greedy and covetous for money; ib. המנוחה ambitious to accumulate learning; a. e.—Part. pass. f. המנוחה anxious. Nidd. 2<sup>a</sup>, v. המנוחה—Denom. המנוחה.*

המנוחה *ch. same, to be excited, to roar, ramble. Targ. Jer. IV, 19. Ib. V, 22; a. e.—[Targ. Prov. XXVIII, 27 המנוחה Ar., v. המנוחה.]*

המנוחה *l. (b. h.; preced.)—המנוחה, din of a large city. Sifra Dent. 48 (read: המנוחה) המנוחה, v. המנוחה.*

המנוחה (corr. המנוחה) m. (ἡμνος) *wale whose sire is an ass. Gen. R. s. 22, and, Y. Ber. VIII, 12<sup>a</sup> comp. המנוחה, Gen. XXXVI, 24; v. המנוחה.*

המנוחה, v. המנוחה.

המנוחה m. (Pers. *lemgha*, Pl. in Levy Targ. Dent. s. v. המנוחה) *bell, girdle. Erub. X, 15 (104<sup>b</sup>).—Pl. המנוחה. Succ. V, 3 (101<sup>a</sup>) המנוחה ed. Y. s. Ms. M. v. Rabb. D. S. a. l. note) out of their [bell] Sifra they made wicks.*

המנוחה, המנוחה, המנוחה *ch. same. Targ. O. Ex. XXXIX, 29 (ed. Berl.; oth. ed. המנוחה); a. fr.—Erub. 94<sup>a</sup> Ms. M. (ed. המנוחה, corr. acc.) take his belt and tie &c. Meg. 25<sup>a</sup> המנוחה I pawned*

my belt. Zab. 15<sup>a</sup> המנוחה (Ms. M. המנוחה) my belt had slipped upward and he himself pulled it down.—Mekb. 10<sup>a</sup> המנוחה—Pl. המנוחה, המנוחה Targ. O. Ex. XXVIII, 4 (ed. Berl.; oth. ed. המנוחה)—Mekb. I, s. v. המנוחה.

המנוחה, Y. Sabb. VII, 10<sup>a</sup> top, v. המנוחה.

המנוחה or המנוחה m. (ἡμνος, s.) *half-lance, a small instrument in a form Gen. s. a. m. and comp. המנוחה. Gen. XXXVI, 24 המנוחה (corr. acc., in optima to המנוחה); Y. Ber. VIII, 12<sup>a</sup> (comp. המנוחה) המנוחה (corr. acc.).*

המנוחה m. (מנוחה) *imagined to mean, delirious. Y. Ber. VII, beg. 40<sup>a</sup>, expl. המנוחה.*

המנוחה, v. המנוחה.

המנוחה, v. המנוחה.

המנוחה m. (מנוחה, *hemina*, *hemina*, a liquid measure, half a sextarius (nearly half a pint English).—Pl. המנוחה. Targ. II Esth. I, 8 (ed. Lag. המנוחה, corr. acc.)

המנוחה, v. המנוחה.

המנוחה, v. המנוחה.

המנוחה, המנוחה, v. next w.

המנוחה (prob. gr. n. m. *Hēmiron*, a person from whom certain secular books are named: ה' המנוחה (comp. המנוחה, המנוחה, המנוחה, המנוחה, המנוחה, המנוחה); Y. Shab. X, 28<sup>a</sup> top ה' המנוחה (contrad. to המנוחה). Hull. 60<sup>b</sup> worth to be burnt המנוחה Ar. ed. Koh. s. v. המנוחה (Var. המנוחה, missing in ed.). [Conjectures: *Homeros* (Homer); *Hēpēros* (Ἡπέρως) *diavros*; symbolical name—'the Lord remove them'. V. Koh. Ar. Compl. s. v. המנוחה.]

המנוחה, v. preced.

המנוחה, v. המנוחה.

המנוחה, v. המנוחה.

המנוחה (b. h.; comp. המנוחה) *to confound, to mix up, to confuse. He confounded him (took him by surprise), and thus he (Abraham) went to sacrifice his son; Gen. R. s. 55.—Mekb. B'hall. s. 5 (ref. to Ex. XIV, 24) המנוחה He confounded them, He brought confusion into their ranks; ib. s. 2; a. e.—2) to stir up, sweep (v. next w.). Lam. R. introd. (R. Abbahu 2) (expl. המנוחה, Ia. VIII, 23, and ref. to Targ. Ia. XIV, 23) המנוחה he swept them as with a broom (Num. R. s. 22, end, a. e. המנוחה, v. המנוחה); Yalk. Ia. 282 המנוחה (denom. of המנוחה q. v.)*

המנוחה I ch. same; Ps. המנוחה or Af. המנוחה to sweep. Targ. Ia. XIV, 23 (h. text המנוחה).

המנוחה II, *Ilhpa*, המנוחה (denom. of המנוחה) *to mutilate one's self (h. המנוחה). Targ. O. Dent. XIV, 1 (ed. Berl.*

הֵן (הוּן) 1) *he who*. Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. הוּן q.v.—Pesik. Ahare, p. 169<sup>b</sup>, v. הוּן־אֵל; a. e.—2) *this one, that one*. Y. Meg. I, 72<sup>a</sup> לְהוּן . . . הוּן (Y. Succ. III, 54<sup>a</sup> top לְהוּן, v. הוּן־הוּן. Y. Kil. IX, 32<sup>c</sup> top [read: ] מִהּ הוּן שָׁאֵל לְהוּן וְ; Y. Keth. XII, 35<sup>b</sup> top מִהּ הוּן לְהוּן וְ; Y. B. Mets. II, 8<sup>c</sup> לְהוּן, v. הוּן־הוּן.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read: ] הוּן דְּלִיטְסָאֵת מִקְפָּח וְ; where the robber waylays, there he is executed. Y. Shnh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> bot. הוּן דְּרִמְטָא וְ; where he came to, he came to (and his



order was obeyed). Y. Kil. IX, 87<sup>a</sup> bot. (read:) לֹכֵץ (read: לֹכֵץ) to the place whither I was sent to take them; Y. Koth. XII, 85<sup>b</sup> (read: לֹכֵץ) (read: לֹכֵץ). Gen. II, a. 78, v. 84. Y. Ber. II, 8<sup>a</sup> bot. לֹכֵץ whether shall he go? Ib. II, 8<sup>a</sup> top וְעַד מִן הָאָרֶץ where is he from? a. fr. — Pl. וְעַד מִן הָאָרֶץ those, (there). Targ. Koth. I, 10; a. e. — Tam. 87<sup>a</sup>. B. Mets. 117<sup>a</sup>, v. וְעַד מִן הָאָרֶץ — Gitt. 6<sup>a</sup> . . . תָּדַע these (the inhabitants of Cluspha) know the signatures of these (of Ardshir), but the latter do not know &c. Mets. 10<sup>b</sup>; a. v. fr. — *From pl.* וְעַד מִן הָאָרֶץ. Y. Bets. V, 80<sup>b</sup> top וְעַד מִן הָאָרֶץ . . . וְעַד מִן הָאָרֶץ the Habbis of Caesarea report these (contradictions) more explicitly stating the opinion of each by name; Y. Pes. VIII, 30<sup>a</sup> top וְעַד מִן הָאָרֶץ — (וְעַד מִן הָאָרֶץ) (abbrev. וְעַד מִן הָאָרֶץ) these words (have been said), i. e. (this is the case only &c. Ber. 31<sup>a</sup> bot. וְעַד מִן הָאָרֶץ וְעַד מִן הָאָרֶץ (וְעַד מִן הָאָרֶץ) I might have thought this refers only to &c. — Ib. 10<sup>a</sup> וְעַד מִן הָאָרֶץ but this applies only to &c.; a. v. fr. — וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ II. — *Emphatic.* וְעַד מִן הָאָרֶץ Gen. II, a. 87 וְעַד מִן הָאָרֶץ is this (slave) good? is the amen favorable? Yalk. Ib. 145 וְעַד מִן הָאָרֶץ (corr. nec.).

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ I enjoyment, v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ II (טא, Hif. וְעַד מִן הָאָרֶץ) intervention, objection. Sifre Num. 153 (ref. to וְעַד מִן הָאָרֶץ, Num. XXX, 6) וְעַד מִן הָאָרֶץ what this 'objection' means; v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ m. (emp. וְעַד מִן הָאָרֶץ) Bar-Henag, surname of a species of *abraham* (וְעַד מִן הָאָרֶץ). Sabb. 109<sup>a</sup> (defin. h. וְעַד מִן הָאָרֶץ). — [Pl. וְעַד מִן הָאָרֶץ, v. וְעַד מִן הָאָרֶץ.]

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ (v. וְעַד מִן הָאָרֶץ, Pl.) to mark by means of incisions (emp. וְעַד מִן הָאָרֶץ). B. Bath. 60<sup>a</sup> וְעַד מִן הָאָרֶץ Ms. (ed. וְעַד מִן הָאָרֶץ) in a place where the authorities mark vessels used for measuring. Ib. וְעַד מִן הָאָרֶץ לא שָׁקֵל (כל) וְעַד מִן הָאָרֶץ וְעַד מִן הָאָרֶץ ed. only לא וְעַד מִן הָאָרֶץ what is beyond the mark of the vessel the purchaser will not accept (merely on the faith of the seller as to the quantity).

*Ilkpe.* וְעַד מִן הָאָרֶץ to be incised. Hull. 49<sup>a</sup> וְעַד מִן הָאָרֶץ וְעַד מִן הָאָרֶץ at times (when the animal stretches its neck) the perforations in the two skins of the oesophagus may just exactly cover each other.

וְעַד מִן הָאָרֶץ m. (preced.) mark; calculation of proportions. B. Bath. 89<sup>b</sup>, v. preced. Gitt. 60<sup>b</sup> וְעַד מִן הָאָרֶץ and use the water in proportion (as much as is due to thy share). [Later Hebr. וְעַד מִן הָאָרֶץ geometry.]

וְעַד מִן הָאָרֶץ, Midr. Till. to Ps. XVII; Yalk. Ps. 670, read: וְעַד מִן הָאָרֶץ; v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ (preced.) Indian. Midr. Till. to Ps. VI וְעַד מִן הָאָרֶץ is an Indian word.

וְעַד מִן הָאָרֶץ m. (prob. וְעַד מִן הָאָרֶץ pl. v. וְעַד מִן הָאָרֶץ) Indian. וְעַד מִן הָאָרֶץ Indian bread, a dough coated on the spit and poured over with oil, or eggs and oil. Ber. 37<sup>a</sup> (Asher וְעַד מִן הָאָרֶץ).

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ m. pl. (וְעַד מִן הָאָרֶץ, with perfumed מִן הָאָרֶץ, 3 inserted, corresp. to h. וְעַד מִן הָאָרֶץ) perfumed, a kind of shower used as a relish. — Kuth. 20<sup>a</sup> וְעַד מִן הָאָרֶץ מִן הָאָרֶץ Median Perfumed. Y. Ib. III 30<sup>a</sup> top; Y. Pes. VIII, 31<sup>a</sup> top.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ (h. h.; v. וְעַד מִן הָאָרֶץ) behold, here is. Koth. R. to V, 6 וְעַד מִן הָאָרֶץ the 'here is' of a human being (Koth. VIII, 7). וְעַד מִן הָאָרֶץ the 'here is' of the Lord (Zech. XIV, 5). — וְעַד מִן הָאָרֶץ am I. Gen. R. a. 16 וְעַד מִן הָאָרֶץ I am ready for priesthood; a. fr.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ (v. וְעַד מִן הָאָרֶץ) deriving an animal, a form of taking possession. B. Mets. 6<sup>a</sup>, v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ (v. וְעַד מִן הָאָרֶץ) rest, ease, relief. Gen. R. a. 9<sup>a</sup> beg. (ref. to Ps. CXXV, 3) וְעַד מִן הָאָרֶץ finds no ease in the company of &c. — וְעַד מִן הָאָרֶץ peace of mind, apprehension. Y. Dem. VII, beg. 20<sup>a</sup> (interch. with וְעַד מִן הָאָרֶץ) Y. Pes. I, 18<sup>a</sup> bot.; Y. Kidd. I, 61<sup>a</sup> bot. וְעַד מִן הָאָרֶץ when he gives his father ease of mind (by obeying his wishes).

וְעַד מִן הָאָרֶץ (v. וְעַד מִן הָאָרֶץ) putting down, depositing, laying down (v. וְעַד מִן הָאָרֶץ). Sabb. 23<sup>a</sup>, sq. וְעַד מִן הָאָרֶץ the real religious ceremony consists in putting the lights in their appropriate place. Ib. 4<sup>a</sup>, a. e. וְעַד מִן הָאָרֶץ the lifting up (of a burden on the Sabbath) and the putting down. — Kel. VIII, 8 וְעַד מִן הָאָרֶץ the place (in the oven) where the wood is placed. Ib. XXII, 1 וְעַד מִן הָאָרֶץ enough (left of the side board) to set down the cups; enough . . . to set down portions of meat; Y. Ab. Zar. II, end, 43<sup>a</sup> וְעַד מִן הָאָרֶץ וְעַד מִן הָאָרֶץ (not וְעַד מִן הָאָרֶץ) both terms mean the same. Tann. 2<sup>b</sup>; 4<sup>a</sup> וְעַד מִן הָאָרֶץ from the time it (the Lulab) is stored away (the seventh day of Succoth).

וְעַד מִן הָאָרֶץ v. וְעַד מִן הָאָרֶץ.

וְעַד מִן הָאָרֶץ (denom. of וְעַד מִן הָאָרֶץ). Nif. וְעַד מִן הָאָרֶץ (—וְעַד מִן הָאָרֶץ, v. וְעַד מִן הָאָרֶץ) 1) to be pleased, to enjoy, to profit. B. Kam. 20<sup>a</sup>, a. fr. וְעַד מִן הָאָרֶץ the one is benefited &c., opp. וְעַד מִן הָאָרֶץ. Ib. II, 2 וְעַד מִן הָאָרֶץ he must pay for what the animal has enjoyed (eaten or drunk), contrad. to וְעַד מִן הָאָרֶץ what she has damaged. Ber. 10<sup>b</sup> וְעַד מִן הָאָרֶץ (Rashi:

ה' (ל'ר) he who desires to make use (of people's hospitalities), may do so following the example of Elisha. R. Hash. 28<sup>a</sup>, a. fr.—Ex. R. s. 6, end; Tanh. Vaera 2 (prov.) שניא מן שניא religious ceremonies are not considered an enjoyment (as regards the use of sacred property &c.); a. v. fr.—2) to be enjoyed. Ber. 35<sup>a</sup> דבר שנ' something which is enjoyable (can be eaten &c.).

**Pi.** הני to benefit, to entertain, to cause to share. Snh. 92<sup>a</sup> איני מהנה ר'ח וכ' allows no scholar to share his wealth. Ber. 63<sup>b</sup> bot. ומהנהו וכ' and invites him to partake of his wealth. Yad. IV, 3 ומהנהו וכ' you appear to benefit them pecuniarily, but &c. Ab. Zar. 16<sup>b</sup> sq. והנהגה . . . שניא דבר מינה (v. Rabb. D. S. a. l. note 20) perhaps a heretical idea was communicated to thee and it pleased thee; Yalk. Prov. 987; a. fr. [Snh. 102<sup>b</sup> הנהגה Hif., marginal note מהנה v. Yalk. Kings 207.]

**תני** ch. (preced.) to please, to profit. Targ. Jer. XXXI, 25 הנהני ed. Lag. (oth. ed. הנהני). Targ. Is. XLIV, 10 להנהגה (h. text הנהגה); a. e.—Part. הנהני. Gen. R. s. 8 עבד מה דר' לך do what pleases thee.—Pl. הנהני. Gen. R. s. 3; s. 9 ולי לי ריהוין לא לי לי these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. הני.

**Af.** אהני 1) to please, do good, benefit. Targ. Hab. II, 18; a. fr.—Snh. 99<sup>b</sup> bot. מאר אהני לן רבנן (not אהני) what good have the Rabbis done us? Ab. Zar. 14<sup>b</sup> אהנאי לכוני I did you good inasmuch &c. Y. Ber. I, 4<sup>b</sup> bot. ומה מהנהגא ליה (ed. Krot. ומה missing) what good will it do him?; Y. M. Kat. III, 83<sup>c</sup> bot. ומה אנים ליה (corr. acc.); a. fr.—2) to take effect, be legal. Tem. 4<sup>b</sup> אר עבירי if (what the law forbids) has been done, the act has its legal effect. Ber. 43<sup>a</sup> מהנהגא ליה הסבה the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

**Ithpe.** אהני, **Ithpa.** אהני to profit, enjoy, be gratified. Targ. Y. Deut. I, 6 לכוני א' it benefitted you (v. Sifré Deut. 5). Targ. O. Gen. XXXVII, 26.—Targ. II Sam. XVII, 18 דלמא יהנהי וכ' (ed. Wil. יהנהי) perhaps it will please the king (h. text רביל). Targ. Ez. XVI, 31; a. e.—Ned. 50<sup>a</sup> דאיהנהי וכ' that I should enjoy this world's goods. Hag. 15<sup>a</sup> ליהנהי וכ' let him (myself) enjoy the world. Yeb. 103<sup>a</sup> מהנהגא מעברה she derived gratification from a sinful act. Y. Snh. X, 29<sup>b</sup> top לא נש לא מהני כלום (not מתהנים) and none were benefitted; a. fr.

**תניא** v. הני ch.

**תנאה** f. (denom. of נאות, v. אות I; cmp. תנאה) enjoyment, pleasure, benefit. Taan. 8<sup>a</sup> מה ד' יש לך what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to רב, Deut. I, 6) ד' גרולה וכ' your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26<sup>b</sup>, a. fr. ד' בעל a worldling.—Snh. 102<sup>b</sup> נדר ד' מן to vow refusal of any benefit or favor from a person. Ned. IV, 1, sq.; a. fr.—Kidd. 41<sup>a</sup> נדר ד' מן to vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 הניא, v. הניא.]

**תנאה** ch. same. Targ. Jer. XVI, 19.

Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 הניא קודשא enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanh. Vaera 2 (prov.) שניא מן שניא of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23<sup>b</sup> מהנהגא ר'ח Rashi (ed. הניא) what good she does is a direct one (by giving bread); ומה מהנהגא (read: הנהגא) but I give money, and what good I do is indirect; Keth. 67<sup>b</sup> ומהנהגא (read: הנהגא) or ומהנהגא (pl.).—Y. B. Bath. V, 16<sup>b</sup> bot. בני ד' (cmp. מנהג) good, worthy children.—2) loveliness, beauty (cmp. נאה). Targ. Ps. XXIII, 2 הניא דיהאני loveliness of plants (h. text נאה).

**תניא** v. preced.

**תניפה** v. הניפה.

**תניץ** v. הניץ.

**תניח** v. תניח ch.

**תנין** v. הנין.

**תנפיה** f. (נכר) deduction, diminution. Y. Ber. IX, 14<sup>b</sup> bot.; Y. Sot. V, 20<sup>c</sup> bot. [read:] מן מאר דאיהן a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

**תנם** m. (homiletically=תנם; v. תנא) gratuitous, purposeless act, vanity. Erub. 19<sup>a</sup> (play on גיהנם) . . . גיא שכולל יורדין בה על עסקי ה' the valley which all enter for affairs of vanity (worldly lusts).

**תנין** v. הנין.

**תני** m. (Inf. Hif. of תנה) waving ceremony in the Temple.—Lev. XXIII, 10—12) the second day of Passover. R. Hash. IV, 3; Succ. III, 12; Y. Hall. I, 57<sup>c</sup> top; a. e.—Tosef. Arakh. I, 11 ביום ה' on the same week-day as the second day of Passover; Arakh. 9<sup>b</sup>; v. גיבור.

**תנפה** f. (b. h.) same; brandishing, swinging. Pesik. R. s. 41 (ref. to יפה נהג Ps. XLVIII, 3) הרפה בהנפה הנימר who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 בהנפתה.—Y. Maasr. II, 50<sup>a</sup> top הניפה the swinging of the sickle.

**תנפץ** m. (נפץ) producing before court, esp. the legal endorsement of a note, stating that it has been produced in court and found valid. B. Mets. 7<sup>b</sup>; 16<sup>b</sup>; a. e.

**תניץ** [the blossom,] name of a coin; pl. (through false analogy, v. הניץ) הניץ, הניץ. Tosef. B. Bath. V, 12<sup>a</sup>; Kidd. 12<sup>a</sup>, v. ניץ.

**תניץ** m. (Inf. Hif. of ניץ) sparkling, the first sparklings of the rising sun. Taan. III, 9. Ber. I, 2; a. fr.





הפירא Ar., v. דהפירא.





XIX, 29. Targ. O. Deut. XXIX, 20 (Ms. מַהֲפִיכָהָא); a. e.—Pl. הַפְּיִכְתָּא.—Targ. Y. II Gen. XVIII, 2.

**הַפְּלָאָה** f. (פְּלָא) 1) *distinction, peculiarity, use of the word* פְּלָא. Sabb. 138<sup>b</sup> וְזוּ וְזוּ this peculiarity of punishment (Deut. XXVIII, 59) &c.; וְזוּ הוּא it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. אִיסְפָּלְיָאָה). Tosef. Naz. III, 19 נִתְּנָה נִזְרֹתָא אֵלָּא לָהּ the law of the nazir's vow applies only to distinct utterance (where there is no doubt); Naz. 34<sup>a</sup>; a. e.—Ib. 62<sup>a</sup> of the two *ki yafli* (Lev. l. c., Num. l. c.) וְכִי לֹא יִסְכֹּר וְאֶחָד דִּי וְכִי one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. הֶתְּטָה); Hag. 10<sup>a</sup> אֶחָד דִּי וְכִי אֶחָד.

**הַפְּלִיג, הַפְּלִיגָה** m. (פְּלִיג) 1) *separation, interruption, interval*. Y. B. Kam. II, end, 3<sup>a</sup> בְּרֵי נִגְרִיחָהּ it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40<sup>b</sup> bot. לְהַפְּלִיג אִם if the conversation lasted long enough to be considered a discontinuation of the services, opp. לְשַׁנָּה. Ib. נִתְּנָה אִתָּהּ they declared it (the going out for easing one's self, v. מְסִיכָה) to be like a discontinuation.—2) *digression*. Y. Ab. Zar. III, 42<sup>d</sup> bot. הֵשִׁיבוּ תְּשׁוּבָה הֵשִׁיבוּ he made a reply only to divert his mind (Bab. ib. 44<sup>b</sup> תְּשׁוּבָה גְּנוּבָה v. גָּנָב).

**הַפְּלִיגָה** f. (preced.) *separation, interval*, v. הוּר. Snh. X, 3; a. fr.

**הַפְּלִיגָה**, v. הַפְּלִיגָה.

**הַפְּסָדָה** m. (פְּסָד) *decrease, loss; injury; disadvantage; waste*. Pes. 15<sup>b</sup> חֻלּוּן דִּי חֻלּוּן an unnecessary destruction of &c.—Ib., a. fr. מְרֻבָּה דִּי מְרֻבָּה a considerable loss, opp. מִיֻּדָּשׁ. Ab. II, 1 מִצִּדָּה דִּי מִצִּדָּה the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. שְׂכָרוֹ בְּהַפְּסָדוֹ his advantage is set off by his disadvantage. Lev. R. s. 34 הַפְּסָדָה the disadvantage of (punishment for) neglecting it, opp. שְׂכָרוֹ reward for observing it. B. Kam. 115<sup>b</sup> כְּחֵן מִפְּנֵי הֵן because it is an injury to the priest (entitled to it). Sabb. 147<sup>b</sup> אִיכְלִין דִּי אִיכְלִין a waste of eatables; a. fr.

**הַפְּסָדָה** ch. same. B. Kam. 115<sup>b</sup> דְּאִיכָּא דִּי (ed. הפסדה, corr. acc., Ms. R. a. F. הפסד). V. פְּסִידָה.

**הַפְּסָקָה** m. (פְּסָק) *interruption, suspension, end*. Erub. 54<sup>a</sup> וְכִי לֹא אֵין לָהּ there is no end to it for all eternity. Y. Ber. XI, 10<sup>a</sup> bot. בְּרִכָּה דִּי בְּרִכָּה an unlawful interruption between the blessing and the partaking of food. Ib. II, 5<sup>b</sup> top דִּי יָמִי intervening days during which menstruation ceased. Ib. IX, 13<sup>e</sup> bot.; Midr. Till. to Ps. CIV, 32 שְׁנוֹת דִּי interregnum, anarchy. Y. Yeb. II, 3<sup>d</sup> bot. שְׁנוֹת דִּי the secondary degrees of forbidden marriages have no limitation; a. fr.

**הַפְּסָקָה** f. (preced.) *ceasing, interruption, interval*. Gen. R. s. 33 Sivan, the seventh month וְכִי לְהַפְּסָקָה counting from the time the rains ceased (Yalk. ib. 59 לִירְדָּה).

Taan. 4<sup>b</sup> לָהּ with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אֵין כָּאן וְיִדְבֵּר there is nothing intervening (between וִיקְרָא a. וִיקְרָא, Lev. I, 1); a. fr.—Pl. הַפְּסָקוֹת. Num. R. s. 14, end דִּי the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim*, *Zakhor*, *Parah* and *Hahodesh* are severally read, v. פְּרָשָׁה. Meg. 80<sup>a</sup> שְׁנִייה לָהּ 'the second Sabbath' means that following the *Hafsakah*.

**הַפְּצָא** Ar., v. הַפְּצָא.

**הַפְּקִירָא**, v. הַפְּקִירָא.

**הַפְּקִיעָה** f. (פְּקִיעַ; emp. אַפְּקִיעָה) *cancellation, release from debt*. B. Kam. 113<sup>b</sup> הַפְּקִיעָה הַלּוּאָהּ the cancellation of his (the gentile's) loan.

**הַפְּקִירָא** (Y. dial. הַבְּקִיר) m. (פְּקִיר) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property*. Eduy. IV, 3 לְעִנְיֵי הַפְּקִירָא Ms. M. (ed. רַב, v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) אִינוּ דִּי עַד שִׁפְקִירָא אִינוּ דִּי מַסָּה (שִׁוְיָבֵק) it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30<sup>b</sup> הַפְּקִירָא Yeb. 89<sup>b</sup>; Gitt. 36<sup>b</sup> דִּי בִּדְדִי הֵן הַפְּקִיעָה by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46<sup>a</sup> bot. הַפְּקִירָא Peah I, 6 וְנִתְּנָה מְשֻׁם דִּי וְנִתְּנָה מְשֻׁם or he may set aside a portion of his crop as public property. Y. ib. III, 17<sup>c</sup> bot. וְהֵן בְּפִיחָהּ is public property ever subject to the laws of *Peah*? Ib. V, 19<sup>b</sup> אֵין הַפְּקִירָא דִּי הַפְּקִירָא his renunciation is ineffectual. Ib. אֵלָּא בִּזְכוּיָהּ דִּי יִצְאָהּ renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38<sup>d</sup> (corr. acc.). Y. Snh. VI, 23<sup>b</sup>, beg. טְעוּתָהּ הִיא דִּי טְעוּתָהּ it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end בְּנֵי אָדָם שָׁל דִּי outlaws. Yeb. 66<sup>a</sup> מִנְהָּ דִּי people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

**הַפְּקִירָא, הַפְּקִירָא** m. (פְּקִיר, emp. אַפְּקִירָא) 1) *unbridled lust, lawlessness*. Gitt. 13<sup>a</sup> לִיהָ לִיהָ a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11<sup>a</sup>.—2) as preced. word. B. Kam. 115<sup>b</sup> מִדִּי קָא וְזִינָהּ (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 הַפְּקִירָא (הַפְּקִירָא) *an unprotected woman*.

**הַפְּרָא** m. (Inf. Hif. of פָּרַר, פָּרַר; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's (or father's) right of declaring void his wife's (or daughter's) vow, invalidation*. Ned. X, 7, a. fr. לְכָל הַקָּם בֹּא לְכָל דִּי whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you



cannot confirm a vow before it has been made, so you cannot invalidate a vow in advance. *Ib.* 68<sup>a</sup>, 70<sup>a</sup> *ib.* in a case where the right of invalidation might have been exercised. *Tosef. ib.* VII, 5 *וְאֵין מְבַטֵּל אֶת הַנֶּשֶׁבֶת* there are restrictions in the law of confirmation which do not apply to the law of invalidation *ib.* Y. *ib.* X, 47<sup>a</sup> *לֵבֵל עֲשֵׂה נֶשֶׁבֶת וְאֵין מְבַטֵּל עֲשֵׂה נֶשֶׁבֶת*, v. next w.; *a. fr.* [In comment, *עֲשֵׂה נֶשֶׁבֶת* is spelled *נֶשֶׁבֶת* and *נֶשֶׁבֶת* indiscriminately, which would intimate that it is pronounced *נֶשֶׁבֶת*, *fr. Num. XXX, 9.*]

**הַחֵטִּי** *H. (Heb.)* invalidation, abrogation, void, *annulment* for cause (v. **הִתְחַלֵּף**). *Med. X.* הַחֵטִּי נִתְּנוּ לַאֲבִי הַחֵטִּי *to the right (of the father or the husband) to declare a vow void lasts the whole day on which it came to his notice (to himself); Y. ib. 43<sup>a</sup> but נִתְּנוּ שָׁעָה לְחֵטִּי* twenty-four hours; *Tosef. ib. VI, 1; Rabb. 167<sup>a</sup>—Med. 57<sup>b</sup>* הַחֵטִּי הַזֶּה כִּי הָיָה כְּפִי הַחֵטִּי as the confirmation may be partial, so may the invalidation &c.; a. fr.—*Gitt. 86<sup>a</sup>* הַחֵטִּי לֹא יֵשֵׁב cannot be abrogated from. *Shebu. 29<sup>b</sup>* לֹא הַחֵטִּי . . . . כִּי הִתְחַלֵּף in order to make abrogation impossible.

נִצְבֵּי, נִצְבֵּי (not נִצְבֵּי, *Arayot*; 11 genera).  
*Arayot* = נִצְבֵּי, נִצְבֵּי, נִצְבֵּי. Targ. Esth. III, 12—  
 Ab. Zar. 5<sup>b</sup>—2) subject (land), colony. Targ. Esth. X, 1  
 נִצְבֵּי (h. text נִצְבֵּי); Targ. Y. Gen. XLIX, 13.

תַּחֲסֵם, תַּחֲסֵם m. same, lieutenant. Ex. R. 18, beg.  
 Valk. Pa. 875 (to Pa. CXVI, 18) [read:] תַּחֲסֵם תַּחֲסֵם  
 תַּחֲסֵם (v. Midr. Till. to Pa. l. c.); a. e. [ib. תַּחֲסֵם, read  
 תַּחֲסֵם (v. next w.).—Midr. Till. to Pa. XVII תַּחֲסֵם  
 same ed. תַּחֲסֵם, תַּחֲסֵם.—Pl. תַּחֲסֵם, Tosef. Git.  
 VIII (VI), 3 תַּחֲסֵם (corr. acc.). V. תַּחֲסֵם.

**מִשְׁכָּן הַמֶּלֶךְ**, *Mishkan ha-Melekh* (the king's dwelling), provincial government, province. Sifre Deut. 330; Yalk. Ra. 946 (read) מִשְׁכָּן הַמֶּלֶךְ אֵינוֹ יוֹדֵעַ לִפְנֵי הַמֶּלֶךְ a consul enters his province; if he is able to collect (taxes) from all &c. Yalk. Ps. 975 **הַמֶּלֶךְ יוֹדֵעַ** (corr. acc.; v. preced.)—*R. Yalk.*, *Tosef. Gitt.* VIII (VI), 3 ed. Zuck. (v. דִּבְרֵי הַמֶּלֶךְ).

תלמידי חכמים, חסידים

וַיִּבְרָךְ m. (בְּרָכָה) difference. Sabb. 155<sup>b</sup> וְהָיָה בְּכָן וְכָן and what is the difference between the two? Pes. 27<sup>b</sup> וַיִּבְרָךְ said he to them, There is a difference; a. fr.

אברהם, חסר שם

**שָׁחַת** m. (שָׁחַ) *stripping, faying*. Zab. V, 4 שָׁחַת שָׁחַת requires faying and carving (Lev. I, 6). Ib. 50<sup>b</sup> carving שָׁחַת שָׁחַת without previous faying. Y. Pes. VI, 35<sup>a</sup> bat. שָׁחַת the faying of it; a. fr.

הַחֵטֶה הַזֶּה לְפָנֶיךָ יִשְׂרָאֵל וְהַחֵטֶה הַזֶּה לְפָנֶיךָ יִשְׂרָאֵל  
before the hide (up to the chest) is stripped off. Sifra  
Vaykira, N'dabab, Par. 4, ch. VI (ref. to Lev. I, 6) חֵטֶה  
הַזֶּה לְפָנֶיךָ יִשְׂרָאֵל such pieces as are affected by the order  
of flaying (to the exclusion of the head which is cut off  
before flaying); a. e.

[illegible]

from the empty stomach is to eat what cooking is to other liquids (a forbidden labor).

7000, 8000, 9000, 10000

1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 26

The shelves in the dwelling house out of which the daily portions of provision and work are distributed, as the retailer's shelves are, contend to **TEH** was-burnt. b. Zar. II, 7 (29<sup>b</sup>) **TEH** **TEH** the preserved locusts from the merchant's shelves from the shelves, contend. **TEH** **TEH**, then laid out in baskets in front of the counter. lb. 60<sup>a</sup> **TEH** **TEH** **TEH** **TEH** **TEH** (not **TEH**). Rabb. D. S. a. l. note 3); Tosef. lb. IV (V), 12 **TEH** **TEH** ed. Zach. (Var. **TEH**, comp. **TEH** for **TEH** of title) from the shelves, the ware-room or the shop—Rabb. 20<sup>a</sup>, Tosef. lb. III/IV, 10 **TEH** **TEH** **TEH** **TEH** out ware in the pantry (intended for spinning, Rashi from the merchant's shelves). (Ar. a. v. **TEH** reads: **TEH**, citing a Var. **TEH**. One Ms. Ar., a Mich. ed. Sep. read **TEH** for **TEH**, induced by phonetic resemblance to **TEH**. V. Ar. ed. Koh. a. v. **TEH**, a. Rabb. D. S. to b. Zar. 20<sup>a</sup> note 3.)

Targ. Y. Gen. XLVII, 14. 1b. Dent. XXIII, 23 (constr.)  
 23 ~~prato~~ in the treasury of the Lord (v. Hall 129<sup>a</sup>  
 quot. s. v. ~~MS~~).

NP:ET ladle, v. NP:ET

תַּחֲזִיקֶנָּה, read: תַּחֲזִיקֶנָּה; תַּחֲזִיקֶנָּה, read: תַּחֲזִיקֶנָּה.

הוצאה, ח. הוצאה

לִּי (לִּי) standing, use of the verb לִּי. Num. R. s. 18, beg.; Tanh. Korah 3 (analogy betw. Num. XVI, 31 & I Sam. XVII, 4, s. 16). Pesik. Zutr. Nitsah. beg. לִּי לִּי לִּי the word לִּי is sometimes used in a good sense (as firmness) and at times in a bad sense (as provocation); v. לִּי.

צ. פריד, v. v. v.

1. (b. h.; 133) rescue, relief. Meg. 10<sup>b</sup> **לִּפְנֵי**  
**לִּפְנֵי** saving of human lives. Gitt. 50<sup>a</sup> (in Chald. diction)  
**לִּפְנֵי** **לִּפְנֵי** may be some little relief (by royal  
 favor) can be had; ib.<sup>b</sup> **לִּפְנֵי** **לִּפְנֵי** and even a  
 little favor will not be shown. Hull. 52<sup>b</sup> **לִּפְנֵי** **לִּפְנֵי** the  
 animal's own effort to save itself; **לִּפְנֵי** **לִּפְנֵי** the human  
 efforts to save the animal. Ex. R. a. 1 **לִּפְנֵי** **לִּפְנֵי** saving from  
 drowning; a. fr.

**שָׁמְסוֹן** [Shamson] hal. pr. n. f. Harschlag, alleged name of Samson's mother. Num. R. s. 10; B. Bath. 91<sup>a</sup> ḥasidim ed. (Ma. R. שַׁמְסוֹן, Ma. R. שַׁמְסוֹן).

pr. n. (comp. proceed.), 71 72 prob. name

fo a family settled in Babylonia. M. Kat. 22<sup>a</sup> (Ms. M. הצלבוני).

**הצנע** m. (Inf. Hif. of צנע) *chastity*. Pesik. Sos, p. 146<sup>b</sup>; Yalk. Job 906; (Yalk. Gen. 93 הצניעות).

**הצנעה** f. (צנע) *making a couch, laying out of mattresses, carpets &c.* Keth. 4<sup>b</sup>, a. e. הצנעה המטה making the bed (for her husband). Yoma 69<sup>a</sup> שרי בה' שרי for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted.—V. הצנע.—Transf. *arrangement, structure, construction*. Hull. 49<sup>b</sup> וכ' של משנה וב' כך היא ה' של משנה וב' the construction of the Mishnah (Boraita) is as you stated, but reverse the first clause. Snh. 51<sup>a</sup>; a. e.

**הצתה** f. (צתה) *kindling*. Y. Sabb. II, beg. 4<sup>c</sup> צריכה צתה (corr. acc.) must be kindled so that the larger portion be on fire, v. הלק. Y. Yoma II, 39<sup>c</sup> top; Bab. ib. 24<sup>b</sup> הצתה וב' kindling of &c.

**הקבלה** f. (קבלה, v. קבלה) *reception*. Shebu. 35<sup>b</sup>; Sabb. 127 (Ms. M. קבלה) ה' פני שכינה receiving the Divine Presence.

**הקדוש, הקדוש** m. (קדש) 1) *that which is dedicated to a sacred purpose, esp. sacred or Temple property*. Yeb. 66<sup>b</sup> bot., a. fr. ה' וב' a pledged animal which the debtor dedicates as a sacrifice &c., v. קדש. Gen. R. s. 60 ה' דמים; Arakh. VIII, 7 עילוי ה' dedication of the value of an object; opp. ה' מנחה dedication for the altar (allowing no redemption). Ib. VII, 1 מהשבין חדשים ה' months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2<sup>b</sup> כה' אכ"כ because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קדש). Taan. 24<sup>a</sup> ה' ענין ה' they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication*. Arakh. 2<sup>a</sup>; Tem. 2<sup>a</sup> ה' חלה ה' a preliminary act of dedication, סוף ה' the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9<sup>b</sup>; B. Mets. 54<sup>b</sup> ה' ראשון ה' the original dedication, ה' שני the substitution (for an animal which became defective); a. fr.—Pl. הקדושים, *sacred objects*. Lev. R. s. 5; a. fr.—2) *laws concerning dedication*. Tosef. Erub. XI (VIII), 24; ib. Hag. I, 9 (ed. Zuck. והקדשות, corr. acc.); a. e.

**הקנה** f. (נקו) *letting blood, opening a vein*. Ker. V, 1 ה' רם ה' שהנפש יוצאה בו the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22<sup>a</sup>. Nidd. 19<sup>b</sup>. —Gitt. 70<sup>a</sup> ה' הקנה blood-letting. Sabb. 29<sup>a</sup> ה' סעודה Ms. M. (ed. ה' רם) the meal taken after blood-letting; a. fr.

**הקמיר** m. (קמיר) *letting rise in smoke, burning on the altar*. Ber. I, 1; a. fr.

**הקמרה** f. same. Y. Pes. VII, 34<sup>c</sup> top. Y. Yoma II, 39<sup>c</sup>; a. e.—Pl. הקמרות. Tosef. Dem. II, 7 ה' Men. 18<sup>b</sup> Ms. M. (ed. ה' רם) Hull. 132<sup>b</sup> ה' (v. ה' המס as to fusion of article).

**הקנף, הקנף** v. ה'.

**הקנף, הקנף** v. ה'.

**הקנף** m. (Inf. Hif. of קנף, formed for analogy with q. v.) *confirmation, the privilege of confirming a vow*. Ned. X, 7; a. fr. (comment. write indiscriminately הקנף a. ה'קנף, analogous to ה'קנף).

**הקנפה** f. (קנף) 1) same. Ned. 69<sup>a</sup> ה' ראשונה the first confirmation (when he said the first יכירי). Ib. ולא ה' (קנף) but my confirmation shall not take effect; a. e.—2) *erection*. R. Hash. 2<sup>b</sup> להקנפת המשכן dating from the erection of the Tabernacle. Y. Yoma I, 38<sup>c</sup> top; Num. R. s. 12, a. e. ה' הליכה ה' the putting up (of the Tabernacle) by night; a. e.—Pl. הקנפות. Ib. הקנפותיו his repeated acts of putting up.

**הקנפה** f., v. אקנפה.

**הקנף, הקנף** v. ה'.

**הקנפה** v. אקנפה.

**הקפה** f. (קפה II) 1) *surrounding, going round*. Yoma 59<sup>a</sup> ה' ברגל ה' the sprinkling was done in walking around; ה' ביר by circular movements of the hand. Pesik. R. s. 41 ה' הקפה ה' going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around*. Naz. 29<sup>a</sup> ה' וכבד ה' and he (the Nazir) may shave &c. Ib. הקפה כל הראש shaving the entire head, opp. to פאה ה' shaving the ends, v. פאה. Y. Sot. II, beg. 17<sup>d</sup> ה' מדרות ה' the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb*. Y. Yeb. X, end, 11<sup>c</sup>; Snh. 68<sup>b</sup>.—4) *debts for merchandise payable at certain seasons* (cmp. הקופה). Shebi. X, 1; Tosef. ib. VIII, 3 ה' חנות ה' shop-debts are not subject to the law of limitation in the Sabbatical year.—Pl. הקפות. Gen. R. s. 41 he came back הקפותיו to pay his debts; Yalk. ib. 69.

**הקצה** I f. (קץ) *waking up*. Midr. Till. to Ps. XVII, 15 ה' הקצה המתים resurrection of the dead.

**הקצה** II f. (קץ, קצץ) *cutting, contracting* (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65<sup>a</sup> Ar. a. Ms. K. (ed. עקמה, v. עקמה).

**הקיר** m. (Inf. Hif. of קיר; cmp. Jer. VI, 7) *well, pouring forth* (cmp. הקור). (בור) פאר ה' well, opp. to cistern; esp. B'er Haker name of a certain well. Erub. X, 14. Ib. 104<sup>b</sup> ה' הבורה Ms. M. (ed. incorr. ה'קרה); Y. ib. II, beg. 20<sup>a</sup>.

**הקרבנה** f. (קרב) 1) *offering, use of the verb הקריב*. Men. 11<sup>a</sup> ה' ה' it is an object which may eventually be offered. B. Kam. 12<sup>b</sup> ה' ה' fit for offering (if the Temple existed). Erub. 63<sup>b</sup>, a. e. מהקרבנה המידות גדול study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end ה' וב' the term



אֶת־הַיָּדָיו is used Ex. 16. v. 26 they did it for ransom for (=???) for coming near (Lev. XVII, 1) and for offering (Lev. X, 1); a. (v.—?) drawing nigh for attack. Ex. 18. v. 31 יָדָיו רָחַקוּ (Ex. XIV, 10).

ment. *ibid.* Num. 110; Y. 1. 1b. 711 interpreted *ibid.* Num. XXXV, 11).

החלק ה-א

[11:11] (11:11) clapping, clapping together, the clapping of his (the person's) arms; Kar. 3<sup>b</sup>.—H. 11:11, 1b. (Nah. 1. a. always sing.).

**רָאָה** (**ראה**) in Heb. **ראה** *see* in official Greek  
*eminent person*. Midd. II, 1, a. fr. **ראו** *the Temple*  
*mount*. Yeb. 17<sup>a</sup> (play on **ראו** *see*) **ראו** *a*  
*hill to which all turn* (whose spurious descent prevents  
 them from getting wives elsewhere); a. v. fr.—Hall. 30<sup>a</sup>  
 (in Chald. dialect) **ראו** *here is the land and here*  
*the mountain* (a colloquial phrase for compelling one to  
 give up a bargain).—Ex. R. a. 26 (ref. to Ex. XIX, 3) **ראו**  
**ראו** *for the merit of the distinguished one* (Abraham)  
**ראו** *you* *for you* *has* means the patriarchs *lead* to M.  
 VI, 2). Suk. 10<sup>a</sup> **ראו** *the most prominent of you*,  
 a. fr.—[For proper nouns composed with **ראו**, v. respec-  
 tive determinants].—Tb. **ראו**, **ראו**. Tam. 32, a. a. **ראו**  
**ראו**, v. **ראו**.—Suk. 24<sup>a</sup> **ראו** *uprooting the*  
*highest mountains* (a figure for dialectical ingenuity). Y.  
 Yeb. I, 3<sup>a</sup> bot. **ראו** *between the two high moun-*  
*tains* (great scholars). Ex. R. a. 13 **ראו** *v.*  
*supra*.—Mag. I, 8 **ראו** *like mountains sus-*  
*pended on a hair* (a slender Bible text for numerous  
 Talmudic laws); a. v. fr.

**XXV.** *Al. ḥṣṣ* (comp. *ḥṣṣ*, *ḥṣṣ*) *to heat, irritate*. *Targ.*  
*Prov. XXV, 30 ḥṣṣ* (Var. *ḥṣṣ*) *ed. Lag. (ed. ḥṣṣ,*  
*ed. Wil. ḥṣṣ, corr. acc.); v. ḥṣṣ.* — *Comp. ḥṣṣ,*  
*ḥṣṣ.*

**רַבְּבָה** (Inf. Hif. of רָבַב) to increase, the numerical value of the letters רַבְּבָה = 212 (days). Gen. II, 2, (pay on אִמָּה אִמָּה, Gen. III, 16) כִּי בִלְמִישָׁה הָיָה אִמָּה יָם if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49<sup>b</sup> top כִּי בִלְמִישָׁה הָיָה אִמָּה יָם; v. **רַבְּבָה**.

חֲבֻלָּה ל. (227) the (forbidden) coupling of hetero-  
gynous animals. Sub. 56<sup>b</sup> חֲבֻלָּה חֲבֻלָּה; Sifra Aharé  
Par. 9, ch. XIII. Hall. 71<sup>a</sup> חֲבֻלָּה with reference to forbidden  
coupling; a. c.

רָצַח (b.h.) [to cut, v. רָצַח] to kill, put to death. Num. R. a. 21, beg. לְהַרְגֵם הָרִשּׁוֹן לְהַרְגֵם הָרִשּׁוֹן if one comes to kill thee, be the first to kill him; Ber. 58<sup>a</sup>; Shh. 72<sup>a</sup> .. לְהַרְגֵם הָרִשּׁוֹן. Gitt. 56<sup>b</sup> רָצַח רָצַח רָצַח he (Titus) thought he had killed himself (euphem. for *the Lord*); a. v. fr.—*Part. pass.* רָצוּחַ. Tosaf. Gitt. V (III), 1 מְרִצְחֵי מְרִצְחֵי מְרִצְחֵי מְרִצְחֵי (ed. Zuck. רָצוּחַ) those executed (by the

Russian government; before and during the Vespers.  
 cat; Y. Gilt. V, 37<sup>th</sup> top (read) 17 78th number year  
 Y. Dec. 1, 3<sup>rd</sup>, v. 78th. Jan 10<sup>th</sup>; B. Bath. 10<sup>th</sup>, a. e. 78th  
 78th martyrs under the Russian government (B. Akim  
 and his fellow martyrs), v. 78<sup>th</sup>, a. B.

Ref. 377: to be killed, executed. Ten. 10<sup>3</sup> 377: were  
put to death (by the Roman government). Oct. 30<sup>3</sup>  
377: to be put to death. Nov. 24<sup>3</sup> 377: but ~~the~~ trans-  
gressors of that will be killed, a fr.

§ 27 is generally considered to be a law which is intended to give the opponent who does not threaten to kill. Y. II. 11. 14, end, § 27. II. 11. 14, v. 17.

277 in the 11<sup>th</sup> printed edition, crossed out by despatching  
with a sword. Note VII, 13 in fr.

1577, 1577 m. (prob. - 1578 q. v.) explain. for  
butterfly (or tentacles). Babb. VI, 6 1577 Mamm., Ar. Var.  
1577, ed. 1578 q. v.

1227. v. 1228.

תָּבִיבִיךָ, i.e. 'thou art a physician to thyself', with תָּבִיבִיךָ of the tongue, fluency acquired by memorizing. Koh. 8. to VI, 9.—3) leading to, occasion for. תָּבִיבִיךָ תָּבִיבִיךָ hence it offers an occasion for sin. Subh. 1, 3, Psa. 26<sup>1</sup>, 26<sup>2</sup>, a.e.—Ab. Zar. 17<sup>2</sup> תָּבִיבִיךָ (euphem.) preliminary of sexual connection.

XIII, v. 100r.

155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973,

**תִּשְׁמַח וְיָגוּל** II. *excitation, perception, enjoyment*.  
affection. Nidd. 43<sup>b</sup> תָּסַח הָעֵצָה he felt the effusion coming.  
תָּסַח אֶת הָעֵצָה but the discharge was not perceived  
ib. 87<sup>b</sup> תָּסַח הָעֵצָה the sensation of discharging urine.  
a. fr. Yalk. Jud. 42 תָּסַח לְכָל עֵצָה.—II. *perception*.  
*sensory*. Num. R. a. 14 תָּסַח הָאֱדָם לְכָל חֲמִשָּׁה שְׂמוֹנִים  
corresponding to the five senses and the five perceptions.

527, v. 107.

החלטה

Mo. (Rogers) ~~water organ~~, Targ. Publ. 4

וְהָיָה כִּי יִשְׁכַּח אֶת הַמִּצְוָה אֲשֶׁר צִוָּה אֱלֹהֵינוּ לַעֲשׂוֹתָהּ. Arakh. 10<sup>b</sup> (not וְהָיָה...); Tosaf. ib. I, 19 וְהָיָה כִּי יִשְׁכַּח אֶת הַמִּצְוָה אֲשֶׁר צִוָּה אֱלֹהֵינוּ לַעֲשׂוֹתָהּ ed. Zuck. (corr. acc.; ed. וְהָיָה כִּי יִשְׁכַּח אֶת הַמִּצְוָה אֲשֶׁר צִוָּה אֱלֹהֵינוּ לַעֲשׂוֹתָהּ); comp. וְהָיָה כִּי יִשְׁכַּח אֶת הַמִּצְוָה אֲשֶׁר צִוָּה אֱלֹהֵינוּ לַעֲשׂוֹתָהּ.

\*<sup>ל</sup>מִן הַבְּרִיָּה m. (transpos. of מִן הַבְּרִיָּה, v. <sup>ל</sup>מִן הַבְּרִיָּה &c.)  
the copulation of birds: מִן הַבְּרִיָּה unnatural gratification  
on a woman's body. Sbh. 66<sup>b</sup> Ar. (ed. <sup>ל</sup>מִן הַבְּרִיָּה; v.  
מִן הַבְּרִיָּה). [Ar.: doing of Herod, ref. to B. Bath. 5<sup>b</sup>; v.  
מִן הַבְּרִיָּה.]

577. 7. 24-25.

1271, 1272, 1273

ח.ד.פני v. ח.ד.פני

וְהָיָה לְפָנֶיךָ מִן הָעֵצִים וְהָיָה לְפָנֶיךָ מִן הָעֵצִים  
 wall-ivy, the leaves of which may be used for bitter  
 herbs on the Passover night. Pes. 39<sup>a</sup> (Ms. M. וְהָיָה לְפָנֶיךָ  
 V. וְהָיָה לְפָנֶיךָ).

וַיִּנְחָל (תְּהַרְסִי) תְּהַרְסִיּוֹת, תְּהַרְסִיּוֹת f. pl., וַיִּנְחָל  
*a species of domesticated doves* (prob. so named from  
the manner of their fructification, v. תְּהַרְסִי). Hull. XII, 1;  
Bets. 25<sup>a</sup>; Toset. ib. I, 10; Toset. Hull. X, 9 הַרְרִי ed.  
Zuck. (Var. הַרְרִי). Hull. 139<sup>b</sup> וְהָרִי וְהָרִי הָרִי  
וְהָרִי one reads *hadr.*, and one reads *hard.*, the one deriv-  
ing our w. from Herod, the other from the name of a  
place.

\*חֲרִיפָּה f. (חרף, with ר inserted; cmp. חֲרִיפָּה [removal, isolation,] imprisonment within a narrow enclosure of reeds or poles, a punishment for contempt of court (v. חֲרִיפָּה). M. Kat. 16<sup>a</sup> (explain. חֲרִיפָּה, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. l., Nr. 53) מֵאֵי ה' א"ר פָּפָה נֶצְבֵי דְקָנִי what is *hardafah*? Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to מֵאֵי ה' is absent.] [Ar. ed. Koh. חֲרִיפָּה.]

תרדפני, v. next w.

**תְּרֻפָּה** **תְּרֻפִּי** m. (Chald. form of תְּרֻפִּיָּתָא) *a creeper* the berries of which were known to be injurious to animals. Hull. III, 5 (58<sup>b</sup>); Tosef. ib. III, 19.—Mekh. B'shall., Vayassa 1 (ref. to Ex. XV, 25) **וְהָיָה כִּי יִרְדֵּי** it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 **וְיִרְדֵּי**); Yalk. ib. 256 **תְּרֻפִּי** (corr. acc.); Tanh. B'shall. 24 **מִרְיָה**; Tanh., ed. Bub., ii. 19.—[Var. **וְיִרְדֵּי**, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 **תְּרֻפִּי**.

תְּהוֹמֹת, v. תְּהוֹמֵי, תְּהוֹמֵי.

𐤁𐤏𐤅 (b. h.) *to conceive, be with child*. Yalk. Ex. 168, end. Y. B. Kam. V, 5<sup>a</sup> top; Bab. ib. 49<sup>a</sup>.

*Hof.* הוֹרֵר *to be conceived*; \**(homilet.) conception*, v. הוֹרֵר. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, ה' נבר is this a time for conception, man? ('Bashi').

הַיִּידִי I, v. תַּעֲרֹתָיִךְ

תְּרִיחַ II. m. *urin-soaked dung*, v. תְּרִיחַ a. תְּרִיחִי.

תְּהִיָּהּ, תְּהִיָּהּ m. 1) *thought, meditation*, opp. דְּבִיבּוּר *loud recitation*. Ber. 20<sup>b</sup> דְּבִיבּוּר דְּמִי reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150<sup>a</sup> (ref. to Is. LVIII, 13) דְּבִיבּוּר אֶסוּר *forbidden*, talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination*, esp. *impure fancies*. Ber. 12<sup>b</sup> עֲבִירָה ד' *unchaste imagination*, עֲבִירָה ד' *idolatrous fancy*. Nidd. 13<sup>b</sup> הַמְּבִיא עֲצָמוֹ לִידֵי ד' *who allows sinful fancies to take a hold of him*. Zab. II, 2; a. fr.—*Pl.* הִתְהַוְּוִיטִים. Yoma 29<sup>a</sup> *top* עֲבִירָה ד' *sinful (obscene) imaginations are more injurious to*

health than the sin itself. Esth. R. to III, 1 (play on  
ahar האהררי דברים היו שם plans(schemes) were there.

חִיְיָּוִתָּא, חִיְיָּוִתָּא ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a.e.—Snh. 45<sup>a</sup> חִיְיָּוִתָּא take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8<sup>a</sup>.—Pl. חִיְיָּוִתָּא, חִיְיָּוִתָּא. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

וְהִתְחַרְתִּי, הִתְחַרְתִּי (Pilp. of הִתְחַרְתִּי; v. הִתְחַרְתִּי, cmp. esp. Is. LIX, 13) 1) *to conceive in mind, to think, meditate, plan*. Ber. III, 4 מִתְחַרְתִּי בלבו *thinks (recites the Sh'ma) in his heart*, v. הִתְחַרְתִּי. Gitt. 57<sup>b</sup> הָיָה חֲשׂוֹנָה בְּדַעְתִּיהָ אֵת he conceived the idea of repentance.—2) *to be heated, entertain impure thoughts*. Hull. 37<sup>b</sup> לֹא הִתְחַרְתִּי בַיּוֹם I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אַחֵר) *to disparage, criticise, detract from*. Snh. 110<sup>a</sup> רַבּוֹ הַמְּתַחַרְתִּי אֶתְּרֵיב who speaks evil of his teacher. Num. R. s. 7 אִם הִתְחַרְתָּ וְכ' אֶם הִתְחַרְתָּ אֵם if thou criticisest them &c. Ber. 19<sup>a</sup> אֵין לְתַחַרְתִּי אֶתְּרֵיב do not think evil of him the day after (for he surely repented). Sifrē Deut. 307 אֵין לְתַחַרְתִּי אֶתְּרֵיב you must not criticise His dealings with man; a. fr.—4) *to heat, make sick with fever*. Lev. R. s. 17 (play on הִתְחַרְתִּי, Ps. LXXIII, 4; v. הִתְחַרְתִּי) לֹא הִתְחַרְתִּי בְּחַלָּאִים (Var. הִתְחַרְתִּי; Ar. s. v. הִתְחַרְתִּי) I did not make them hot with diseases; Yalk. Ps. 808. [Ukts. III, 11, v. הִתְחַרְתִּי.]

חֲרִיבִּים, חֲרִיבִּים ch. same. Targ. Y. Gen. VI, 2.—  
Targ. Job II, 10 חֲרִיבִּים; a. fr.

מרוויכא, Y. Kil. I, 27<sup>a</sup>, v. תרוגיב

**תַּרְוִיחָה** m. (v. next w.) *profit*, opp. פְּסִיָּקָה M. Kat. 2<sup>a</sup>.

תַּרְוַחָהּ, תַּרְוַחָהּ f. (b. h. תַּרְוָה; תַּרְוָה) 1) *relief, release*. Ex. R. s. 10, end; Tanh., ed. Bub., Vaëra 22; Yalk. Ex. 186 (cmp. תַּרְוָה as to fusion of article). Tanh. Mikk. 10, v. בָּסֵר I; a. e.—2) *plenty, liberal provision; comfort*. Snh. 21<sup>b</sup> לֹא צָרִיכָא לֵיהּ the word לֵיהּ is to intimate a liberal appropriation (for the army). Sifrē Deut. 306 ה' וְאֵין לִשְׂוֹן פִּתְיָהּ אֵלֶּה לִשְׂוֹן ה' the word 'opening' has the meaning of comfort, opp. לִשְׂוֹן דְּרוּחַ. Keth. 43<sup>a</sup> אֵלֶּמְהָרָא לֵיהּ בִּדְּוָה לֹא יִרְחַם לֵיהּ בִּדְּוָה as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimention) &c.

תורה, Tosef. Toh. VIII, 1, v. תורה.

\* **תְּרִירִים** m. pl. (תָּרַר, v. תִּרְדָּר) *heating, unnatural gratification on a woman's body.* Snh. 66<sup>b</sup>, Resp. Gaon. ed. Cassel, p. 110; v. תִּרְדָּר, a. תְּרִירִים.

אֶרְצוֹנִית v. תְּרֻבָּנִי, תְּרֻבּוֹנִית

תְּרִיפָא, v. אֶרֶץ II, a. next w.

חֲדָרִית f., חֲדָרִית m. pl. (Rashi) (v. אֲרִיפָה II) name of a *bitter herb* (not generally used as food). Pes. 39<sup>a</sup> (Ms. M. 2 אֲרִיפָה, Ms. O. חֲדָרִית, v. חֲדָרִית; v. Rabb. D. S. a. 1. note 4).



**PIT, PIT** (—פית, v. פת) to imprison. R. Rami: 90<sup>b</sup>  
 'A WOMAN'S STORY Ar. (ed. פת) he kept him locked  
 up in a room and forced him to be idle. — *Ibid.* page  
 91<sup>b</sup>. Ned. 91<sup>b</sup> 'A WOMAN'S STORY Ar. (ed. פת)  
 (Pit) who was locked up in a room with a woman.

house with one door opening to the court and another leading to the entrance to the hotel room or hallway; comp. 203. Men. 55".

מחבר: הרב יצחק אייזיק ווארשקער

[illegible]

$\text{לְפָנֶיךָ} \text{וּבְפָנֵינוּ}$  ( $\text{לְפָנֶיךָ}$ ) is distance— $\text{לְפָנֶיךָ}$  is an unlawful space between a deed and the signatures of the witnesses. Y. Git. I, 40b;  $\text{וּבְפָנֵינוּ}$  the place  $\text{עַמּוּדֵי הַשְׁחָר$  the signatures of disqualified witnesses, between qualified ones, are not to be looked upon as if they were a blank creating an unlawful distance; ib. IX, 80<sup>r</sup>; ib. VIII, end, 49<sup>r</sup> (insert:  $\text{אִם יִסְתַּכְּחוּ עֲמֻדֵי הַשְׁחָר}$ ).—b) *distance of relationship*, i. e. testimony not objectionable on account of kinship. Y. Koth. II, 26<sup>d</sup> top [read:]  $\text{אִם אָמַר רַב חֲזַק בְּרַב מִן שֶׁהוּא בֶּן דָּוִד וְהוּא בֶּן דָּוִד לְרַב מִן שֶׁהוּא בֶּן דָּוִד}$  and if you do not believe him that he is his son, let his statement (that he is a priest) be considered a stranger's testimony  $\text{כְּעֹדֵף}$  a precautionary measure, a preventive law. Y. Maasr. I, 49<sup>a</sup> top.

877777 an extraordinary production.

1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 26

1. *מִן הַבְּהֵמָה* (cf. *מִן הַבְּהֵמָה*) aspect, characteristic points, case. B. Kam. 1:1 (ref. to the four cases of damage Ex. XXI, 28; XXI, 29; XXII, 4; XXII, 5) *מִן הַבְּהֵמָה* (X. ed. *מִן הַבְּהֵמָה*) the case of the goring ox is not analogous to that of the eating animal, nor are the cases of both of them which are animated beings, analogous to the case of damage through fire which is inanimate &c. (i. e. the four cases had to be specified in the Biblical text); yet the points common to all are that they are liable to do damage &c. Mekh. Mishp., N'zikin, 4, 8 *מִן הַבְּהֵמָה* (X. ed. *מִן הַבְּהֵמָה*) the case of cursing the judge is not analogous to that of (cursing) the prince, yet the point common to both &c. [In G'marah *מִן הַבְּהֵמָה*, v. B. Kam. 4<sup>o</sup>.]

II (v. preced., =b. הִנֵּה, הִנֵּה) 1) *behold, here is*. Gen. R. s. 91, and הִנֵּה הַכֶּסֶף הַזֶּה here is the silver &c. Ab. III, 4, a. fr. הִנֵּה הָאִישׁ כֵּן such a person is &c. Bets. V, 3, a. fr. הִנֵּה הָאִישׁ כֵּן in this case they are &c. B. Kam. IX, 2 הִנֵּה הַכֶּסֶף הַזֶּה here is thy property before thee (take it in the condition in which it is); a. v. fr.—הִנֵּה אֲנִי הֵנָּה הֵנָּה I am, will be &c. Naz. I, 1 הִנֵּה אֲנִי הֵנָּה I will be a Nazir. Kidd. 31<sup>b</sup> הִנֵּה אֲנִי הֵנָּה הֵנָּה may I be the atonement for his rest (a blessing formula for a deceased father); a. fr.—הִנֵּה הַכֶּסֶף הַזֶּה here is a case of one, if. Meg. 3<sup>b</sup> הִנֵּה הַכֶּסֶף הַזֶּה if one is going to slaughter &c.; a. fr.

7577. 6. (1877). Billing. Stalk 10<sup>1</sup>.—Bugs common  
 of typical punishment, decapitation. Y. Nat. II, 20<sup>1</sup>  
 7578. 7. (1877). If the line lower continued to death. Y. Nat.  
 VII, 26<sup>1</sup> 79 decapitation, v. 77. No. R. o. 1, a. 6.

country. Tang II Suk. III, 1 (ed. Ing. 577)

1000 m. (h.h.; 777) corruption, edition. Nidd. 10<sup>6</sup>  
 (Am. R. a. 41. Y. R. Kam. V, 6<sup>4</sup> top 71 72 the natural  
 father (not step-father); a. a. — R. Kam. 69<sup>7</sup> 70<sup>7</sup> 71<sup>7</sup> want.

דיוקן, Y. Ter. XI, 40, v. א.

תורה, ו. חזקיהו.

1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 26

𐎧𐎡𐎴 (𐎧𐎡𐎴) shouting for joy. Parth. Names, p. 101<sup>4</sup>  
and of the mountain for rejoicing (Parth. N. 𐎧𐎡𐎴, 𐎧𐎡𐎴,  
𐎧𐎡𐎴). Comp. 𐎧𐎡𐎴 II.


וְעָרַב (E, DE, SE) *trumbling*, only in TD TQTT  
wink of the eye, 'S TD in a wink. Koh. II. to XI, 1 (ed.  
Wil. TG).

פֹּלֶנֶה or פֹּלֶנֶה; 2 pl. (h.h.; פֹּלֶנֶה, comp. פֹּלֶנֶה) *grits*,  
*polenta*. Sol. 42<sup>b</sup> (homiletical play on *Harafah*, II Sam.  
 XXI, 16, a. *Orpah*, Ruth I, 4) why was she called *Harafah*?  
 כִּי כָל הָעָם מְרִירִים בָּהּ because all powdered (used) her like  
 grits, v. פֹּלֶנֶה. [Comp. Y. Kidd. I, 20<sup>a</sup> top a. Kerith. II<sup>a</sup>  
 where פֹּלֶנֶה is taken as the equivalent of פֹּלֶנֶה, with reference  
 to פֹּלֶנֶה Prov. XXVII, 22. Comp. פֹּלֶנֶה for obliteration  
 of radical ת.—Targ. I Chr. XX, 4; 6; 8 reads פֹּלֶנֶה for  
 h. text פֹּלֶנֶה.]

NOTES, V. 185

תת, ו. תת.

2277 is. (2277) carrying to head, an oval slender  
 Pet. VI, 1 (2277) Y. ed., Ma. M. a. Mich. Nap. (2277) ed  
 (2277) the carrying of the Passover lamb to the Temple.  
 Y. lb. 32<sup>b</sup> top.

 f. 1) same, v. preced.—2) *growing*. *Shrub*  
II, 6; a. fr.

דערנאך, ד. ה. כ"א

החג, חג

**Ḥayy**, pr. n. m. (*Apyfoc*) *Harkins*, father of R.  
Dancy. R. Harkn. II, 8 ḥayy m. Ma. M., ed. 100.  
Mish. Pes. a. Y. ed. 100 v. Rabb. D. S. a. I. note;  
Tosef. Neg. I, 6 ḥayy; (ib. Kel. B. Bath. IV, 14 ḥayy).  
Yeb. 16<sup>a</sup>; a. fr.

תַּיִן ל (תַּיִן) inclination, תַּיִן תַּיִן nodding  
 Gen. I. G. R. VII. 4<sup>th</sup> ed. Y. Th. I. 4<sup>th</sup> ed.

THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX TILDEN FOUNDATION  
455 FIFTH AVENUE  
NEW YORK, N. Y. 10018

הִרְצִיָּה f. (רָצָה) 1) (v. Lev. I, 4) *acceptability of a sacrifice, gracious reception, qualification for offering, atonement*. Hull. 81<sup>a</sup> לַיְלָה לְקִדּוּשָׁה יוֹם לִרְ לֵר the eve of the eighth day qualifies it for dedication, the morning for an acceptable offering. Zeb. 28<sup>b</sup>, a. e. (ref. to Lev. XXII, 27 a. XIX, 7) כְּהִרְצִיָּה כֶּשֶׁר וְכו' the same ceremonies which are needed for the atoning efficacy of the legally performed offering, are required for making it an unfit offering (the eating of which is punishable





morning. Sifra K'dosh. ch. III, Par. 2 ב'ח' start early.—Sabb. 127<sup>a</sup> מ'ב' coming in good time to college; a. fr.—Transf. eagerness. Y. Shek. I, 45<sup>d</sup> bot., v. השקחה. 2) going to labor in the morning. Y. B. Mets. VII, beg. 11<sup>b</sup> שהחא השלמה (corr. acc.), v. השקחה.

**השקחה** f. (שקח) *stretching forth of hand, Divine punishment.* Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) לה יד מכאן שהיו ראויין לה יד (the bird sacrifice) is subject to the rule, 'And he shall cast' &c. V. השקחה.

**השקחה** f. (שקח, Hif.) *casting away by the side of the altar* (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX ב'ח' אורה אורה ב'ח' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

**השקמה** f. (שקם) *completion.* Naz. 8<sup>b</sup> כלל ד' מר דריי how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 השקמה החימה ו' the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11<sup>b</sup>, v. השקמה.

**השקמה** (Inf. Hif. of שקם) [*extermination*,] Hashmed, allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 8 (ב'ח')).

**השקמה** f. (preced.) *extermination, use of the verb שבו.* Lev. R. s. 7; s. 10.

**השקמה** f. (שקם, Hif.) *putting an eye upon, paying kind attention to.* Gen. R. s. 93 [read:] ד' הריא ו' is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שקמה).

**השקמה** m. (Inf. Hif. of שקם, v. Deut. XV, 8) *cancelling, esp. cancelling of (cash) debts in the Sabbatical year.* Y. Shebi. X, 39<sup>c</sup> bot.; Y. Gitt. IV, 45<sup>c</sup> bot., sq. Y. Maec. I, 31<sup>a</sup> bot. הוא כספים הוא it is, like a cash debt, forfeited by limitation.

**השקמה** f. same. Y. R. Hash. III, 58<sup>d</sup> bot. השקמה כספים. Arakh. 4<sup>a</sup> קרקע ד' the return of landed property to the seller in the year of the jubilee. Kidd. 38<sup>b</sup> כ' הוא the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

**השקפה** f. (שקף) *smoothing, rubbing, finishing by rubbing.* Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. השפה, v. השקפה).

**השקפה** f. (שקף) *lowering, removal from office.* Gen. R. s. 96 ד' לטון מזה אלא מזה death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 השקפה, v. השקפה; Lev. R. s. 1; a. e.

**השקפה** m. (Inf. Hif. of שקף) *plenty, liberality.* Esth. R. to X, end.

**השקפה**, v. השקפה.

**השקפה** f. (שקף, Hif.) [*causing contact*,] *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped, a ceremony of levitical purification, contrad.* to המבילה, immersion. Bets. 18<sup>a</sup> אנו המבילה let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib. ב' קשרא ד' the Mishnah permitting hashshakah is contradictory (to what Rabbi said in the Boraitha). Hull. 26<sup>b</sup> למיא ד' לא סלקא להי ד' the hash. will not affect the liquid (in the vessel).

**השקפה**, **השקפה**, **השקפה** f. (שקף, Hif.) *giving to drink, esp. (השקפה סופה) handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20<sup>b</sup>) (Ms. M. ולחשקה, Ms. L. להשקפה, v. Rabb. D. S. a. l. note). Y. Sot. III, 18<sup>d</sup> top בחירה סמוכה לה' the blotting out must be immediately followed by the giving to drink. Snh. 87<sup>a</sup> השקפה; a. fr.

**השקפה** f. (שקף, Hif.) *the looking down, the use of the verb השקף.* Y. Maas. Sh. V, 56<sup>a</sup> bot. ארורה... ד' (not ארורה) wherever in the Torah hishkif is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' (ed. Zuck. השקפה, v. מקום ד' ו' (ed. Zuck. השקפה, i. e. hashkifah (Deut. I. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

**השקפה** f. (שקף, Hif.) *taking root.* Pes. 55<sup>a</sup> ובה and as to counting the third day after planting for taking root. Y. Shebi. II, 34<sup>a</sup> top ד' אחר we go by the date of taking root. Y. Kil. I, 27<sup>b</sup> בהשקפה איתא רצה he has no interest in their taking root; Y. Maas. V, 51<sup>d</sup> top. Men. 69<sup>a</sup>; a. fr.

**השקפה** 1) now. Targ. Prov. VII, 24; a. fr.—Sabb. 91<sup>a</sup>, a. fr. ב'ח' אולינן we go by the present condition. Pes. 4<sup>a</sup> ד' דק'ל ו' and now that it is established that &c. Hull. 97<sup>a</sup> ד' דאמר ו' now that R. . . says &c.; a. v. fr.—ד' הכי so now!, indeed, i. e. how can you compare these two cases? Snh. 41<sup>b</sup>; a. fr.—2) (introducing an argument) since, when, if. Hull. 5<sup>b</sup>, a. fr. בהמתן ד' since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6<sup>b</sup> ד' if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

**השקפה**, **השקפה**, **השקפה** f. (שקף, Hif.) *prostration for prayer.* Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup> ד' פשוט ד' ו' prostration means spreading out hands and feet. Y. Ber. I, 8<sup>d</sup> top ד' לך ד' before These prostration is due; a. fr.—[Y. Ab. Zar. IV, 43<sup>d</sup> top השקפה]—II. השקפה, Shek. VI, 1. Ber. 31<sup>a</sup> כריעה ו' in consequence of his repeated kneelings and prostrations.

**השקפה** m., v. next w.



**תוספתא** *f. תוספתא*, *Hif.* = *to be added to* *the same kind, from addition*, v. *תוספתא*, *Shab. II, 2* *Var. text* *תוספתא* *Tan. II, 1* *תוספתא* *(Shab. II, 2)* *תוספתא*.

**תוספתא**, *Koh. II, to I, 6* *תוספתא* *תוספתא* *תוספתא*, *read* *תוספתא* *תוספתא* *תוספתא* *תוספתא* *תוספתא*.

**תוספתא** *f. (תוספתא Af.) argument, objection*. — *Pl. תוספתא*, *Y. Peah IV, 16* *top* *ד' תוספתא* *כל* *all objections which R. Z. brought forth*. *V. תוספתא*.

**תוספתא** *f. (תוספתא)* *knocking off, cutting off*. *Y. Shab. VII, 24* *bot.* *תוספתא* *תוספתא* *decapitation*.

**תוספתא** *f. (תוספתא Hif.) beginning, preliminary act*. *Shab. 6* *תוספתא* *תוספתא* *the preparations for hair-cutting*. — *R. H. II, 21* *ד' תוספתא* *למה* *למה* *למה* *royoff* (*R. II, 21*) *has the meaning of beginning (attempting)*. *Ber. 14* *ד' תוספתא* *ד'* *is considered a beginning of the recitation (and you must finish it)*; a. fr. — *Pl. תוספתא*, *Mekh. Yithro, Balud., a. 2* *תוספתא* *כל* *all beginnings are difficult*. *Cmp. תוספתא*.

**תוספתא**, *v. תוספתא*.

**תוספתא**, *Pl. תוספתא* (*sec. verb of תוספתא, fr. Hif.*) *to melt*. *First pass תוספתא* *תוספתא* *melted tallow*. *Y. Shab. II, 4* *top*; *Hab. Ib. 21*.

**תוספתא** *m., Ar., Var. for תוספתא*.

**תוספתא** *f. (תוספתא Hif.) being worm-eaten, rottenness*. *R. Kam. 28* *ד' תוספתא* *למה* *למה* *למה* *he is guilty of criminal immorality when the cover of the pit became rotten*.

**תוספתא** (*תוספתא, v. תוספתא II*) *there; in that case; opp. תוספתא* *v. Y. Ber. I, 3* *bot.* *תוספתא* *תוספתא* *the Babylonian teachers*. *Shab. 5* *למה* *למה* *למה* *from Palestine for Palestine*. *Hab. 1* *ד' תוספתא* *there, in the case just cited, it is different*; a. v. fr.

**תוספתא**, the sixth letter of the Alphabet. It interchanges with *ב*, as *תוספתא* a. *תוספתא*, a. fr.; v. letter *ב*; also with *ז* as *תוספתא* a. *תוספתא*, v. also letter *ז*. In indications *תוספתא* interchanges with, and is the equivalent of *ז*. [To give *ז* the value of a consonant, *ז* is frequently used for *ז*, as *תוספתא* and *תוספתא*. — For lexicographical purposes ignore the second *ז* in words beginning with *ז*. — As a vowel sign *u* or *e* (*ז* *ז*). In words of foreign derivation *ז* (*u*) is frequently inserted where the originals have *a*, as *תוספתא* for *galcanis* &c.]

**תוספתא**, as a numeral, six, v. *ז*.

**תוספתא**, *Y. Ber. VII, 12* *ד' תוספתא* (*sec. verb, תוספתא*), *תוספתא* (*same verb, תוספתא, תוספתא, read תוספתא*; v. *Hull. 107*, *ay*).

**תוספתא** *f. תוספתא*, *תוספתא* *is a technical measure to prevent transgression of a law*. *Y. Ber. III, 2* *ד' תוספתא* *is a technical measure to fixity a technical measure; cmp. תוספתא*.

**תוספתא**, *v. תוספתא*.

**תוספתא**, *v. תוספתא*.

**תוספתא** *f. (תוספתא Hif.) 1) untying, loosening*. *Y. Yeb. XII, 12*, a. e. *ד'*, or *תוספתא* *תוספתא* *the untying of the shoe strings by the brother's wife*, v. *תוספתא*, *Shab. I, 16* *bot.* *תוספתא* *loosening of the pantaloons*, a. e. — *2) (תוספתא) permission, declaring permitted*. *Y. Shab. XVII, 16* *bot.* *למה* *למה* *למה* *prior to the passage of the law permitting the handling of tongs on the Sabbath* (*Shab. XVII, 1*); *Hab. Ib. 123*. *Shab. 28* *ד' תוספתא* *when it is again considered free*.

**תוספתא**, *תוספתא*, *תוספתא* *f. (תוספתא Hif.) making one dependent with the law in a certain subject, see the legal warning, by witnesses, given to the offender immediately before committing the offense*. *Shab. 6*, a. e. *ד'* *ד'* *ד'* *a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender*. *Shabu. 3*, a. fr. *תוספתא* *a warning under doubt*, e. g. one swears that *he* will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. *Y. Pea V, 22* *top* *תוספתא* *תוספתא* *warning is accepted (considered legal) on a doubtful offense*; a. fr. — *Pl. תוספתא*, *Y. B. Kam. VII, 5* *bot.*; a. e.

**תוספתא** *f. (תוספתא Hif.) sounding the alarm on public fast-days (with the Shofar and prayer תוספתא)*. *Taan. 14*. — *Pl. תוספתא*, *Ib.*

**תוספתא**, *ז*, a prefix, *and, but*; often introducing a question: *but, is it indeed so?* *Hull. 2* *ד' תוספתא* *ד'* *is it so that wherever תוספתא is used, it means &c.?* *Ib. 2* *ד' תוספתא* *is it not written &c.?*; a. fr.

**תוספתא**, *תוספתא* *pr.n.m. Va, Vek, abbrev. of תוספתא*. *Y. Ber. III, 6* *bot.* *Ib. 6* *top*; a. fr. *V. תוספתא II*.

**תוספתא**, *תוספתא*, *תוספתא*, *Var, name of the sixth letter of the Alphabet*. *Kidd. 30* *ד' תוספתא* *תוספתא* *the Var in Gahop* (*Lev. XI, 42*) *marks the (first) half of the number of letters in the Pentateuch*. *Ib. תוספתא* *תוספתא*.

וב' *gāhon* does the Vav of *gāhon* belong to the first half or to the second?—Gen. R. s. 58 Ephron (Gen. XXIII, 16) is spelt חסר וא' without Vav; a. fr.—Y. Shebu. I, 33<sup>a</sup> bot. וישעיר ויו' מוטרק ה' the Vavin Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 66<sup>b</sup> ויו' שלום the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Hull. 16<sup>a</sup>, v. אִיפָתָא. B. Mets. 87<sup>a</sup>; Meg. 16<sup>b</sup>, v. לְבָרִית.—Yoma 45<sup>a</sup>, a. fr. לא דרשי וא' they do not use the Vav for interpretation; a. fr.—Pl. נְיָיִן, נְיָיִם. Y. Meg. I, 71<sup>c</sup> top (deriving from העמודים, Ex. XXVII, 10) שיהא ווים that the shape of the Vav in the Pentateuch is column-like (as in אשרור); Snh. 22<sup>a</sup> ... מה וא' as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51<sup>b</sup> top עד שיהא ווים he must utter the Vav conjunctive. Ib. IV, beg. 53<sup>a</sup> ו' מאן who is it that says the Vav must be uttered?; Y. Kidd. II, 62<sup>b</sup>; a. fr.

וַיִּהְיֶה עַד-כִּי יִשְׁלַח אֱלֹהִים אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן לְפָנֵי פַרְעֹה

וַעֲלֵה שְׁמוֹת, *V'el'eh Sh'moth* (and these are the names of), name of the second Book of Moses, *Exodus*. Gen. R. s. 3; Yalk. ib. 4.

לֹא אֶרְאֶה f. (הואִירֵי, a. *propriety*, נֶאֱמָרָה) *it is unbecoming*. Ned. 8<sup>b</sup> וְלִמְשֵׁרָהּ אֶרְאֶה Ar. (ed. שרר. Var. נֶאֱמָרָה, נֶאֱמָרָה) *it is unbecoming (for a pupil) to absolve from a vow in a place where his teacher lives*. Contr. וְלֹא.

נָאֲרַיִי, נָאֲרַיִי pr. n. *Vânay*, name of a river or canal in Babylonia. Kidd. 71<sup>b</sup> נָהַר וֶאֱנִי Ar. (ed. וֶאֱנִי); Y. ib. IV, 65<sup>d</sup> top וֶאֱנִי; Y. Yeb. I, 3<sup>b</sup> top וֶאֱנִי. Gen. R. s. 16 נָהַר וֶאֱנִי (א) Ar. (ed. נָהַר) at the ford of &c. [Erub. 28<sup>b</sup> בֵּית וֶאֱנִי Ms. M., v. דְּהִי 3.] ['Nahr-Avan, a canal east of the Tigris', Neub. Géogr. p. 324.—'Nahr-vân in Irak Arabi', Koh. Ar. Compl. s. v. וֶאֱנִי.]

II. חֲדָשִׁים v. נֶאֱרָא, וְאֶרְדִּינִי

רַבָּנָא, Midr. Till. to Ps. XVII, v. בְּאֵימָתָא.

פִּיבִי, Lam. R. to I, 5, v. רַבִּיבִא

יגלה, Yalk. Gen. 150, v. נגלה.

**יִדְאוֹת** f., pl. **יִדְאוֹת** (v. next w.) *certainities*. B. Mets. 83<sup>b</sup>  
שֶׁלֹּא **יִדְאוֹת** cases in which you act on ascertained facts.

(יָדָעַתָּה) יְדִיּוּת, יְדִיּוּת m., יָדָעַתָּה f. (ידע) 1) *well-known, certain; distinct, real*. Ber. 38<sup>b</sup> הָיָה (v. Rabb. D. S. a. l. note) Thou, the known one!—Arakh. I, 1 זכר ו' a person distinctly male, נקבה ודאית distinctly female (no hermaphrodite &c.). Yoma VIII, 8, a. fr. אָשַׁם, v. אָשַׁם.—Sabb. II, 7 הוּא that which undoubtedly requires the separation of the tithes, opp. יָדָעַתָּה.—Y. Bets. I, 60<sup>b</sup> וְהָיָה, וְהָיָה where there is no doubt about it, opp. סְפִיקָה, סְפִיקָה. Kidd. IV, 8 (74<sup>a</sup>) הָיָה the sure cases among them.—Num. R. s. 2, end אָכִילָה וְיָדָעַתָּה Ar. ed. Koh. (ed. ידאית) the eating (in Ex. XXIV, 11) was a real one (physical refreshment, no metaphor); a. v. fr.—

2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 לכה ודאית וכ' (strike out the gloss בסוף ודאית) the word *l'kha* (Ex. III, 3) is emphatic (as if=לְךָ: *unto thee* it belongs), if not thou &c.; Y. Succ. IV, 54<sup>a</sup> to לך ודאית (read: לכה ודאית) the *l'kha* (Ps. LXXX, 3) has the emphatic form (*unto thee* as well as unto us).— 3) (noun) *certainly, undisputed fact*.—אין ספק מירי ו' אין ספק doubt cannot take a case out of the status of certainty. Ab. Zar. 41<sup>b</sup> ו' ואין ו' here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it *was* an idol) and the doubt cannot set aside the certainty. Pes. 9<sup>a</sup>; a. fr.—בן, ו' (adv.) *surely, indeed; in reality*. Y. Keth. V, 29<sup>d</sup>. Gen. R. s. 98 עלית ב' 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. חללת 'thou didst defile' (ib.) is to be taken literally. Pes. I. c. מעשרי ד' for it is sure that they separate the tithes. Gen. R. s. 55 נסה אותו ב' He tried him in the true sense of the word (gave him time); a. e.

תָּהָה, *Pi.* תִּהְיֶה, *Hithpa.* תִּתְהַלֵּךְ, v. תִּהְיֶה.—Denom. תִּהְיֶה.

והא"י, v. ךךד״ר

יָד, Pa. יָדָה, Af. אִידָה, v. יָדָה.

וידבר, Tosef. Dem. I, 27, Var. ed. Zuck., v. וידבר

יִדְעַע, יִדְעַע, v. יִדְעַע, יִדְעַע.

וַיִּדְבָּר, Y. Bicc. III, 65<sup>c</sup> bot., v. וַיִּדְבָּר.

pr. n. m., v. נח.

וַהֲ (וַהֲוָה) (interj.; emp. b' h. וַהֲ, וַהֲוָה) *vah* (*hävah*), an exclamation of pleasure; *ah!* &c., contradist. to וַיִּי (woe!). Lam. R. to I, 5 אָמַר וְהָ אָמַר וַיִּי (Ar. וַיִּי) why didst thou exclaim, *Vay* (woe!)? Said he, I said *Vah*. Ib. בֵּין יִי לְוָה וְכִי between *Vay* and *Vah* R. Joh. escaped.—Pesik. Asser, p. 97<sup>b</sup> וְהָ אָמַר וַיִּי בְּחַחֲלָהּ הֵם אָמַרְיָם וְהָ אָמַר וַיִּי at first (on entering the hot and again the cold place) they say *Vah* (how pleasant!), but finally they say *Vay* (woe!); Tanh. R'eh 13 וְהָ; Tanh. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29<sup>b</sup> bot.; Yalk. Ps. 737). Pesik. l. c. (play on וַיִּי, Ps. XL, 3) מִמָּקוֹם שְׂאוֹמְרִים וְהָ וַיִּי (not שְׂאוֹמְרִים from the place where they (the wicked) say *Vah* and (then) *Vay*; Tanh. ed. Bub. l. c. וְהָ וַיִּי; Tanh. l. c. (corr. acc.); Yalk. Deut. l. c. וְהָ וַיִּי; (differ. vers. in Yalk. Ps. l. c. a. Y. l. c.).

2) the letter *Vav*.—*Pl.* ווים, ווין, v. ווא'.

<sup>11</sup> ch. same.—*Pl.* חֲרִיץ, חֲרִיץ. Targ. Ex. XXXVIII, 28.  
 Ib. XXVII, 10; a. fr.

<sup>117</sup>יָדָהּ = יָדָהּ. Y. Snh. X, 29<sup>b</sup> top וַיֹּאמֶר and he said to him.

וְיָרֵד, Tosef. Kil. III, 15 Var. ed. Zuck., v. יָרֵד.

יָדָה, Af. אֶדְהָה, אֶדְהָה, v. יָדָה.

אָתֶר, v. ווּתֶר; *Pa.* אָוֶתֶר, אָוֶתֶר; *Af.* ווּתֶר, ווּתֶר.





have sickly children; Nidd. 17<sup>a</sup> וְהָיָה לָךְ וּב' Keth. 77<sup>b</sup> וְהָיָה לָךְ (Asheri וְהָיָה לָךְ; Alf. וְהָיָה לָךְ *epileptic*); Treat. Kallah וְהָיָה לָךְ (some ed. וְהָיָה).—2) (sub. מַכָּה or a similar w.) f. *senility, debility*. Gitt. 1. c. וְהָיָה לָךְ debility will befall him.

וְהָיָה לָךְ m. (וְהָיָה) *rest, remnant*. Gen. R. s. 98 (expl. אל חוה, Gen. XLIX, 4) וְהָיָה לָךְ שְׁלֹךְ there will be no remnant of thy sin left (but will all be forgiven.).

וְהָיָה לָךְ, v. וְהָיָה לָךְ.

וְהָיָה לָךְ, v. וְהָיָה לָךְ, B. Bath. 98<sup>a</sup>, v. וְהָיָה לָךְ.

וְהָיָה לָךְ m. (v. וְהָיָה לָךְ; P. Sm. 1062 וְהָיָה לָךְ) (*it is*) becoming. Targ. Prov. XXIV, 26 וְהָיָה לָךְ שְׁפִיתֶיךָ וְהָיָה לָךְ Ms. (in ed. our v. omitted) it is becoming that the lips be kissed of those &c.

וְהָיָה לָךְ, v. וְהָיָה לָךְ.

וְהָיָה לָךְ, constr. וְהָיָה לָךְ m. (b. h.; וְהָיָה לָךְ) *child, infant; young of an animal; offspring; embryo*. Y. Yeb. VII, 8<sup>a</sup> וְהָיָה לָךְ בְּהֵמָה וְהָיָה לָךְ the young of a domestic animal &c., v. וְהָיָה לָךְ; מְלֹג וְהָיָה לָךְ the child of a slave &c.—Sabb. 65<sup>b</sup> וְהָיָה לָךְ the embryo is already loosened (abortion must follow). Snh. 22<sup>a</sup>; Sot. 2<sup>a</sup> קֹדֶם יֵצֵאת הוּא בְּרֹחַ הוּא the embryo assumes distinct shape. Lev. R. s. 14 וְהָיָה לָךְ the successive shapes of the embryo. Kidd. III, 12 וְהָיָה לָךְ הוּא הַיֶּלֶד the child has the legal status of the father. Ib. וְהָיָה לָךְ הוּא הַיֶּלֶד her child has her legal status; a. fr.—Pl. וְהָיָה לָךְ damages דָּמִי וְהָיָה לָךְ B. Kam. VIII, 2 וְהָיָה לָךְ the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. וְהָיָה לָךְ; a. fr.—Y. Keth. VII, 31<sup>b</sup> bot. וְהָיָה לָךְ בְּפִנֵּי הַמְּקַלְלֵת אֶת וְהָיָה לָךְ בְּפִנֵּי הַיֶּלֶד who curses his (her husband's) children in the presence of his parents; Bab. ib. 72<sup>b</sup> מוֹלִידֵי וְהָיָה לָךְ מוֹלִידֵי וְהָיָה לָךְ v. וְהָיָה לָךְ הַיֶּלֶד הַיֶּלֶד v. וְהָיָה לָךְ.

וְהָיָה לָךְ, ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63<sup>b</sup> וְהָיָה לָךְ אִמְהָתָא her foetus was loosened; v. preced.—Pl. וְהָיָה לָךְ Targ. Y. II Gen. XXXII, 16; a. e.—womb. Targ. Y. Gen. XX, 18; O. וְהָיָה לָךְ Targ. O. Gen. XL, 20 וְהָיָה לָךְ בֵּית פָּרֹחַ the festival of Pharaoh's mother.

וְהָיָה לָךְ f. (preced.) a handmaid intended for breeding slave children, breeder. Y. B. Kam. V, 5<sup>a</sup> top שְׁפָחָה וְהָיָה לָךְ I sell thee a breeder.

וְהָיָה לָךְ, p. n. m. (Ὀβάλης, Valens) *Valis*, an Amora, father of R. Hillel. Gitt. 59<sup>a</sup>; Snh. 36<sup>a</sup> (Ms. M. וְהָיָה לָךְ, Ar. ed. Koh. וְהָיָה לָךְ; Y. Kil. II, 32<sup>a</sup> top; ib. I, 27<sup>a</sup> top וְהָיָה לָךְ.—Y. Hall. I, 57<sup>b</sup> bot. וְהָיָה לָךְ (ed. Krot. וְהָיָה לָךְ, read: וְהָיָה לָךְ). V. Frank, M'bo p. 76. Cmp. וְהָיָה לָךְ.

וְהָיָה לָךְ, וְהָיָה לָךְ (Arab. *vasha* colorare) to color, stain. —Ithp. וְהָיָה לָךְ, וְהָיָה לָךְ to be stained, soiled. Sabb. 75<sup>b</sup> וְהָיָה לָךְ בֵּית הַשְּׁחִיטָה (Ms. M. וְהָיָה לָךְ) that the throat of the slaughtered animal be stained with blood. Ib. 124<sup>b</sup> וְהָיָה לָךְ מִסְנֵאֵי מִינָא Ms. O. (ed. וְהָיָה לָךְ).

Ar. ed. Koh. וְהָיָה לָךְ; ed. Sonc. וְהָיָה לָךְ his shoes were soiled with mud. Pes. 65<sup>b</sup>; Zeb. 35<sup>a</sup> וְהָיָה לָךְ their garments would be soiled (with blood). Yoma 53<sup>a</sup> וְהָיָה לָךְ מִתְּחִילָה (Ms. M. 2 וְהָיָה לָךְ sing.) the thresholds &c.—B. Kam. 18<sup>a</sup> וְהָיָה לָךְ אֶרֶץ אֶרֶץ Ms. F. (v. Rabb. D. S. a. 1. note 80, ed. וְהָיָה לָךְ, corr. acc.) the rope was covered with dough (which attracted the chickens).

וְהָיָה לָךְ f. (וְהָיָה לָךְ, intensive of וְהָיָה לָךְ; as to וְהָיָה לָךְ, v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition*]. 1) *regular diet*. Snh. 101<sup>a</sup>; Keth. 110<sup>b</sup>, a. e. וְהָיָה לָךְ a change of diet is the beginning of bowel diseases.—2) *conduct, way, manner*. Y. Yoma I, 38<sup>a</sup> bot. וְהָיָה לָךְ every kind of good manners was found among them. Gen. R. s. 87 וְהָיָה לָךְ כִּדְּהָרָא וְהָיָה לָךְ this was the custom of the gentiles. Ned. IX, 9 וְהָיָה לָךְ כִּדְּהָרָא such is that man's way of acting.—3) *regular date, or regular premonitory symptoms, of menstruation*. Nidd. I, 1 וְהָיָה לָךְ every woman of regular days &c. Ib. 4<sup>b</sup> וְהָיָה לָךְ out of her regular time. Ib. 11<sup>b</sup> וְהָיָה לָךְ a woman who has no regular time. Ib. IX, 8 (63<sup>a</sup>) וְהָיָה לָךְ that has regular symptoms of approaching menstruation, v. infra. [Ib. 12<sup>a</sup>; 14<sup>b</sup> וְהָיָה לָךְ שִׁיעָרָא v. שִׁיעָרָא she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49<sup>c</sup> top וְהָיָה לָךְ מִחֵמָה (corr. acc.). Ib. וְהָיָה לָךְ a delayed menstruation (which may be expected any time), contrad. to וְהָיָה לָךְ הַפֶּסֶק a skipping over of one course; a. fr.—Pl. וְהָיָה לָךְ. Ib. IX, 8 וְהָיָה לָךְ וְהָיָה לָךְ these are the symptoms of approaching &c. Ib. 63<sup>a</sup> וְהָיָה לָךְ here (ib. I, 1) regularity of date is meant, וְהָיָה לָךְ here regularity of symptoms. Ib. 15<sup>a</sup>, a. e. וְהָיָה לָךְ the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64<sup>b</sup> bot. וְהָיָה לָךְ the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. וְהָיָה לָךְ, Gen. XVIII, 12), v. וְהָיָה לָךְ; a. fr.

וְהָיָה לָךְ ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63<sup>b</sup>). [Lev. R. s. 28, end וְהָיָה לָךְ, read וְהָיָה לָךְ, v. וְהָיָה לָךְ.]

וְהָיָה לָךְ pr. n. pl. *Vastania*, birth-place of R. Hiya. Taan. 9<sup>a</sup> bot.; Zeb. 112<sup>a</sup> Ms. R. a. K. (Ms. M. וְהָיָה לָךְ; ed. וְהָיָה לָךְ; perhaps identical with וְהָיָה לָךְ, Yeb. 21<sup>b</sup>); v. also וְהָיָה לָךְ. [V. Neub. Géogr. p. 391; Berl. Beitr. Geogr. p. 37.]

\*וְהָיָה לָךְ f. (וְהָיָה לָךְ) a woman with regular menstruation. Yalk. Gen. 82 (expl. וְהָיָה לָךְ, Gen. XVIII, 12) וְהָיָה לָךְ ednah is related to iddanin (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וְהָיָה לָךְ).

וְהָיָה לָךְ, Pi. וְהָיָה לָךְ, v. וְהָיָה לָךְ.

וְהָיָה לָךְ m. (preced.) 1) *meeting, appointment*. בֵּית וְהָיָה לָךְ a meeting place for scholars.—Esp. a) *scholars' meeting place*,





*Nif.* תָּהָרַר (v. נָהַר) 1) *to be let loose, set free*. Midr. P'tirath Mosheh תָּהָרַר (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed*, v. infra.



*Hithpa*, ~~וְהִתְּ~~, *Nithpa*, ~~וְנִתְּ~~ (v. ~~נִתְּ~~) 1) to become loose (of bowels).—2) to be declared free, be outlawed. Cant. II. to III, 4 ~~וְנִתְּ~~ ~~וְנִתְּ~~ (Yalk. Is. 280 ~~וְנִתְּ~~ '2) his bowels were loose that whole night. II Kam. 50<sup>a</sup> but, ~~וְנִתְּ~~ ~~וְנִתְּ~~ Mo. M. (ed. ~~וְנִתְּ~~, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed, Ar. ed. Koh. ~~וְנִתְּ~~ ~~וְנִתְּ~~ (v. Rabb. D. B. a. l. note); Tanch. Ki<sup>a</sup> Thimn 28 ~~וְנִתְּ~~ ~~וְנִתְּ~~ his bowels loo., v. sent w., Yalk. Ps. 442 ~~וְנִתְּ~~ his life be outlawed.

751, Ps. xvi 1) to give a surplus, to profit, avail.  
Targ. Prov. X, 2, —3) to be indulgent, to overlook. Lev.  
II, 10, beg. 31 ~~and~~ ~~and~~ ~~on~~ ~~on~~ ~~on~~ unless they have  
look something ~~at~~, Gen. II, 2, 49 a. c.

*Phalaena* *Phalaena* 12 to be *Phalaena* Y. H. 11, and, 65, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 8

י *Zayin*, the seventh letter of the Alphabet; it interchanges with ז, q. v.; with ז, as זין a. זין, מין a. מין &c.; with ב a. ו, as זב a. זב, זב a. זב &c. י as final formative (*Pale-Pulse*), as מציין, רבין &c.

281] m. (b. h.) wolf. B. Mets. VII, 9 וְאֵיךְ הָיָה הַתַּחֲבֹלָה the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—*חֲבֹלָה*, *חֲבֹלָה*. Ib. וְאֵיךְ הָיָה הַתַּחֲבֹלָה at a time when wolves are coming forth in hordes, v. *חֲבֹלָה*; Y. Shebi. IV, 35<sup>b</sup> top; Y. Ter. XI, end, 43<sup>b</sup>. Bath. B. to IX, 2, v. *חֲבֹלָה*; a. fr.—*חֲבֹלָה*. Mizr. Till. to Ps. X, 13 וְאֵיךְ הָיָה הַתַּחֲבֹלָה a she-wolf was provided for them who gave them suck; v. *חֲבֹלָה*; ib. to XVII, 14 וְאֵיךְ הָיָה הַתַּחֲבֹלָה and Thou didst provide &c.; Yalk. Ps. 652.

**נִינִי** m. (reduplic. of נִי—נִי, v. נִי a. נִי) *foliage*.  
*spray; young frigs.* Targ. Job XIV, 9; a. e.—Sabb. 30<sup>b</sup>  
 (expl. צִיטָּה טַל בְּבֵל (צִיטָּה טַל בְּבֵל) † dry twigs and leaves used as fuel.

אנחנו, ד. א. א.

זאב, א. זאב.

<sup>181</sup> (comp. <sup>182</sup>, <sup>183</sup>) to pass around. Targ. Job XXVIII, 8 (ed. Will. <sup>184</sup>, Lev. <sup>185</sup> read <sup>186</sup>, part.; Ms. <sup>187</sup>, h. text <sup>188</sup>).

521, v. III.

ב"ה, an abbreviation for *בית המקדש*. *Feb. 23<sup>d</sup>* *חמשה עשר* *שבט* because both subjects have reference to *time* and application to the *improvised altar* (*v. חמשה*) as well as to the Temple.

Yale, Nat. H. to III, 18, IV, 1; Yale. H. 1846 to 1847  
Yale. H. 1848 to 1849. - 2) to be declared free, outlawed,  
& proceed.

**Liberal.** *ḥasid, ḥasidim, ḥasidut* (in Classical Aramaic) liberal, benevolent, indulgent. *Suk. 107<sup>b</sup> ḥṣṣ . . .* ḥ was very liberal (supporting scholars). *Y. Ber. V, end, 20<sup>b</sup> (ref. to Job 1, 1) ḥṣṣ ḥ* he (Job) was liberal, *ḥ ḥṣṣ ḥṣṣ ḥṣṣ* but if one is not liberal, may be not be virtuous (claiming evil); but it means forgiving *Am. v. 7<sup>a</sup>.—Num. R. s. 9, leg ḥ ḥṣṣ ḥ ḥṣṣ* he is lenient in thy house (he not angry when anything gets broken *Am.*) *Y. Orl. IV, 45<sup>b</sup> lat. ḥ ḥṣṣ ḥṣṣ* if I were not lenient.—*Exp. lat* is the practice of justice. *R. Kam. 30<sup>a</sup>; Y. Ber. II, end, 67<sup>a</sup> a. fr. v. pruned.—H ḥṣṣṣ. Gen. R. s. 10 (read: . . . ḥṣṣ ḥṣṣ ḥṣṣ ḥṣṣ* in the house of Abraham they were kind-hearted.—*Gen. ḥṣṣṣ. Y. Ab. Zar. I, leg 30<sup>a</sup> (they said) ḥṣṣ ḥṣṣ ḥṣṣ* the heathen duty is benevolent (entertaining the worshippers).

23] m. **זבין** f. (h. h. 37) 1) found. Y. Kidd. I. 61<sup>a</sup> (expl. 21, II. 8a. III. 29) **זבין** q. v.—2) our afflicted with gonorrhœa. Zab. I. 5 **זבין** 21 a real **zab** (subject to all the laws in Lev. XV, 1—15, 19—24). Ib. V, 6, a. v. fr.—*Pl.* **זבין**, **זבין**; f. **זבין**. *Sifra Metora*, *Zabim*. Par. I to **זבין** (not **זב**) they make unclean like Israelitish *zabim*; Nidd. 24<sup>a</sup> **זב** to **זבין**, a. v. fr. [*Sabb.* 110<sup>b</sup> **זבין**, v. **זב**].—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the *Sifra* to *Metora*.

𐤁 (b. h. 𐤁) is pronounced with, *unfitt.* Targ. 1. Gen.  
XXX, 20 (some ed. 𐤁, corr. acc.).

NTJ, v. 71.

אזכר, ו. תש.

pr. n. m. Zebday. 1) name of an Amor. Z. ber  
Levi. Zab. 28<sup>b</sup>; (Kerith. 5<sup>a</sup> זבדי). Y. Dem. VII. bag. 26<sup>a</sup>.  
Y. Ab. Zar. III. 48<sup>a</sup> זבדי מן זבדי; Gen. R. a. 6: זבדי  
מן זבדי; a. fr.—2) Y. Ber. III. 6<sup>a</sup> bot. זבדי מן זבדי. Ib. זבדי

Y. Ber. III, 6<sup>o</sup> bot.—[Y. Got. I, 16<sup>d</sup>, v. 1773.]

**תבואת יבנה** fr. n. pl. Beth-Zabban, south in Galilee. Y. Mag. I, 70<sup>a</sup> bot.; Y. Taan. II, 69<sup>a</sup>; M'gillath Taan. ch. XII תבואת יבנה (v. Graetz Geoch. d. Jud. III<sup>2</sup>, p. 429).

זב, v. זב.

זְבִילָא m. (v. זָבַל) [an implement for forming heaps,]



shovel, mattock. Targ. 21' <sup>וְהָיָה לוֹ לְעֵץ הַחַיִּים</sup> he lent mattock and shovel for burial. B. Meta. 105<sup>b</sup>. [Ber. 6<sup>a</sup>, v. אֲשֶׁלָּהִי]

זָבִין, <sup>זָבִין</sup>

זָבִין | <sup>זָבִין</sup> m. n. m., v. זָבִין.

זָבִין II, constr. זָבִין m. (זָבִין) 1) *object of purchase*, *goods*. Targ. O. Gen. XVII, 12 (Y. זָבִין pl.). Targ. Na. VII, 14; a. e.—Y. Kidd. III, 49<sup>b</sup> זָבִין זָבִין bargaining for an object. Psal. II, a. 21' זָבִין זָבִין here are the goods and here the salesman, a. e.—2) *purchase*. Targ. Y. Lev. XXV, 17 (Y. זָבִין)—Pl. זָבִין זָבִין Targ. O. Lev. XXV, 14 (Y. some ed. זָבִין)—Targ. Gen. XI, 1X, 22 (Y. some ed. זָבִין); a. e.—Ps. 113<sup>a</sup>, v. זָבִין Pl.—3) *purchase money*. Targ. Lev. XXV, 16 (Y. some ed. זָבִין); a. e.

זָבִין m. (preced.) *sale, sold goods, merchandise*. Targ. Y. Gen. XI, 1X, 22, a. e.; v. preced.—Ps. 113<sup>a</sup> (prov.) while the dust is yet on thy feet, זָבִין זָבִין sell thy goods.—Pl. זָבִין *sale*. B. Bata. 47<sup>a</sup> זָבִין זָבִין his sale is valid; a. fr.

זָבִין I (preced.) *goods; bargain*. Y. Ab. Zar. II, 42<sup>a</sup> זָבִין זָבִין אֶתְּךָ אֶתְּךָ but, I say, through some accident the goods (on the ship) were upset, Y. Ter. X, 47<sup>a</sup> זָבִין (corr. acc.)—B. Meta. 11<sup>a</sup> זָבִין זָבִין זָבִין until he strikes upon goods like those he bought. Ib. זָבִין זָבִין he knew the value of his goods, a. fr.—Pl. זָבִין זָבִין. Both R. to I, 17 (a. 2) זָבִין זָבִין what do these purchases (marketing) mean?

זָבִין, Y. Taan. I, 64<sup>b</sup> bot., v. זָבִין.

זָבִין I (b. h.; emp. זָבִין) *to entertain liberally*.—Denom. זָבִין.

Pl. זָבִין (emp. זָבִין) *to offer to idols, make merry with idolatrous ceremonies*. Ab. Zar. 16<sup>b</sup> זָבִין זָבִין because they have there (in their theatres) idolatrous entertainments. Tosaf. ib. II, 3 (ed. Zuck. זָבִין זָבִין Y. Ber. IX, 13<sup>b</sup> bot. If one sees people זָבִין זָבִין engaged in idolatrous services; a. fr.

זָבִין II, Pl. זָבִין (denom. of זָבִין) *to deposit foliage in the field for manure, to manure*. Shebi. III, 2 זָבִין זָבִין how many piles may be deposited? Ib. II, 2 זָבִין זָבִין you may manure &c. Ket. 11<sup>a</sup> זָבִין זָבִין the rain waters זָבִין זָבִין (corresp. to זָבִין, Ps. LXV, 11, emp. זָבִין II). Cant. R. to I, 1 זָבִין זָבִין (not זָבִין זָבִין) should we not improve (our minds) even as those carrying out foliage and straw? a. fr.—Part. pass. זָבִין *manured*. Y. M. Kat. I, 60<sup>b</sup>.

Nif. זָבִין, Nithpa. זָבִין; *to be manured*. Midr. Sam. ch. IV.—Ab. Zar. 49<sup>a</sup> זָבִין זָבִין a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

זָבִין ch. same.—Nithpa. זָבִין *to be manured*. Ab. Zar. 49<sup>a</sup> (read זָבִין זָבִין).

זָבִין m. (emp. Assy. zabān, KAT<sup>2</sup>, p. 350; emp. זָבִין) [*heaped up*] *emp. foliage piled up for forming manure, manure, deposits*. Sabb. IV 1 you must not keep dishes warm for the Sabbath זָבִין זָבִין in foliage . . . whether

dry or moist. Ab. Zar. 111, 8 (25<sup>b</sup>) זָבִין זָבִין and serves for them as manure. Yoma V, 6 זָבִין . . . זָבִין is sold to the gardeners for forming manure. Tosaf. B. Meta. XI, 2 זָבִין his heaped-up foliage. B. Meta. V, 7 (71<sup>a</sup>) זָבִין זָבִין Mo. M. (ed. זָבִין זָבִין) unless he has manure piled up, a. fr.—Pl. זָבִין זָבִין Shebi. III, 1 זָבִין זָבִין זָבִין when may deposits of foliage be carried out for piling up in the fields—Gen. R. a. 31 זָבִין (Shb. 100<sup>b</sup> sing.) for deposits of ornaments &c.—Tosaf. B. Meta. I, a. זָבִין זָבִין the reason for carrying out foliage, a. fr.—זָבִין זָבִין a field dependent on manuring. Men. VIII, 2 (25<sup>a</sup>).

זָבִין m. (preced.) *one carrying foliage for making dung*.—Pl. זָבִין זָבִין. Cant. R. to I, 1 זָבִין זָבִין carriers of foliage and of straw.

זָבִין m. (b. h., with inserted זָבִין, emp. זָבִין a. next w.) *blow-eyed*. Meg. 26<sup>a</sup>.—Pl. זָבִין זָבִין, זָבִין זָבִין Bakh. 43<sup>b</sup>; Tosaf. ib. V, 2.

זָבִין, זָבִין (זָבִין) m. (b. h., v. preced.) a *various term, a species of cedar*. Shb. 106<sup>a</sup>, (expl. זָבִין) זָבִין Ar. a. v. זָבִין (Var. in Ar. זָבִין), ed. זָבִין זָבִין (corr. acc.), B. Hash. 23<sup>a</sup> זָבִין ed. (Ms. M. זָבִין זָבִין, v. Bakh. D. B. a. L. note, corr. acc.).

זָבִין I (v. זָבִין) *the place in the field where foliage is piled up*. Tosaf. B. Meta. XI, 2 זָבִין זָבִין ed. Zuck. to carry it out to his field &c.

זָבִין, זָבִין (emp. זָבִין a. Syr. זָבִין [the place,] *to bargain*. Dan. II, 2.—Targ. Gen. XXV, 10, a. fr.—B. Bath. 36<sup>a</sup> [read זָבִין זָבִין זָבִין זָבִין זָבִין I bought it of such a person who has bought it of thee. Ib. זָבִין זָבִין I will buy what by law belongs to me (to avoid litigation); a. v. fr.

Pl. זָבִין *to sell*. Targ. Gen. XXV, 31; 23. a. fr.—B. Bath. I, a. זָבִין זָבִין sell it to me. Ib. 90<sup>a</sup>, a. e. (prov.) זָבִין . . . זָבִין זָבִין buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Ps. 117 זָבִין זָבִין Ag. hat-Torah (v. Babb. D. B. a. I. note 20; ed. זָבִין זָבִין) rules about buying and selling. Ib. זָבִין זָבִין as regards all things, will and regret, except wine זָבִין זָבִין Ma. M. (ed. זָבִין זָבִין) which you must sell and never regret. Meg. 26<sup>a</sup> זָבִין זָבִין to sell it. Git. 47<sup>a</sup> זָבִין זָבִין I sold himself to &c.; a. fr.—Y. Taan. I, 64<sup>b</sup> bot. זָבִין זָבִין (read זָבִין זָבִין) I sold my bedstead.

Ilthpa. זָבִין *to be sold, to be bought; to sell one's self*. Targ. Ps. CV, 17; a. fr.—B. Meta. 40<sup>b</sup> זָבִין זָבִין (Ma. M. זָבִין זָבִין) it would have been saleable with me. Kidd. 69<sup>a</sup> זָבִין זָבִין and get thyself sold as a Hebrew slave.

זָבִין, v. זָבִין.

זָבִין m. (b. h.; זָבִין) 1) pl. זָבִין, זָבִין (emp. זָבִין) *possession of grapes, bunches or bunches and flesh*. Num. VI 2 (26<sup>a</sup>) זָבִין זָבִין hartmannim (Num. VI, 4) means the exterior, zaggim the interior; (ib. contrary opinion, v. זָבִין).—Tosaf. Toh. III, 1 זָבִין זָבִין ed.

Zuck. (oth. ed. זגין; some ed. זומין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. I. c. זגין Mish. (Y. ed. זגין, Bab. ed. זג; Tosef. ib. IV, 2 זגא ed. Zuck., Var. זג) the husk (or the interior) of one berry.—2) bell, v. זג.

**זגא** ch. same, 1) husk or kernel and flesh of one berry, v. preced.—Pl. זגין. Targ. Y. Num. VI, 4 זגאין 'ז' the interior zaggin, v. preced.—2) bell. Targ. O. Ex. XXVIII, 34; a. e.—Pl. זגין, זגא, זגין. Ib. 33; XXXIX, 25.—Nidd. 17<sup>a</sup> זגא מקרקש זגין made the bells of his curtains ring; [Ar. חמדין מק' זגין chased the flies, v. חמדין].

**זגא**, v. זג.

**זגא** m. (v. preced., emp. זגא, v. Ges. Thes. s. v.) glass-maker; dealer in glass-ware. M. Kat. 13<sup>b</sup>; Pes. 55<sup>b</sup> בית הז' the glass-maker's work-shop.—Gen. R. s. 19 ז' a glass-dealer's shop. Ib. s. 25; a. fr.—Pl. זגין. Kel. XXIV, 8 ז' מטה the frame used by the glass-makers to put their ware on. B. Kam. 31<sup>a</sup>.

**זגא** ch. same. Pl. זגא. Y. Ab. Zar. II, 40<sup>c</sup> bot. זגא לא אלפין the glass-makers did not teach their art.

**זגא** (זגא) m. (contr. of זגא fr. זג, fr. גדר, emp. juvenis cælebs, P. Sm. 652) unmatched; esp. one with an unequal pair of eyes or eye-brows. Bekh. VII, 3 זגא Mish. (v. infra; Talm. ed. 43<sup>b</sup> זגא). Ib. 44<sup>a</sup> זגא Z. is one who has one black and one white eye-brow; ז' קרי ליה any unequal pair is called Z. Ib. זגא (ch. form of our w.); Tosef. ib. V, 2, sq. סגא (read: סגא Safel of גדר). Sifra Emor ch. II, Par. 3 זגא (read: סגא). [Ar. זגא, influenced by the etymol.: זג, and זג=זג].

**זגא**, v. preced.

**זגא** f. (זגא, v. זגא) glass, crystal; glass-ware. Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) בית זגא glass-house.—Ber. 31<sup>a</sup> כס' דזגא (ed. Koh. (ed. חורא, v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Hull. 84<sup>b</sup> בזגא (corr. acc.) it means white glass (crystal). Gitt. 68<sup>b</sup> זגא. [Pes. 74<sup>b</sup> חורא Ar. a. Ms. O. like white glass; ed. חורא].

**זגא** (Pilp. of זגא, v. זגא) to clarify. Y. Nidd. III, 50<sup>d</sup> top שחיה מתוך זגא (Tosef. ib. IV, 11 זגא; Bab. ib. 25<sup>b</sup> מוצחצח) oil is cohesive and clarifies.

**זגא** pr. n. m. (v. preced.) Zagzagel (Divine Clearness, emp. (אספקלריא), name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זגא (corr. acc. or זגא).

**זגא** to lie down, recline. Meil. 14<sup>b</sup> זגא עליה he may desire to lie down and will lie down on them. Gitt. 47<sup>a</sup> זגא עליה to recline on (while eating). Pes. 108<sup>a</sup> זגא אברכיב ז' we reclined (at the Passover meal) against the knees &c.—Sabb. 124<sup>b</sup> זגא חזו they may be used for sitting on them

(when seats are improvised). Shh. 85<sup>b</sup> זגא עליה he leaned on him. [Tanh. Ki Thetsé 6, a. e. למגרי, v. זגרי] [Targ. Y. Deut. X, 22 למגרי ed. pr., v. זגרי].

**זגא** to lay down. Sabb. 119<sup>a</sup> top זגא Pa. I do not rest my head upon my pillow before &c.

**זגא** m. (v. preced., emp. זגא) in a brooding position. Hull. 62<sup>b</sup> זגא (Rashi מרדו) mardu brooding and eating (name of a bird, prob. an adaptation of a foreign word), contrad. to זגא זגא kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Hull.: מרדו, leaving out זגא; Ar. ed. Koh. III, p. 319.]

**זגא** f. (=זגא) a crystal vessel. Y. Kidd. I, 60<sup>b</sup> top זגא דנסב בו (ed. Krot. בזגא, corr. acc.) if one takes up a crystal vessel (to take possession).

**זגא**, v. זג.

**זגא**, v. זגא.

**זגא** or **זגא** f. (זגרי) 1) a clucking hen. Bekh. 8<sup>b</sup>. B. Mets. 86<sup>b</sup>, v. זגריא.—2) זגא על אפרוחיה (the clucking hen over her chickens), the Pleiades. Targ. Job XXXVIII, 32 (Ar. ed. pr. בנהא).

**זגא** m. (b. h.; זג) wicked.—Pl. זגרי. Tanh. Korah 12 זגא the additional (twelfth) section of the Prayer of Benedictions, also called הצדוקים or חמינים, v. זגין.

**זגא** m. (preced.) violent man.—Pl. זגין. Der. Er. ch. II, beg.

**זגא** m. (b. h.; זג) premeditated, conscious sin, opp. זגא. Ab. IV, 13 זגא a scholar's error in teaching זגא is accounted for a wilful wrong. Ker. 25<sup>b</sup>, a. fr. דבר זגא a sin which if wilfully committed, is punished with extinction; Sabb. 69<sup>a</sup> זגא ז' ז' when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—Pl. זגא. B. Meta. 33<sup>b</sup> כ' ז' to whom errors are accounted &c.—Yoma 38<sup>a</sup>; a. fr.

**זגא** ch. same. Targ. O. Deut. XXIX, 17.—Pl. זגא passions. Targ. Ps. XIX, 14 Ms. (ed. זגא, זגא, v. זגא).

**זגא** f. (preced.) haughtiness, violence. Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זגא).

**זגא**, v. next w.

**זגא** f. ch.=h. זגא wilfulness, rashness. Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זגא; Y. זגא). Targ. Y. ib. XV, 9 (ed. Amst. זגא); a. e.

**זגא**, v. זג.

**זגא** m., זגא f. (b. h.) this, that. Men. 58<sup>b</sup> זגא ז' let this one come and receive this &c.; י' ז' ז' let this one come and receive this &c.; י' ז' ז' let this one come and receive this &c.



'this one' that means Moses; וְהָיָה זֶה הַחֹק (this)—that means the Law. Gen. R. a. 4 פה לביד this legion, a. v. fr.—וְהָיָה זֶה הַחֹק, this is. Sabb. 40<sup>b</sup> וְהָיָה זֶה הַחֹק (also וְהָיָה זֶה הַחֹק) warning it is the cooking of it, v. חֹק; a. fr.—Gen. VIII, 4 וְהָיָה זֶה הַחֹק. Y. ed. (Mich. חֹק; a. v. fr.

**חֹק** *Hif.* חֹקֵד (denom. of חֹק) to glitter, contrad. חֹקֵד (חֹקֵד) Hull. 22<sup>a</sup> חֹקֵד when their plumage is glittering.—*Part Hif.* חֹקֵד, חֹקֵד gold interlarded. ed. Sabb. 80<sup>b</sup>.—*Pl.* חֹקֵד. Tosaf. Sot. XV, 9, v. חֹקֵד.

**חֹק** m. (b. h.) gold, gold coin, v. חֹק. Sot. 48<sup>b</sup> חֹק molten gold be poured into &c. Ex. R. a. 83 וְהָיָה כָּל שֶׁכֶּהּ (than all thy (Korah's) wealth of silver and gold, a. fr.—B. Meta. IV, 1 חֹק חֹק the delivery of gold coin effects the purchase of silver &c., i. e. in an exchange of coined gold for silver &c., the superior metal is the merchandise and the inferior the money; Y. ed. חֹק חֹק, v. Sot. 48<sup>b</sup>, a. fr.—*Pl.* חֹקֵד, חֹקֵד. Ex. R. a. 83, Cant. R. to III, 10 חֹק חֹק seven kinds of gold were used in the Temple. Yoma 44<sup>b</sup> חֹק חֹק there are seven &c.—Eruv. 28<sup>b</sup> (in allegorical speech) חֹק חֹק Ma. M. (ed. חֹקֵד) make the gold (glowing coals) sky-blue (fan them so as to give blue flames) and prepare for me two tellers in the dark (cocks).

**חֹקֵד** m. (preced.) goldsmith, jeweller. Ex. R. a. 8; a. e.—*Pl.* חֹקֵד, חֹקֵד. Sot. 81<sup>b</sup>; Tosaf. ib. IV, 6. Sabb. 123<sup>a</sup>. Ex. R. a. 35 [play on חֹקֵד, 1 Kings VI, 29, a. e.] חֹקֵד חֹקֵד (Cant. R. to III, 10 חֹקֵד חֹקֵד) it closed up the shops of all gold dealers.

**חֹקֵד**, **חֹקֵד** [to gladden,] to be proud, wanton.—Denom. חֹקֵד.

*Hif.* חֹקֵד, חֹקֵד to charge one with wantonness. Hull. 7<sup>a</sup> חֹקֵד חֹקֵד Ar., (ed. חֹקֵד) you must not reproach him as a haughty person, v. חֹקֵד a. חֹקֵד.

**חֹקֵד**, **חֹקֵד** ch. same.—\**Pa.* חֹקֵד, חֹקֵד to make haughty. Targ. Ps. XLIV, 19 חֹקֵד חֹקֵד (ed. Lag. חֹקֵד, Ms. חֹקֵד, read: חֹקֵד חֹקֵד (or חֹקֵד) no stranger divided and made haughty our heart.

**חֹקֵד**, v. חֹקֵד.

**חֹקֵד** m. (חֹק) a gold coin. Tosaf. Shebu. V, 9 חֹקֵד a gold denar in coin, contrad. חֹקֵד the value of a gold denar; Shebu. 40<sup>a</sup>. Y. Shebi. X, end, 39<sup>d</sup> חֹקֵד חֹקֵד what is the difference between a gold coin (as a pledge) and a gold ring—חֹקֵד חֹקֵד a gold coin may be exchanged (the pledgee being permitted to use it). Ex. R. a. 35; a. v. fr.—*Pl.* חֹקֵד, חֹקֵד. Cant. R. to I, 1; a. fr.

**חֹקֵד**, **חֹקֵד** m. (חֹק) proud, haughty, wanton.—*Pl.* חֹקֵד, חֹקֵד; only in חֹקֵד חֹקֵד (חֹקֵד). Sot. 47<sup>b</sup> חֹקֵד Ar. (ed. חֹקֵד); Tosaf. ib. XIV, 9 חֹקֵד Var. (ed. Zuck. חֹקֵד, corr. acc.); Hull. 7<sup>a</sup>.

**חֹקֵד**, **חֹקֵד** ch. 1) same.—*Pl.* חֹקֵד, constr. חֹקֵד. Targ. Job XXXVI, 13, a. e.—2) wantonness, pride. Targ. Lam. III, 33 ed. Lag. (oth. ed. חֹקֵד).—*Pl.* as

above. Targ. Ps. LXXI, 9 (ed. Lag. חֹקֵד).—(ib. XLIV, 19, v. חֹקֵד.)

**חֹקֵד**, v. חֹקֵד.

**חֹקֵד**, **חֹקֵד**, **חֹקֵד**, **חֹקֵד**, v. חֹקֵד. [Tosaf. Sot. XIV, 9 חֹקֵד חֹקֵד, v. חֹקֵד.]

**חֹקֵד**, v. חֹקֵד.

**חֹקֵד**, v. חֹקֵד.

**חֹקֵד** m. (v. חֹקֵד) saffron-colored or crimson. Targ. Y. Gen. XXXVIII, 30; 30, v. חֹקֵד.

**חֹקֵד** f. (חֹקֵד, v. P. Sot. 111<sup>a</sup> a. v. חֹקֵד) crimson, crimson, crimson (or saffron) colored material, esp. silk (b. h. חֹקֵד). Kel. XXVII, 12 חֹקֵד חֹקֵד a crimson silk. Y. Sot. III, 28<sup>d</sup> (defining חֹקֵד) חֹקֵד חֹקֵד a deep crimson. Pesik. R. a. 26 חֹקֵד חֹקֵד (same ed. חֹקֵד) and clad them in silk. Midd. 23<sup>b</sup> חֹקֵד חֹקֵד like two threads of silk (wool); חֹקֵד חֹקֵד (prob. to be read חֹקֵד) like two threads of silk (wool), Y. ib. III, 28<sup>d</sup> חֹקֵד חֹקֵד; Lev. R. a. 16, Yoma VI, 8 חֹקֵד חֹקֵד a crimson-colored strap. Tosaf. Sot. IV (V), 5 חֹקֵד חֹקֵד a crimson ornament between his (the horse's) eyes, Sot. 23<sup>a</sup> חֹקֵד חֹקֵד (Ar. חֹקֵד); a. e.—*Pl.* חֹקֵד, חֹקֵד. Tosaf. Sot. XV, 9 חֹקֵד חֹקֵד (Sot. 49<sup>b</sup> חֹקֵד חֹקֵד, corr. acc.) gold-embroidered silks used for brides' canopies.

**חֹקֵד** ch. same. Targ. O. Gen. XXXVIII, 30; 30. Targ. Is. I, 18 (ed. Wil. חֹקֵד; h. חֹקֵד); a. e.—Gitt. 69<sup>b</sup> חֹקֵד חֹקֵד a (crimson) silk thread.

**חֹקֵד** m. (חֹקֵד) a wanton jester. Lev. R. a. 26 Ar., v., however, חֹקֵד.

**חֹקֵד** m. (חֹקֵד) a filthy person, one wearing a halving suit. Targ. Job XXXVIII, 14.

**חֹקֵד** m. (חֹקֵד) looking out, strictly observing, careful on one's guard. Ab. II, 1 חֹקֵד חֹקֵד be as strict in the observance of minor religious duties &c. Ib. IV, 13; B. Meta. 39<sup>b</sup> חֹקֵד חֹקֵד be careful in teaching the Law, v. חֹקֵד. Sot. 76<sup>b</sup> חֹקֵד חֹקֵד Ma. M. (ed. חֹקֵד, v. Rabb. D. S. a. I. note) beware of him who advises thee to his own advantage. Sot. 23<sup>a</sup> חֹקֵד חֹקֵד he who is strict in the observance &c.; a. fr.—*Pl.* חֹקֵד, חֹקֵד. Ab. II, 8 חֹקֵד חֹקֵד beware of the officials. Sot. II, 6 חֹקֵד חֹקֵד because they are not careful in the observance of the laws concerning &c.; a. fr.

**חֹקֵד**, **חֹקֵד** ch. same. Targ. Y. Gen. XLIX, 26 חֹקֵד חֹקֵד guarding the honor &c.—*Pl.* חֹקֵד, חֹקֵד. Eruv. IV, 22.—Targ. Y. Deut. XII, 16.—V. חֹקֵד.

**חֹקֵד** poison, v. חֹקֵד.

**חֹקֵד** f. (v. חֹקֵד) strictness, care. Ab. Zar. 20<sup>b</sup> חֹקֵד חֹקֵד study leads to strictness, strictness to zeal (differ. ver., v. Rabb. D. S. a. I. note, a. Sot. IX, 15).

**חֹקֵד**, v. חֹקֵד.

**זָהָם** (b. h.; emp. זרה) [*to be glistening*; emp. זָהָן a. [*to be filthy, smell offensively, be offensive*.—Part. זָהָם, or part. pass. זָהָם. Y. Ab. Zar. II, 41<sup>c</sup> bot. ר' ל' אבר (בכוס) R. L. says, It is like drinking out of an offensive cup; ו'וכ' השוטה בכוס ז'וכ' he who drinks (sacred wine &c.) out of &c. Y. Nidd. IV, end, 51<sup>b</sup> זרם נדה (Tosef. ib. IX, 10 זרה; Bab. ib. 85<sup>b</sup>) the blood of a menstruant is sticky (or ill-smelling).

**Pi.** זָהָם 1) *to smear plants with rancid oil for keeping off vermin*, [oth. opin.: *to cover a wound in a tree with dung and tie it up*.] Shebi. II, 4. Y. ib. 33<sup>d</sup> (expl. זָהָם of Mish.) זָהָם to keep the worms off. Ib. זָהָם oiling a plant is merely like appointing a watchman (it does not advance growth). Y. Sabb. VII, 10<sup>a</sup> top, v. זָהָם II.—Part. pass. זָהָם, f. זָהָם ill-smelling, filthy, offensive. Bekh. VI, 12 ו'וכ' and an animal of offensive smell or sight. Ber. 53<sup>b</sup> ז'וכ' an offensive-looking priest. Y. Gitt. VIII, 49<sup>d</sup> top ז'וכ' היא מלפניו she is disgusting to him (on account of her conduct); a. e.—**Pl.** זָהָם, זָהָם, fem. זָהָם. Ber. l. c. ז'וכ' smelling hands (after a meal, when not perfumed). Lev. R. s. 16; Esth. R. to III, 1 ו'וכ' ז'וכ' as ordure is offensive, so is he (the leper); a. e.—2) *to declare unfit for priestly or levitical service (or connection), to reject*. Bekh. 47<sup>a</sup> ז'וכ' אין זָהָם ו'וכ' the child is not rejected (as the child of a gentile).—Y. Yeb. X, 11<sup>a</sup>; XIII, 13<sup>d</sup> bot. ז'וכ' but the court does not declare her unfit to marry a priest.—3) (v. זָהָם) part. pass. זָהָם, pl. זָהָם *inclined to lasciviousness, unchaste*. Sabb. 145<sup>b</sup> bot.

\***Hif.** זָהָם *to become unfit for offering through offensiveness*. Pesik. Vayhi, p. 10<sup>a</sup> זָהָם לא (perh. to be read זָהָם Hof.; (Yalk. Num. 713 זָהָם, expl. acc., corr. acc., or זָהָם as Num. R. s. 12, end, a. e., v. Bub. note to Pesik. l. c.).

**זָהָם** ch. same. Part. pass. זָהָם q. v.

**Pa.** זָהָם *to create aversion, to sicken*. Lev. R. s. 16 (to the leper) זָהָם, זָהָם לא זָהָם ברייתא (ed. Wil. זָהָם, read זָהָם) do not sicken people with thy sight.

**Ithpe.** זָהָם, **Ithpa.** זָהָם 1) *to be soiled, to empty the bowels*. Targ. Ps. CVI, 20.—2) *to become offensive*. Ab. Zar. 26<sup>a</sup> ז'וכ' I do not desire to become offensive to my husband (get ungainly through nursing).

**זָהָר** (b. h.; emp. זרה) 1) *to shine*; v. זָהָר, זָהָר.—2) *to look out, beware, be strict* (corresp. to b. h. זָהָר); v. זָהָר.

**Pi.** זָהָר *to brighten*. Midr. Till. to Ps. XC, 16 זָהָר and brightened his countenance.

**Nif.** זָהָר (=b. h. זָהָר) *to be careful, be strict*; *to beware, take heed*. Ber. 8<sup>b</sup> זָהָר בורחין be careful to cut the jugular veins, v. זָהָר. Ib. ז'וכ' beware of disregarding an old man who &c. Ned. 81<sup>a</sup> זָהָר עניים ז'וכ' take heed of (do not disregard) the children of the poor; a. fr.

**Hif.** זָהָר *to caution, forewarn, esp. to prohibit by a special law*, v. זָהָר. Yeb. 22<sup>b</sup>, a. e. זָהָר אין זָהָרין מן הדין (v. זָהָר) is not considered a specified law on which punishment can be executed after due warning. Zeb. 106<sup>b</sup>, a. e. ז'וכ' the Bible

text did not pronounce punishment without having expressed a warning ('thou shalt not' &c.); a. fr.

**Hof.** זָהָר *to be forewarned, to be forbidden from doing* (by a special law). Yeb. 84<sup>b</sup> ז'וכ' there is no specific law prohibiting women of legitimate birth to marry men of illegitimate birth.—Part. זָהָר, f. זָהָר. Ib. ז'וכ' מלמד שהאשה ז'וכ' (the repeated expression, 'they shall not take', Lev. XXI, 7) intimates that woman is included with man in the prohibition; ib. ז'וכ' היא ז'וכ' כל היכא דהוא ז'וכ' wherever the man is cautioned not to marry, the woman (in the same social relation) is cautioned; a. fr. [Ib. ז'וכ' read: מוזהרת.]

**זָהָר** ch. same, 1) *to shine, bloom*. Targ. Job XXII, 28 (ed. Wil. זָהָר Af.). Targ. Hos. XIV, 6; a. e.—2) *to look out, guard*.—Part. pass. זָהָר. Hag. 23<sup>a</sup> זָהָר he guards them (from levitical impurity). Hull. 107<sup>b</sup> זָהָר he is careful (not to touch), contrad. זָהָר taking precaution. Y. Ber. V, 9<sup>a</sup> bot. זָהָר watches it (the cloak). Y. Ab. Zar. III, 41<sup>a</sup> bot. זָהָר לא ז'וכ' was I not on my guard against thee?; a. fr.

**Pa.** זָהָר 1) *to emit light, to glisten*. Targ. Zech. IX, 15.—2) *to caution*. Targ. Cant. V, 2.

**Af.** זָהָר 1) *to give light, shine*. Targ. Is. IX, 1; a. e.—2) *to explain*. Targ. Ez. XVIII, 20.—3) *to caution*. Targ. Ez. III, 18; a. e.—Snh. 66<sup>a</sup> bot. ז'וכ' perhaps in saying 'thou shalt not curse *Elohim*' (Ex. XXII, 27) the Law gave warning with regard to *holy Elohim* (God), but not with regard to secular *Elohim* (authorities)?

**Ithpe.** זָהָר, **Ithpa.** זָהָר 1) *to take heed, beware*. Targ. Y. Ex. X, 28; a. e.—Ab. Zar. 28<sup>a</sup>, v. זָהָר I. Ib. 12<sup>b</sup>, v. זָהָר; a. fr.—2) *to watch*. Y. Ber. V, 9<sup>a</sup> bot. זָהָר was watching it. B. Bath. 29<sup>a</sup> זָהָר . . . the first two or three years man takes care of the deed. Ib. ז'וכ' I should have taken care &c.; a. e.

**זָהָר** I, **זָהָר** 1) *light*. Y. Yoma III, beg. 40<sup>b</sup>, v. זָהָר. Cant. R. to VII, 3 (ref. to זָהָר ib., v. זָהָר). (some ed. זָהָר) there are places where they write and pronounce *sahāra* for *zahāra*.—2) *brightness, splendor; moon*, v. זָהָר a. זָהָר I.

**זָהָר** II *poison*, v. זָהָר II.

**זָהָר**, v. זָהָר I.

**זָהָר**, v. זָהָר.

**זָהָר**, **זָהָר** m. (זרה) *red light, glare, reflex*.—**Pl.** זָהָר, זָהָר. Pes. 13<sup>a</sup> ז'וכ' בעלמא ז'וכ' (Ms. M. זָהָר, Ms. M. 2 זָהָר) and what he saw was merely the glare, v. זָהָר; Snh. 42<sup>a</sup>.—B. Mets. 84<sup>a</sup> זָהָר זָהָר זָהָר (Ms. M. (ed. זָהָר זָהָר; Bashi: זָהָר) and those reflexes issuing from it are a specimen of the beauty of &c.

**זָהָר**, v. זָהָר.

**זָהָר**, v. זָהָר.

**זָהָר**, v. זָהָר.

**זָהָר** (b. h.; emp. זרה, רבב) *to flow, drip*. Bets. 3<sup>a</sup>, a. fr. זָהָר משקין juice of fruits which flowed out (on a Holy



הוא; חלל זה יקראו לו פתח; Dent XII, 21) שם זה  
הוא (from where (the blood) will flow (the jugular  
vein), these break (his life), v. פתח, a. fr.—V 21

**זר** m. (b. h.; preced.) *flux, menstruation, prolonged menstruation*. Midd. 26<sup>b</sup> ריחור (the flux (of the menstruation) resembles *he*. Ib. ריחור one giving birth while suffering with flux; a. fr.—Men. 41<sup>b</sup> פתח פתח perhaps she was in danger from a severe hemorrhage, v. פתח, a. fr.

**זר** or **זר** m. *same*. Babb. 117<sup>a</sup> (in my menstruation) קרם פתח (Ms. M. a. some ed. פתח) rise (be cured) from thy flux.

**זר** m. (*denom.* of זר) *the bag which contains a male animal's womb*. Behk. VI, 5; expl. ib. 29<sup>b</sup> זר the bag but not the organ itself; Tosf. ib. IV, 6.

**זר**, Pl. זר, זר, 1) *to join, couple, match; to adjust*. Tosef. Kil. V, 11 ריחור או ריחור he who harmonizes together two heterogeneous animals; B. Meta. 90<sup>b</sup> זר בבל. Y. Git. III, 44<sup>b</sup> bot. ריחור שרין but supposed that one matched it, i. e. found a letter of divorce just containing the names of the persons under consideration (though not written for that special transaction). Ib. ריחור since it is so rare to find such a matching combination, even if one did, we consider it as if he had not done it, i. e. such rare chances are not taken into consideration. Y. Shek. V, 49<sup>b</sup> bot. ריחור supposed somebody produced a ticket with the mark of the same day of the week!—Ib. ריחור (read as above: ריחור). Y. M. Kat. I, end, 80<sup>b</sup> bot. ריחור או ריחור one who knots the fringes two by two (instead of making a regular network).—Y. Shek. V, 48<sup>b</sup> bot. ריחור או ריחור (Bab. ed. ריחור) he adjusted the length of the wicks (to the length of the time they had to burn); Y. Yoma II, 38<sup>b</sup> bot.—Esp. 2) *to join in wedlock, to wed*. Bot. ריחור או ריחור a wife is selected (in heaven) for each man according to his deserts. Ib. ריחור to wed couples is as difficult as the splitting of the Red Sea. Gen. R. a. 68; Lev. R. a. 8, beg. ריחור ריחור He joins couples, decrees who should be married to whom. Ib. ריחור או ריחור I can couple them in one hour. Ib. ריחור (read: ריחור, a. fr.—) *to join in a hostile sense, to attack*. Cant. R. to III, 6, v. ריחור.—4) *to match in misery, to comfort by pointing out a similar case* (comp. Lam. II, 13). Pesik. R. a. 30 ריחור ריחור (read ריחור) He shows her (the country) a fellow-sufferer to comfort her. Ib. ריחור ריחור (corr. acc.) he pointed out to her Alexandria. Ib. ריחור ריחור Joel came and comforted her (by pointing to the Lord's sympathy).

*Hithpa.* ריחור, *Nithpa.* ריחור 1) *to be joined; to join, meet*. Y. Yoma VI, 43<sup>b</sup> top ריחור ריחור that the other bullock must be joined to him (they must belong to the same couple). Shb. V, 5 (40<sup>b</sup>) ריחור ריחור they met in couples (for consultation). Y. Taan. I, 64<sup>b</sup> top (ref. to Is. XXI, 11, play on ריחור) whence did my God join me again? From Seir (Rome); a. fr.—2) (in

a hostile sense) *to join in battle, attack*. R. R. a. 1; Tanch. Rb'muth 5 ריחור ריחור come and let us plan how to get at that nation. Lev. R. a. 11 ריחור ריחור; ריחור three enemies attacked it jointly. Ib. ריחור ריחור ריחור three barbarians attacked him. Rosh. R. introd., a. fr.—3) *to be wedded*. Cant. R. to I, 4 (ריחור); Pesik. Rosh, p. 147 ריחור ריחור as you have been married with festivity.

**זר** ch., Pl. זר, זר, *same, to join, couple*. Targ. Y. Dent. XVI, 21 Targ. Ps. LXXVIII, 7. Targ. Y. I Dent. XXXIII, 7, a. c.—*Part. pass.* ריחור joined. Targ. Y. R. XXVI, 24 (h. text ריחור) Targ. Y. II Num. VII, 3 ריחור with tamm and harness (h. text ריחור).

*Hithpa.* ריחור as joined *Hithpa.* Targ. Y. Dent. V, 27, a. c.—Targ. Y. R. XXI, 13 (h. text ריחור), a. c.

**זר** m. (זר) *bell, the body of the bell, pronounced as זר*, clapper. Naz. VI, 1 זר של זר (any means the shell) like the bell of an animal, ריחור ריחור the outer part is called *top*, the inner *inlet*. Babb. V, 4. Tosef. Kel. B. Meta. I, 13 זר של זר door-bell. Tosef. Babb. V (VI), 7, sq., Babb. 58<sup>b</sup>, sq.; a. fr.—Pl. זר, זר, Tosef. Kel. I. c. זר ריחור he who fastens bells to a mortar. Ib. 14 זר ריחור the rule concerning bells *he*. Y. Git. III, 45<sup>b</sup> top ריחור bells (among the appurtenances of stage, v. ריחור II). Y. Keth. II, 20<sup>b</sup> ריחור (corr. acc.). Tosef. I. c. (read:) זר זר if one says to his wife if one says to the artisan, Make for me two bells, one for a door *he*.; Y. Git. III, 44<sup>b</sup> top (corr. acc.); a. fr. [זר grape-ashle, v. 2]

**זר** m. (זר) 1) *couple, pair, set*. Erub. X, 1 זר זר he must bring them in, one set at a time (on his head and arm). Shb. 12<sup>a</sup> (in a secret letter) זר זר a couple (of scholars or messengers of Jewish authorities) came from Rakkath (Tiberias), and the eagle (Rome) caught them; a. fr.—ר. partner, equal, match, counterpart. Git. 90<sup>b</sup> זר זר (this (second husband) is not the equal of the first husband (is morally inferior). Gen. R. a. 11 ריחור it (the seventh day) has no match (the week having three couples of days and one single day). Ib. ריחור ריחור the congregation of Israel be thy match. Ib. a. 7 ריחור ריחור the H'bemoth has a partner (is created male and female).—Pl. זר, זר. Ib. זר זר (for זר, cmp. זר) have no partners (females). Dent. R. a. 2 זר זר heaven and earth are couples, sun and moon are couples *he*.—Pes. 116<sup>b</sup> זר זר the apprehension of danger from even scholars applies to it, v. זר, a. fr.—Esp. *Zugoth*, the two chiefs (Nesi and Av Beth Din) of the Supreme Court since its reorganization after Simon the Just (v. Ab. I, 2; 4, sq.). Naz. 56<sup>b</sup>; Pesik II, 6. Y. Sot. IX, 26<sup>b</sup> top ריחור ריחור were all the *Zugoth* no accomplished scholars? Ib. ריחור (Tosef. B. Kam. VIII, 13 ריחור ריחור). Ib. bot.; Y. Maas. Sh. V, end, 56<sup>b</sup> ריחור ריחור (John Hyrcan) appointed double sets of guards.—2) (*pair of*) *scissors*. Kel. XIII, 1 זר זר של זר barbers' scissors. Meg. IV, 4; Nidd. VI, 12; a. fr.

**זר**, **זר** m. (preced.) *marriage*. Sot. 2<sup>a</sup>; Git. 90<sup>b</sup> זר זר in first marriage; Shb. 23<sup>a</sup> זר. Yalk. Jed. 70, v. זר.

זוג to be clear, v. זוג.

**זוג** I ch.=h. 1) *pair, couple, team*, set. Targ. II Kings IX, 25. Targ. Jud. XVII, 10 לבושיך a set of garments; a. e.—**זוג** *match, wife*. Targ. Y. II Gen. II, 18; a. e.—Snh. 43<sup>a</sup> דרבנן ליה דרובנן we give him two scholars (to escort him); Yoma 85<sup>b</sup> (Ms. M. זוגא). Y. Hag. II, 78<sup>a</sup> *top* זוגיה וזוגיה whosoever has a chance shall select his partner (as if for a dance); a. fr.—**Pl.** *זוגי*. Pes. 110<sup>a</sup> Ashm'dai . . . is appointed זוגא overseer of all even numbers (of cups &c., which were believed to invite dangers); a. e.—Keth. 71<sup>a</sup>, v. זוגא I.—Sot. 13<sup>b</sup> דרי ד' (2) (cmp. above זוגא לבושיך, a. e.) *an outfit for travelling, travelling cloak*. Targ. Y. Lev. XV, 9 (not זוגא) garment for polster.—Eruv. 100<sup>b</sup> bot. זוגא ד' זוגא ד' ed. (Ms. M. זוגא ד' זוגא ד', v. Rabb. D. S. a. l. note) I shall buy thee garments reaching to thy feet.—**Pl.** as above. Gen. R. s. 92 לבש זוגא put on his travelling equipments; Yalk. Gen. 150 זוגא read as scissors.—(3) *scissors*. B. Mets. 116<sup>a</sup>, a. e., v. זוגא I.

**זוגא** II, **זוגא** pr. n. m. *Zuga*, name of several Amoraim. Y. Maasr. V, end, 52<sup>a</sup>; Y. Dem. II, 22<sup>c</sup>; a. e.—Gamliel Z. Ib.<sup>d</sup> top; a. e. (v. Fr. M'bo p. 77<sup>a</sup>; 71<sup>b</sup>).—M. Kat. 28<sup>a</sup>, a. e., Ar. זוגא II.

**זוגא** *glass*, v. זוגא.

**זוגא**, **זוגא**, v. זוגא.

**זוגא** I pr. n. m., v. זוגא II.

**זוגא** II f. (זוגא) *intended, beloved*. Keth. 63<sup>a</sup> זוגא didst thou think of thy girl (that thou camest home before thy time was up)?

**זוג**, v. זוג.

**זוג**, **זוג**, **זוג** (cmp. זוג;=b. h. צוד) *to endow, outfit*, esp. for travelling. Targ. Y. II Deut. XV, 14 (h. text זוג).—Ab. Zar. 17<sup>a</sup> זוגא לה זוגא (editorial insertion; Ms. M. זוגא, v. Rabb. D. S. a. l. note) prepare her shrouds; R. Hash. 17<sup>a</sup> זוגא Ms. M. (ed. צבירו).

**Ithpe**, **Ithpa** 1) *to provide one's self for a journey, lay in provision*. Targ. Josh. IX, 12 (h. text זוגא)—2) *to tie up bundles*. Ib. 4 (h. text זוגא).—(צביר, צביר).

**זוגא**, **זוגא** c. (preced.) 1)=h. צירה, *outfit for travelling, provision; dying outfit, shroud; transf. good deeds*. Targ. Ps. CXXXII, 15.—**Pl.** זוגא, זוגא. Targ. O. Gen. XLII, 25; a. e.—Keth. 87<sup>b</sup> זוגא קלילי my provision (for the journey of death) is scanty. M. Kat. 28<sup>b</sup> זוגא whose outfit for death is completed, v. זוגא.—Ib. 27<sup>b</sup> זוגא צביר ד' לאריך זוגא prepare the burial outfit for another son. R. Hash. 17<sup>a</sup>; Ab. Zar. 17<sup>a</sup>, v. preced.; a. fr.—2) *bag, bundle*. Kidd. 12<sup>a</sup> זוגא ד' (Ar. ed. Koh. זוגא, pl.) a bundle of tow cotton (being of small value).

**זוגא**, Snh. 96<sup>b</sup>, part. f. זוגא, v. זוגא ch.

**זוגא**, **זוגא** f. (זוגא) 1) *froth; filth, decayed matter, evil smell*. Pes. 42<sup>b</sup> זוגא אה ד' absorbs the froth of boiling meat. Ter. X, 1 זוגא אה ד' to carry off foul matter; Y. Ab. Zar. III, 41<sup>c</sup> *top* זוגא אה ד' a substance which is used for &c.—Ber. 53<sup>a</sup> אה . . . שמן . . . זוגא; Y. ib. VI, 10<sup>d</sup> זוגא שמן ל' oil used for perfuming the hands after the meal, v. זוגא.—2) *moral impurity, obscenity, voluptuousness*. Yalk. Lev. 525 זוגא של ד' (ed. Lemb. זוגא), v. זוגא. Yeb. 103<sup>b</sup> זוגא שרי בה ד' he infected her with sensuality. Ib., a. e. זוגא בה ד' the serpent infected her (Eve, i. e. the human race) with lasciviousness. Ib. זוגא their sensual passions ceased (were checked through the influence of religion); a. fr.—3) *the sultry air produced by the passage of the sunrays through a cloudy atmosphere*. Yoma 28<sup>b</sup> זוגא ד' רש' רב' (Ar. a. Ms. L. זוגא, Ms. O. זוגא, v. Rabb. D. S. a. l. note) the sultry heat is more intense than that of direct sunlight. [Sabb. 123<sup>a</sup> זוגא ל' זוגא ל' v. זוגא ל' זוגא ל']

**זוגא** pr. n. m. *Zohāmai*, by-name of a scholar. Ber. 53<sup>b</sup>, v. זוגא.

**זוגא**, v. זוגא.

**זוגא** m. (זוגא) *reflected sun-light*. Yoma 28<sup>b</sup>, v. זוגא.

**זוגא** I, **זוגא** m. (זוגא; cmp. זוג, fr. זוג) *pair, set; change of clothes; scissors* (corresp. to, and interchanging with זוגא). Meg. 16<sup>a</sup> זוגא ל' זוגא Ms. M. I have no scissors; זוגא Elijah came and dropped a pair of scissors; (ed. זוגא, a. entirely differ. vers.; Ar. זוגא). B. Mets. 116<sup>a</sup> bot. זוגא ד' זוגא ed. (Ms. M. זוגא, Ms. F. זוגא; Ar. זוגא) scissors for shearing shaggy woolen stuff; B. Bath. 52<sup>a</sup>; Shebu. 46<sup>b</sup>; Ab. Zar. 75<sup>b</sup> זוגא (Ar. זוגא). Taan. 21<sup>b</sup> bot. זוגא ד' זוגא ed. Pes. a. oth. (oth. ed. זוגא, oth. זוגא, v. Rabb. D. S. a. l. note 100) a delegation of scholars. Meg. 7<sup>a</sup>; Succ. 4<sup>b</sup>; Sabb. 54<sup>b</sup> (an editorial gloss) זוגא in the entire Order of Mo'ed, wherever this combination of authorities appears, some take out R. Joh. and insert R. Jon.—Ber. 22<sup>b</sup> זוגא ד' זוגא (ed. זוגא) one of the first combination of scholars, and one of the second combination.—**Pl.** זוגא (זוגא). Keth. 71<sup>a</sup> קתני ד' זוגא Ar. (ed. זוגא) they are arranged in couples (two scholars for the one opinion and two for the other). Pes. 111<sup>a</sup> זוגא כסיקין Ms. M. (ed. זוגא) these are of the couples engaged in sorcery. Eruv. 97<sup>a</sup> זוגא צבירי ד' (v. Rabb. D. S. a. l. note 90) *te'vathim* (Mish. ib. X, 1) means bundles of one set (of *T'fillin*) each. Ib. 37<sup>a</sup> קתני זוגא זוגא ed. (Ms. M. זוגא, v. Rabb. D. S. a. l. note) Ula arranges the authorities quoted in couples (two on each side, v. supra). Sabb. 129<sup>b</sup> זוגא זוגא (Ms. M. זוגא, Ms. O. זוגא, Tosaf. to Eruv. 56<sup>a</sup> זוגא) when the planet Mars rules at even-numbered hours of the day. Y. Ab. Zar. I, 39<sup>c</sup> bot. זוגא זוגא he bathe in another suit of clothes.—Sabb. 19<sup>b</sup> זוגא זוגא (Ms. O. זוגא) *coupled* (hinged) matings used for roof-like protections for goods; [Var. quoted in Rashi: זוגא meaning *ships*;] ib. 156<sup>b</sup> (where Rashi has *ships*).



**ꨀꨣꨳ** c. (contract. of ꨀꨣꨳꨳ, redupl. of ꨀ, v. ꨀꨳ.  
comp. forms like ꨀꨣꨳꨳ a. ꨀꨣꨳꨳ) *slender, young; small*.

*Af. אֶזְזֵל to sell cheap, make easy terms. B. Mets. 77<sup>a</sup> וְכִּי אֶזְזֵלוּ אִינְהוּ גְבִיהָ זֶזָא וְכִי* at the start they had agreed to work for one *zuz* less (than the market price of labor), and wages were generally reduced afterwards. *Ib. אֶזְזֵל<sup>ב</sup>* וְכִי he will lower the price and sell (some of his movable goods in order to raise money). *Ib. 73<sup>a</sup> top* גְּבִייהוּ מִזְזֵל they will be easier in selling them. *Ib. bot. אֶזְזֵל דַּק מִזְזֵל גְּבִייהוּ* (better *מזל* . . *אזול*, v. *Rabb. D. S. a.l.* note 1) they are liberal towards you (paying more than the ordinary wages). *Gen. R. s. 39 חֵלָא מִזְל חִמְרָא*



the most cheapest wine, i. e. whose label wine is printed in the market, good wine sells cheapest, a. fr.

*Phar. seems to be degraded, degraded.* Keth. 27<sup>a</sup> 11. *Phar. seems to be degraded, degraded.* Keth. 27<sup>a</sup> 11. *Phar. seems to be degraded, degraded.* Keth. 27<sup>a</sup> 11.

**חָזַק II** (comp. חָזַק II) *to spin.* Yeb. 63<sup>a</sup> וְלֹא יִשְׁבֹּר לִי חָזַק (ready-made cloth) and do not spin; (oth. spin, v. preced.); v. חָזַק a. חָזַק.

**חָזַק m.** (חָזַק I) *low price.* Besh. 70<sup>a</sup> (ref. to חָזַק) וְלֹא יִשְׁבֹּר לִי חָזַק until he buys meat and wine at the lowest price (in order to have large quantities). E. Rosh. 17<sup>a</sup> חָזַק the place where prices are low. Mase. Sh. IV, 3 חָזַק at the lower (the wholesale) market price. Y. Keth. XII, beg. 34<sup>a</sup> וְלֹא יִשְׁבֹּר לִי חָזַק if provision at the time was cheap and it rose. Sh. 27<sup>a</sup> חָזַק he pays according to the lower price, a. fr.

**חָזַק ch.** same. Y. Kil. IX, 32<sup>a</sup> top דָּ תָּחַד חָזַק everything is cheap. E. Rosh. 64<sup>b</sup> חָזַק כְּלֵי דָּ he takes the risk of a reduction in prices.

**חָזַק v.** חָזַק.

**חָזַק v.** חָזַק I b.

**חָזַק m.** (חָזַק II) *to spin.* Yeb. 63<sup>a</sup> וְלֹא יִשְׁבֹּר לִי חָזַק, q. v.

**חָזַק v.** חָזַק.

**חָזַק (comp. חָזַק) [to glisten,] to be fat, greasy, filthy.**—*Part. Paled חָזַק.* Sabb. 152<sup>a</sup> (where the souls of the righteous are compared to clean, and those of the wicked to filthy garments) וְלֹא יִשְׁבֹּר לִי חָזַק while the souls of the wicked are getting more and more greasy.

**חָזַק m.** (preced., comp. חָזַק) *juice, brine.* Num. R. a. 7 חָזַק the juice (or brine) of meat—Pes. III, 1, v. next w.

**חָזַק I m.** (preced.) *same, broth, pulp.* Pes. III, 1 (42<sup>a</sup>) חָזַק Ma. M. 3 a. oth. (v. Rabb. D. S. a. l. note 1, Koh. Ar. a. v.; ed. חָזַק, v. preced.) the dyers' broth (made of bran, to make the dye adhesive). Y. ib. III, beg., 20<sup>a</sup> חָזַק (corr. acc.).—[Yalk. Lev. 323 חָזַק v. חָזַק.]

**חָזַק II pr. n. m. Zoma.**—חָזַק, or חָזַק (Simon) *ben Zoma, a Tannai.* Ab. IV, 1; a. fr.

**חָזַק v.** חָזַק.

**חָזַק X. Shebi. V, end, 36<sup>a</sup>, v. חָזַק.**

**חָזַק v.** חָזַק.

**חָזַק v.** חָזַק.

**חָזַק (variously corrupted) m.** (Comp. *σποδον*=σποδον) *soup-ladle, with a spoon on one side and a fork on the other.* Kel. XIII, 2; XXV, 3 חָזַק Ar. ed. חָזַק, Var. in Ar. חָזַק. Tosef. ib. B. Bath. III, 6 חָזַק. Y. Sabb. XVII, beg. 16<sup>a</sup>

חָזַק, Tosef. ib. XIV (XV), 1 חָזַק (Var. חָזַק); Sabb. 152<sup>a</sup> חָזַק, Hor. 16<sup>a</sup> חָזַק.

**חָזַק** *to provide, sustain, to sustain, to feed.* Oth. I, 6 חָזַק לֹא יִשְׁבֹּר לִי חָזַק not to sustain his slave, ib. 12<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק I will not support thee. Y. Keth. V, 20<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק (for חָזַק) that she should provide for all his wants. Sabb. 104<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק he supports and grows them; a. fr.—Hor. 20<sup>a</sup>, a. e. חָזַק לֹא יִשְׁבֹּר לִי חָזַק I vow abstinence from whatever sustains the body.—*Tosef. to feed the eye, to derive pleasure from a sight (sight) of an object.* Chet. XIII, 1 חָזַק לֹא יִשְׁבֹּר לִי חָזַק for the sake of enjoying a view; Tosef. ib. XIV, 4. Pes. 30<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק that the laborer might not look at the Holy of Holies. Lev. R. a. 20 חָזַק לֹא יִשְׁבֹּר לִי חָזַק did not look at the Divine Majesty. ib. a. 22, and חָזַק לֹא יִשְׁבֹּר לִי חָזַק and does not allow his eye to rest on an object, a. fr.

**חָזַק** *to be fed, sustained.* Oth. 15<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק must be supported from the public charity. Ib. (distinction betw. חָזַק, v. חָזַק). Tosef. 34<sup>a</sup>. Keth. XI, 1 חָזַק לֹא יִשְׁבֹּר לִי חָזַק must be supported from the estate he.

**חָזַק** *to bless with plenty.* Keth. 10<sup>a</sup>, v. חָזַק II.

**חָזַק** *to outfit, decorate; to gird, arm* (comp. חָזַק I. a. P. Sm. 1102 sq.) Lev. R. a. 34 (ref. to חָזַק, in LVIII, 11) חָזַק לֹא יִשְׁבֹּר לִי חָזַק it has the meanings of 'he will lighten', 'he will arm', 'he will rescue', 'he will give rest'.—*Part. pass. חָזַק, חָזַק.* E. Kam. 57<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק a robber in arms, חָזַק לֹא יִשְׁבֹּר לִי חָזַק he pleads that he has been robbed by him. ib. 58<sup>a</sup>, a. e.—*Part. pass. E. R. a. 20 (comp. חָזַק, Ka. XXIII, 8) חָזַק לֹא יִשְׁבֹּר לִי חָזַק they went out fully equipped, Mehh. B'shall., beg.; a. e.*

**חָזַק** *to arm one's self, to fight.* Targ. Ki. Thabo 3 חָזַק לֹא יִשְׁבֹּר לִי חָזַק He goes to war in defence of him he.

**חָזַק I ch.** same, *to support, nourish.* Targ. Gen. XLVII, 12 (b. text חָזַק; a. fr.—Betz. 23<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק and they also refused to assist him (from the charities).—*Part. pass. Bet. 23<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק oil nourishes, contrad. to חָזַק to satisfy. Num. R. a. 9 חָזַק לֹא יִשְׁבֹּר לִי חָזַק this one feeds and supports (his wife). Yalk. Lev. 665 חָזַק לֹא יִשְׁבֹּר לִי חָזַק (Lev. R. a. 34 חָזַק) and be supported them as long as they lived; a. fr.*

**חָזַק Pa.** (1) same. Betz. 23<sup>a</sup>, v. supra. Y. Yeb. IV, 6<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק I shall supply the wants of the household during my month (one month every year). Bah. ib. 63<sup>a</sup> חָזַק לֹא יִשְׁבֹּר לִי חָזַק (some ed. חָזַק, read חָזַק) he has the means to support all of them; a. e.—(2) *to equip, arm, decorate.* Targ. Y. Gen. XIV, 14 (O. חָזַק, b. text חָזַק).—*Part. pass. חָזַק, חָזַק.* Targ. Gen. XLIX, 10; a. e.

**חָזַק** *to be supported, managed.* Ib. XLI, 40 (b. text חָזַק). Targ. Koh. III, 22.—Keth. IV, 11 (in a marriage deed) חָזַק and shall be supported.

**חָזַק** *to be equipped, armed.* Targ. Joel II, 9 (b. text חָזַק). Targ. Y. II Num. XXXI, 3.

**חָזַק II** (comp. preced.) *[to gird, tie], (comp. חָזַק) to detain.*—Denom. חָזַק, חָזַק.

חֲזִיר or חֲזִיר m. (cmp. חֲזִירָא a. חֲזִיר) *girdle, laborer's apron*.  
Kel. XXVI, 3. Cmp. חֲזִירָא — [חֲזִיר, v. חֲזִיר].

זוֹנֶרָא, v. זוֹנְאָרָא.

וְיִנְבֵּא = הינבא. Targ. Job XL, 17 Ms.

זוֹבֵיק, v. זוֹבֵיק.

**זֹנָה** f. (b. h.; זֹנָה) [*degenerate, degraded*,] 1) (in marriage law) *one unfit to marry a priest* (v. זָהָם). Yeb. VI, 5 שֶׁהָיָה ז' הָאִמּוּרָה וְכ' [אֶל־זִנְיָה] is the *zonah* meant in the Law (Lev. XXI, 7, as one not married for propagation). Ib. אֵין ז' אֵלָא וְכ' a *zonah* (unfit to marry a priest) is none but a proselyte, a freed-woman and one who has had connection in forbidden grades of relationship. Ib. 61<sup>b</sup>, a. e. ז' נִשְׂאָה . . . פְּרוּרִי if an unmarried man has had connection with an unmarried woman without the intention of marriage, he has made her a *zonah* (for priesthood). Ib. כִּשְׁמֵהּ ז' ז' the Biblical *zonah* means what the name indicates (a faithless wife); ib. ז' מִצְרָתָהּ *zonah* means a prostitute; a. fr.—2) *harlot*. Ber. 23<sup>a</sup>. Hag. 15<sup>a</sup> (in Chald. diction) ז' אִשְׁתָּהּ he met a prostitute. Shn. 82<sup>a</sup>; a. fr.—*Pl.* זִנְיָה. Ab. Zar. 17<sup>b</sup>, a. e. ז' קוֹבֵה שֶׁלֹּא (Roman) house of prostitution. Shn. 95<sup>b</sup>; a. fr.

**זֹרֵקִי** f. (ζώνος) belt; cuirass, armour (v. Sm. Ant. s.v.). Num. R. s. 4 end חָגוּר מַחְזִיק בְּדֻמִּית (corr. acc.) he had a belt around his loins. Y'lamd. Vaëthh., quot. in Ar. זֹרֵקִי שֶׁל untied his belt (removed from office).—**זֹנִים** (ζῶνας, accus. pl.), זֹנָארוֹת, זֹנָקִי. Lev. R. s. 13, beg. הֲזֹרֵקִי (Ar. s. v. זֹנִים: זֹנִים) untied their belts (made them weak). Cant. R. to IV, 4 [read:] וַיִּזְנוּ וַיִּזְנוּ וַיִּזְנוּ ואודו אוסרו זִינוּ Cant. R. to IV, 4 [read:] מהו זִינוּ ר' הונא . . . אמר זִינוּ with his armour (outfit). What is meant by &c.? . . . zonas (belts of magistracy); Pesik. Nah., p. 124<sup>b</sup> (expl. זִינוּ, Ar. זִינוּ, read: זִינוּ or זִינוּ) . . . זִינוּ ר' הונא Pesik. R. s. 21 (expl. מוסרו זִינוּ, read: אוסרו זִינוּ) ib. s. 33 (expl. זִנוּהוּ, v. זִנוּהוּ) זִנוּהוּ וכן (Zanah. Tanh. T'savveh 11 זִנוּהוּ (זִנוּהוּ read זִנוּהוּ) Yalk. Ps. 858 זִנוּהוּ Midr. Till. to Ps. CIII זִנוּהוּ (corr. acc.).

זְנוּתָא, v. זְנוּתָהּ.

**זֵרַיִךְ, זֵרַיִיָּה** m. pl. ch.=next w. Gen. R. s. 28, end  
 ז' . . . . . מִפֶּקֶד they sowed seeds and the earth  
 produced rye-grass. Ib. ז' וְר' that rye-grass is a  
 growth dating from the generation of the flood.

**זֹנִין** I m. pl. (of זֹנָה; זֹנָה) [*degenerate wheat*], a weed growing among wheat, darnel or rye-grass (*Lolium perenne*, v. Löw Pfl. p. 133). Kil. I, 1. Y. ib. 28<sup>d</sup> מִן הַזֵּין they (zonin) are a kind of wheat, only that fruits degenerate, v. זֹנָה. Tosef. Ter. VI, 10 שְׁבַה וְזֹנִין (Var. זֹנִין) the darnel in it; Y. ib. V, end, 43<sup>d</sup> ז' שְׁבַה (strike out ז' as a gloss).

זרבי II *belt*, v. זרבי.

זֶנִּין III, זֶנֶן pr. n. m. *Zonin, Zonan.* Ab. Zar. V, 2 (65<sup>b</sup>) זֶנֶן Ms. M. a. Y. ed. (v. Rabb. D. S. a. l.; ed. זֶנֶן; Y. B. Mets. V, 10<sup>b</sup> top, v. בִּירוּחִים Sabb. 81<sup>a</sup>; a. fr.

זוהי, v. זכירות.

זָּוִיָּה or זָּוִיָּה f., pl. זָּוִיָּה (v. זָּוִי) *outfit, armour*.  
Pesik. R. s. 33, v. זָּוִי.

**אוֹנִיתָא** I or **וֹנִיתָא** f. ch. (v. preced.) *laborer's apron*. Pesik. Haomer, p. 72<sup>a</sup> אֶסֶר וֹנִיתָהּ וּב' (Ar. וּנְסָתָהּ. Var. וּסָתָהּ, a corrupt. of מָסָתָהּ) he tied his apron around him and went on &c.; Pesik. R. s. 18 וֹנִיתָא V. מְסִיתָא.

זִנְיָה II f. ch.=h. זִנְיָה, *harlot*. Lam. R. to I, 16.

III. זינגן v. זינגן

דוֹרֵי, v. זָרִים.

זונסטיא, v. זוניא I.

**זוֹנָרָא** *m.* (*ζωνάριον*) *belt*. Targ. Prov. XXXI, 24 (ed. Wil. זונארא).—Y. Snh. X, 29<sup>a</sup> top hast thou any claim on us ז' רוב' אלא זוֹנָרָא וְזוֹנָרָא except this belt and this cloak (insignia of office)?—*Pl.* זוֹנָרָא. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. חריתים, Is. III, 22) מִצִּיִּרְרֵן ז' girdles embroidered with figures.

זוסמא, v. זוסמא, זוסמא

זוסימִי pr. n. f. (Ζωσίμη) *Zosime*. Y. Shebi. VIII, 38<sup>a</sup>  
top, v. אנדייחא II.

**זוסטא** m. (ζῶμα=ζῶμα, in the sense of περιζῶμα)  
*cook's apron*. Num. R.s. 4, end לִבְשׁ מְקוֹרְעִים וְזוֹסְטָא (corr.  
 acc.) puts on ragged garments and an apron. Y. Meg.  
 I, 71<sup>b</sup> top הָרַק זֹוסְטָא וּכְ (corr. acc.) an apron whose  
 meshes are wide &c.; Y. Ned. IV, beg. 38<sup>c</sup> אַהֲן זֹוסְטָא  
 (corr. acc.).

I. זִנְיָתָא v. זִנְיָתָא, וְזִנְיָתָא

זָרַע (b. h.) 1) to drip, v. *Hif.*—2) to move, shake, tremble. Pesik. R. s. 26 אִיבְרִי זָבַע עָלַי (read with Yalk. Jer. 262: קִרְבִּי) my bowels within me trembled.

*Hif.* **הִזָּק**, **הִזָּקָה** 1) *to perspire, drip*. Zeb. 18<sup>b</sup> (ref. to **בִּיזָה**, Ez. XLIV, 18) **בְּמָקוֹם שֶׁמִּזְרִיקִין** on that part of the body where one perspires. Toh. IX, 1; Meil. 21<sup>a</sup> **מִשְׁרִיקָה** Ar. (ed. **מִשְׁרִיקָה**) from the time the olives begin to drip, v. **מִזְרִיקִין**. Sifra B'huck., Par. 2, ch. V **הַשָּׁמַיִם מִזְרִיקִים** the heavens perspire (vapors, rain); **הַחֲרוֹשָׁה מִזֵּית** (read: **מִזֵּיתָה**) bronze sweats. Gen. R. s. 20 (ref. to Gen. III, 19) **הָרֵגָה פָּנָיו** his face began to drip (tears, v. Pes. 118<sup>a</sup>); a. e.—2) *to move*. Tosef. Shebi. III, 4 **בְּחִירְשָׁה מִזִּיקָתָהּ**, v. **זָקָה**. Koh. R. to I, 13, v. **זָקָה** I.—3) *to be agitated*. Cant. R. to IV, 4 **אֶפְשָׁר** **וְלֹא הוּא** is it possible that the sensual desire was not at all agitated?

**זָרַע** ch. same to move, tremble; hesitate. Targ. O. a. Y. II Ex. XX, 15. Targ. O. ib. XIII, 17 (h. text זָרַע); a. fr.—Ab. V, 22 **זָרַע** לֹא מִיָּדָה לֹא מִיָּדָה thou shalt not move (deviate) from it (the Law).—Part. **זָרֵעַ**. Targ. Jer. IV, 24; a. e.—Lev. R. s. 10 ' לִיָּדָה אֶת מֶנֶךְ . . לִיָּדָה אֶת מֶנֶךְ thou shalt never leave my palace.

*Pa.* יָרַע 1) *to shake, frighten.* Targ. Y. Num. VI, 24  
מַרְיָעִים frightening demons.—2) *to sweat, drip.* Targ. Y.



Lev. XXVI, 19 (comp. Sifra a.l., quot. in preced. s.); Targ. Y. Deut. XXVIII, 28 מפץ (Af.).

Af. מפץ 1) to shake, frighten. Targ. Jer. VIII, 17, a. fr.—Part. pass. מפץ, f. מפץ. Targ. Prov. XXV, 19 Ma. (ed. מפץ)—2) to swell; v. supra.

Hithpa. מפץ to be frightened. Targ. Prov. Targ. Prov. XVII, 12.

מפץ, מפץ f. (preced.) 1) trembling fear. Targ. Y. Deut. II, 25 מפץ the fear of thee (v. מפץ)—2) tempest. Targ. Job XXXVII, 9 Ma. (ed. מפץ).

מפץ f. (b. h.; preced.) earth-quake.—Pl. מפץ. Rec. IX, 1. Ib. 39<sup>a</sup>, v. מפץ. Y. ib. IX, 18<sup>a</sup>; Tosaf. B. Meta. XI, 7; a. e.

מפץ f. (מפץ) fear. Targ. O. Deut. II, 25 come ed. (ed. Deut. I מפץ, v. מפץ).

מפץ pr. n. pl. (=b. h. מפץ) Zaar, a Sodomitic place. Targ. Y. Gen. XIX, 28, sq.—Y. Yoma III, bag. 40<sup>b</sup> (Y. Ber. I, 8 מפץ).

מפץ I (comp. מפץ to drip, be viscid.—Y. מפץ I a. מפץ).

Pl. מפץ 1) to make thick, viscid; to adulterate. Sol. 48<sup>b</sup>

(expl. מפץ מפץ a honey which is used for mixing with other substances in order to make them appear viscid (differ. in comment.).—2) to be unctuous, false, treacherous. Ib. (ref. to מפץ, Pa. LIV, 2) מפץ מפץ Ar. (Rashi מפץ; ed. מפץ) people who are unctuous (ed. who make their words unctuous, i. e. insinuate themselves). Sifre Deut. 26 מפץ מפץ the Law

it seems as if Moses was not sincere in writing the Law (smoothing over his own shortcomings).—3) to falsify, forge; to prove the fallacy of, refute; to denounce as false, deny. Y. Sol. VII, 31<sup>a</sup> מפץ מפץ ye (Samaritans)

have falsified your Torah (adding מפץ to Deut. XI, 30) but to no purpose; Bab. ib. 35<sup>b</sup>—Ib. מפץ מפץ מפץ

מפץ with this argument I showed the fallacy of the books of the Samaritans; Sbh. 90<sup>b</sup>. Ib. מפץ מפץ Ma. M.

(v. Rabb. D. 8. a. l. note, ed. מפץ) ye disputed (our evidence from Deut. XXXI, 16), but it does not avail you (for the idea of resurrection is evident from Num.

XV, 31).—Part. pass. מפץ, f. מפץ false, informal, faulty (of documents signed by disqualified witnesses).

Gitt. 10<sup>b</sup> מפץ מפץ a document which has its rejection in itself (being signed by disqualified witnesses,

although it would have been valid without the signature of witnesses) is illegal; B. Bath. 170<sup>a</sup>; a. e.—Ib. מפץ מפץ

מפץ and their evidence (signature) is found out to be informal (because they are disqualified).

Hithpa. מפץ to be falsified, forged. Gitt. II, 4 מפץ מפץ

מפץ because (on such writing material) forgery (erasing and writing over) is made easy. Ib. 19<sup>b</sup> מפץ

מפץ a writing which cannot be forged (i. e. written on material dressed with gall-nut, v. מפץ). [Hif. מפץ, v. מפץ.]

מפץ ch. same.—Pa. מפץ to falsify, forge. Targ. Jer. VIII, 8 מפץ ed. Lag. (ed. מפץ)—Keth. 36<sup>b</sup> מפץ מפץ

מפץ he practiced forge for me (erase &c.). Ib. מפץ מפץ he practiced

imitation of handwriting and then wrote himself. B. Bath. 163<sup>a</sup> מפץ מפץ מפץ he may imitate and imitate (over the signatures) whatever he desires. Ib. מפץ מפץ מפץ (not מפץ, v. Ma. M.) whoever desires to forge will not go to the arithra, a. e.

מפץ II (comp. מפץ to be rough; to be angry, threaten. Targ. Is. XVII, 12. Targ. Zach. III, 2 מפץ (ed. Lag. מפץ).

Targ. Mal. III, 11; a. e. (Af. מפץ, v. מפץ).

מפץ, v. מפץ.

מפץ, מפץ. Pa. מפץ (comp. of מפץ II) to blow up, fill with air. Babb. 100<sup>b</sup> מפץ מפץ blow up for her an adder for roasting (Rashi; pul. . . on the opud, i. e. prepare a מפץ adder, v. P. Sam. 1147).

מפץ, מפץ m. (preced.) blown up, swollen, afflicted with dropsy. Y. P. Sam. 1147.—Pl. מפץ. Ab. Zar 31<sup>a</sup> (Ma. M. מפץ, early ed. מפץ).

מפץ, v. preced.

מפץ m. (מפץ) rising, elevation, pride. Targ. Job XX, 6 (h. text מפץ).

מפץ, v. מפץ.

מפץ I (b. h.; comp. מפץ to go around, with מפץ or מפץ to turn away, be estranged; to deviate. Yoma 72<sup>a</sup> מפץ מפץ the Law departs from him (is forgotten); v. מפץ. Midr. Till. to Pa. XC, 5 (play on מפץ, Ib.) מפץ מפץ they deviated (from the Law) &c.; יד מפץ; Yalk. Pa. 241.

מפץ ch. same; 1) (with מפץ) to turn away. Targ. Num. XVI, 26 (h. text מפץ), a. e.—2) (with מפץ) [to turn from the road to,] to eulor as a guest, to lodge. Targ. Gen. XIX, 2, sq.; a. fr.

Pa. 1) מפץ to turn, roll.—Part. pass. מפץ. Babb. 44<sup>a</sup> מפץ מפץ Ar. (ed. מפץ, Rashi מפץ, read. מפץ) one whose eyes are rolled about (ed. who rolls his eyes); v. מפץ.—2) מפץ (comp. מפץ, מפץ) to lie up, keep (as a pledge); to prove. B. Meta. 16<sup>b</sup> מפץ . . . מפץ he keeps the document until the writer's fee is paid. V. מפץ, מפץ, מפץ.

מפץ II m. (preced. v. מפץ) crown, wreath; (bot.) capsule. Tosaf. Maasr. III, 14 מפץ מפץ (ed. Zuck. מפץ 1) (a garlick plant) which has only one capsule of seeds crowning the stem; Y. ib. V, end, 52<sup>a</sup> מפץ (corr. acc.).

מפץ, v. מפץ.

מפץ, Tosaf. Kil. III, 15, v. מפץ II.

מפץ, v. next v.

מפץ m. pl. (מפץ; comp. מפץ) bunches. Y. Maasr. Sh. IV, 54<sup>a</sup> bot. מפץ מפץ (ed. Zyt. מפץ, v. מפץ) when he takes up his bunches (the remnants of his stock), v. מפץ.

מפץ, מפץ m. מפץ, comp. מפץ wringing, מפץ water flowing from flux when wrung out, flux-water.

Pes. 107<sup>a</sup> 'איך וויל נישט טרינק פלעס-וואסער (Ms. O. 'זר; Ms. M. זוראן, v. Rabb. D. S. a. l.) I will rather drink flax-water than &c. [Cmp. זורא, P. Sm. 1114.]

ויריתו. v. זורבניך, זורח.

וַיִּשְׁלַח ה' אֶת מֹשֶׁה וְאֶת אֶהֱרָאֵן בְּנֵי לֵוִי אֲנִיִּים וְיָצְאוּ מִן הַיָּם בְּיָם סוּף וַיִּשְׁלַח ה' אֶת הַיָּם וַיִּפְּץ וַיִּשְׁלַח ה' אֶת הַיָּם וַיִּפְּץ

מ m. *distracted*, v. מִדְּמָה.

זָחַח, זָחַחָא, v. זָחַחָהּ, זָחַחָהּ.

חח, חח, v. חח, חח; also חח II.

זָחִיל, זָחִיל m. (זחל) *worm*. Targ. Job XIII, 28; a. e.

זָרַחַל (b. h.) 1) to creep.—2) to flow, run. זֹרְחָלִים, זֹרְחָלִין running waters, opp. to נוֹטֶפֶתִין dripping water (collected rain water &c.). Mikv. V, 5 כְּמִקְוֵה דֹה' running waters are like a well (for levitical purposes). Ib. נוֹטֶפֶתִין שֶׁשָּׂטְאָן ד' collected rain water which was made running (by causing an overflow into a channel). Eduy. VII, 3, sq. Sabb. 65<sup>b</sup>; a. e.—Y. Shebi. IV, end, 35<sup>c</sup> מִשִּׁיחָזְחָל מֵרֵם when the berries are sufficiently developed to yield running drops when squeezed, v. זָרַחַל II. [Num. R. s. 13, beg. וְזֹרְחָלִים. Yalk. Cant. 988 וְזֹרְחָלִים, read וְזָרַחַל, v. זָרַחַל.]

*Hif.* הוֹחִיל to let collected water run into a channel.  
Mikv. V, 5 אין מוֹחִילִין בוּ you must not use it for &c.

**זָחַל** I ch. same, 1) to *creep*. Targ. Jer. XLVI, 22; a. e.—2) to *flow*. Targ. Ps. CXLVII, 18 Ms. (ed. 'זֹחַל, h. text יִזְחַל). [Targ. II Esth. I, 2 זֹחֲלִין בִּסֵּם, read זֹחֲרִין, v. preced.]

*Pa.* זָרַק *to let run off, to empty* (by opening the spicket).  
*Y. Ab. Zar* IV, 44<sup>a</sup> bot. עד דתִּזְחֶלְקֵן גִּבְוָהּ *until ye shall have emptied the pit.*

וְיִחַל II (comp. צִחַל, צִחַל) *to be bright, brighten up*. Y. Snh. XI, 30<sup>b</sup> top; Koh. R. to VIII, 1; Pesik. Par., p. 37<sup>b</sup> וְיִחַל (corr. acc.); Yalk. Koh. 977 וְיִחַל (corr. acc.).

לח m. (preced.) *zahal*, name of a species of *locusts* born without legs. Tosef. Hull. III (IV), 25. Hull. 65<sup>b</sup>, v. אֶסְקָא.

**זחלָה**, **זחלָה** ch. 1) same. Targ. Am. IV, 9; a. fr.—Yalk. Deut. 938 (play on **זחלָה**) **זחלָה** **זחלָה** a people of locusts, quick like the *zakhla*; ib. Ex. 262; Pesik. Zakh., p. 26<sup>b</sup> **זחלָה** (corr. acc.); Tanh. Ki Thetse 9 **זחלָה** **זחלָה** (corr. acc.).—**Pl.** **זחלָה**. Targ. Is. XXXIII, 4 Ar. (ed. sing.).—2) **זחלָה**=**זחלָה** *worm, moth*. Targ. Job IV, 19. Targ. Y. Deut. XXVIII, 39. [Targ. Y. II Deut. XXXII, 24 **זחלָה**, read: **זחלָה** creeping in the dust.

זחלל, v. preced.

נחלתא, Yalk. Gen. 116, v. וְחֶרֶתִּית

\*נִתְּנָה m. (נָתַן, formed like נִתְּנָה) *haughty*.—Pl. נִתְּנָה. Treat. Der. Er. ch. II, beg.

\*<sup>א</sup>, prob. an abbreviation of <sup>א</sup>יִרְיָה טַב *may thy sneezing be for good*. Y. Ber. VI, 10<sup>d</sup> top אֲסוּר לְמִימַר לֵיהּ זֶה

Ar. (explaining=ζήτω, live!); ed. יי סעדך=the Lord help thee!

זפֿאַרמ, v. זעטזט.

זמחא, v. זמחא.

זמר, v. זמר

\*זַטְרִי pr. n. m. *Zatri* (v. זַטְרִי). Pesik. Vatt. 133<sup>b</sup> (v., however, Bub. ib. note 70).

יִצְחָק, Yalk. Ps. 631, v.

זאר, v. זיאר.

זיגרא, v. זיגרא.

זָבַח I f. (זֵיב) gonorrhoea, protracted menstruation.  
*legal condition of one suffering from &c., v. זָב. Zab.*  
 II, 2; Naz. IX, 4 מִשְׁנוּקֵּק לֵזֵי as soon as he is declared  
 a *zab*. Y. Maas. Sh. II, end, 53<sup>d</sup>; a. fr.—Men. 64<sup>b</sup> לִזְבִּיחַ  
 I offer a sacrifice for my recovery from the condition of  
 a *zabab* (זָבַח), or from a severe hemorrhage, v. זֵיב;  
 Y. Shek. V, 48<sup>d</sup> v. next w.—*Pl. זִיבוֹר. Ker. I, 7; a. fr.*

וּבַת II or וּבָת f. (popular diatectical pronunciation for וּבָתָה) wolf. Y. Shek. V, 48<sup>d</sup> a woman said לְיִדְבָרְתִּי (v. preced.) which was interpreted as possibly meaning בָּנָה לְיִשְׂרָאֵל אֶחָד זֶה בָּא לְיִשְׂרָאֵל a wolf had come near carrying off her son (and hence the thanks-offering); [differ. in Men. 64<sup>b</sup>, v. וּבָת].

**זָבַח, זִבְחָה** m. (זבח) *slaughtering* of a sacrifice, *festival*. Snh. 63<sup>a</sup>; 65<sup>a</sup>; a. fr.—Tanh. Vayesh. 9 זָבַחוּ שֶׁל זָבַח, v. זָבַח 3).

זִבּוּל, זִבּוּל m. (זבל) (*idolatrous*) *sacrificing and merriment*. Pesik. R. s. 6 לַיּוֹם נִילוּס . . . . . יוֹם זִבּוּל it was the festival of Nilus, and all went out for the entertainment in honor of N.; v. זִבּוּל 3).

וְיִפְתָּח f. (v. וְיִפְתָּח) a shovelful, clod. Ber.8<sup>a</sup> (prov.)  
 אָמַר לִיבִי . . אָפִי עַד ז' בְּתוֹרֵתָא שְׁמָא (Ar. וְיִפְתָּח) man ought  
 to pray for peace even to the last clod of earth thrown  
 on his grave.

זב, זיבונא m. (זבן) *sale*. Targ. O. Lev. XXV, 42; a. e.

**זְבוּרָא** m. (זבר; emp. h. זְבוּרָא) *bee, wasp*. Targ. Y. Lev. XI, 20.—Gitt. 70<sup>a</sup> וְכִי הָיָה מֵאֵן רֹבֵלֵם ד' וְכִי he who swallowed a wasp cannot live.—Midr. Till. to Ps. I, end אֲמַרְרִין וְכִי (אֲמַרְרִין) לֵךְ (not אֲמַרְרִין) people say to the wasp, we want neither thy sting nor thy honey. Ab. Zar. 28<sup>b</sup> בֹּת. לֵךְ וְקֹרְרִי and cold water is good for the sting of a wasp. Hag. 5<sup>a</sup> evils opposing each other וְיִקְרַבָּה וְכִנּוּן ז' as a bite of a wasp (requiring cold water) and one by a scorpion (requiring hot water); a. e.—*Pl.* זְבוּרָא. Targ. Y. Lev. i. c.; a. e.—Snh. 109<sup>b</sup>; a. e.—*Fem.* זְבוּרָא. Ab. Zar. 17<sup>b</sup> Ms. M. (ed. זְבוּרָא). Meg. 14<sup>b</sup> שְׁמָהּ ד' הָיָה one was named wasp (Deborah).—*Pl.* זְבוּרָא. Targ. Ps. CXVIII, 12 (ed. Wil. זְבִר).

זָבִי, זִבְוִרִית f. 1) (זִבְוִרִית, זִבְר) the lowest (worst)  
land of an estate (classified into עֲדִית best, בִּימוֹנֶת mean



and 7). Gitt. V, 1. Ib. 49<sup>a</sup> top דרשן דרשן . . . תבוא when the claimant's best land was only as good as the defendant's worst. B. Kam. 7<sup>b</sup> דרשן דרשן if one has only third class land; a. fr.—8) v. תבוא.

**תבוא** (תבוא) f. (תבוא) *gumutcha*. Lev. II 13.

**תבוא** m. ch.—h. *sacrifice*. Tem. 21<sup>b</sup> דרשן דרשן sacrifice in its strictest sense, i. e. cattle dedicated for the altar.

**תבוא**, Pl. תבוא, v. תבוא.

**תבוא** (v. 331) 1) *to be clear, bright, transparent*.—Part. תבוא, תבוא. Pes. 74<sup>a</sup> דרשן דרשן ed. (Ar. תבוא) it was as clear as Ae., v. תבוא, תבוא. Rabh. 134<sup>a</sup> דרשן דרשן and where there is a transparent spot in the child's tongue. Hull. 50<sup>a</sup>, Hull. 70<sup>a</sup> דרשן דרשן (Ar. תבוא) when they are transparent although not white.—2) (emp. lat. vitrea bilis) *to be glass-like*. Keth. 61<sup>b</sup> לר 3; she got a greenish bilious complexion (was swollen, Rashi).

**תבוא**, Erub. 100<sup>b</sup> bot., v. תבוא.

**תבוא**, תבוא p. n. m. *Zippel, Zippel* (emp. תבוא). Pes. 112<sup>b</sup>, Maas. 11<sup>a</sup> (p. n.) תבוא (תבוא) Tabbis sinned and Z. was punished (because he was a single witness).

**תבוא**, read תבוא, v. תבוא.

**תבוא**, תבוא (b. h.; emp. תבוא) *to flow over, boil*. Sol. 11<sup>a</sup>; Ex. R. s. 1, expl. תבוא (Ex. XVIII, 11), v. תבוא.

**Hif.** תבוא 1) *to boil, cook*. Shh. 69<sup>a</sup> (ref. to יד Ex. XXI, 14) תבוא תבוא a man (adult) cooks (prepares semen virile) and begets; Y. ib. VIII, beg. 20<sup>a</sup> תבוא from the time he prepares &c.; a. e.—2) *to plan evil, to act with premeditation, in full consciousness of doing wrong*. Sabb. 69<sup>a</sup> תבוא תבוא if he acted in full consciousness of both (of its being a Sabbath day and of such a labor being forbidden on the Sabbath), that is the wilful sinner meant in the Law (premeditation). Ib. תבוא תבוא if he labored under a mistake as to the Sabbath day, but was aware of the sinful nature of the labor (if done on the Sabbath). Ex. R. s. 5, end; a. fr.—Part. תבוא, f. תבוא, v. supra. Y. Sol. V, beg. 20<sup>a</sup>, a. fr.—תבוא if done wilfully, opp. תבוא. Ker. 18<sup>a</sup>; a. fr.—Pl. תבוא. Beta. 30<sup>a</sup>, a. e. תבוא תבוא it is better that they be ignorant than that they know and transgress wilfully; a. fr.

**תבוא**, תבוא ch. same.—Af. תבוא *to plan &c.* Targ. Y. Ex. XV, 21. Targ. O. ib. XXI, 14 ed. Berl. (ed. תבוא).

**תבוא**, תבוא f. (preced.) *premeditation, malice*. Targ. Ex. XXIV, 7.

**תבוא**, תבוא m. (preced.) 1) *wilful, violent; tyrant*. Targ. Prov. XXI, 24. Targ. Job XXXI, 3. Targ. Y. Dent. XVI, 22.—Pl. תבוא, תבוא. Targ. Ps. LXXXVI, 14 (ed. Lag. תבוא)—2) *seething, boiling over; trind. passion*.—Pl. תבוא, תבוא, תבוא. Targ. Ps. CXXIV, 5 (Ma. תבוא)—Ib. XIX, 14 תבוא ed. Lag. (ed. Wil. תבוא, v. תבוא) ch.

**תבוא**, v. תבוא.

**תבוא**, v. תבוא.

**תבוא**, v. תבוא.

**תבוא** m. (תבוא, emp. תבוא) *reflected light, reflection*. Yoma 20<sup>a</sup>, v. תבוא. Ber. 20<sup>a</sup> תבוא Ar. (same ed. תבוא, insert.; ed. תבוא) Ila (the canon's) reflection.

**תבוא**, v. תבוא.

**תבוא** m. (תבוא) 1) *the covering of plants with raised soil, or tying up with manure* (v. תבוא). Ab. Zar. 30<sup>a</sup> 1 תבוא *ribum* is a means of preventing the tree, v. תבוא ch.—2) *offensive, lurid substance*. Kidd. 65<sup>a</sup>, v. תבוא—3) *social disqualification, spot in the family record* (not subject to legal disqualification). Y. Yeb. X, 11<sup>a</sup> תבוא תבוא תבוא תבוא (there is nothing against her except a social disqualification for premarriage, but the court cannot declare her &c., v. תבוא, ib. XIII, 12<sup>a</sup> bot. תבוא תבוא; Y. Gitt. VIII, 40<sup>a</sup> bot. תבוא תבוא תבוא תבוא (corr. acc.).

**תבוא** ch. same, as preced. 1).—Pl. תבוא. Ab. Zar. 30<sup>a</sup> תבוא תבוא Ma. M. (ed. תבוא) there are two different processes called *ribum*.

**תבוא** f. (preced.) *fat, filth, sediment*. Targ. Ex. XXIV, 6 (h. text תבוא).

**תבוא** m. (תבוא) *what is worth guarding, protection, treasure*. Targ. Prov. IV, 22 (Ber. תבוא, h. text תבוא) V. תבוא III.

**תבוא** m. (תבוא) *splendor, brightness*. Targ. Ex. VIII, 2 ed. Lag. (ed. תבוא)—Targ. Ps. XXVIII, 10 תבוא Ma. M. (ed. תבוא) Targ. II Sam. XXII, 41 תבוא Targ. G. Deut. XXXIII, 2. Targ. Ps. XIX, 5 תבוא Ma. (ed. Lag. תבוא, ed. Wil. תבוא, oth. תבוא).—Pl. תבוא. Targ. Ex. I, 15 (ed. Lag. sing.) [Ib. XXXII, 6 תבוא ed. Lag. ed. תבוא].

**תבוא**, v. תבוא.

**תבוא**, v. תבוא.

**תבוא**, תבוא m. (תבוא) *moon, moon-light*. Targ. Y. Deut. IV, 19 (O. תבוא). Ib. XVII, 3 7 Ar. (ed. תבוא; a. e.—Kidd. 81<sup>a</sup> תבוא תבוא Ar. (ed. תבוא) moon-light fell through the opening (impluvium). Y. Taan. IV, end, 69<sup>a</sup> 7 תבוא full-moon arrived.—V. תבוא.

**תבוא** II (תבוא Ar.) m. (תבוא, emp. תבוא a. תבוא) [a glittering substance.] 1) *gall* (emp. תבוא פ. תבוא 1091, תבוא accubus, ib. 1090); *trind. anger, injured pride*. Gitt. 45<sup>b</sup> 7 תבוא תבוא she was filled with gall (anger). Ber. 51<sup>b</sup>.—2) *venom, a fatal substance discharged by animals of prey on attacking*. Ab. Zar. 30<sup>a</sup> תבוא תבוא Ma. M. (ed. תבוא תבוא) its (the serpent's) poison grows weaker with old age. Hull. 50<sup>a</sup> תבוא תבוא it discharges its venom. Ib. 52<sup>b</sup> תבוא תבוא . . . תבוא תבוא it issues a fluid but its discharge does not burn. Kidd. 55<sup>b</sup> תבוא תבוא Ar.

(ed. זִיכָּרָא, corr. acc.) though the poison is removed from the body (through the secretion of the nose), the fluid itself (put in the eye) is not removed.

**זִיכָּרָא III** m. (זִיכָּרָא) [that which is guarded, emp. זִיכָּרָא a. בְּזָכָא:] landed estate (comprising fields, gardens &c., to the exclusion of private dwellings, contrad. to נכסין). B. Bath. 81<sup>b</sup> bot. זִיכָּרָא אִי אִל Ms. M. a. oth. (ed. א. . .) if he said (in the agreement), I sell thee my landed estate, the sale includes even orchards &c.

**זִיכָּרָא, זִיכָּרָא, זִיכָּרָא** m. (preced.) owner of large estates, rich landlord.—Pl. זִיכָּרָא &c. B. Bath. 55<sup>a</sup> זִיכָּרָא אִיכָּרָא . . . . . זִיכָּרָא אִיכָּרָא (Ms. O. אִיכָּרָא) (Ms. O. אִיכָּרָא) (v. Rabb. D. S. a l. note) as to those landlords, whoever sells land to them for the taxes, the sale is valid. [Ar: 'land-tax collectors—whosoever buys from them' &c.]

**זִיכָּרָא** glare, v. זִיכָּרָא.

**זִיכָּרָא**, v. זִיכָּרָא.

**זִיכָּרָא** m. (b. h.;=זִיכָּרָא; זִיכָּרָא) 1) *splendor, glory, countenance*. Sot. IX, 15 (49<sup>a</sup>) זִיכָּרָא הַחֲכָמִים &c. the glory of learning, &c. of priesthood. Ber. 64<sup>a</sup> זִיכָּרָא הַשָּׁמַיִם &c. Divine Glory; a. fr.—זִיכָּרָא, v. זִיכָּרָא. 2) *good looks, bloom of health*. Koh. R. to III, 11 זִיכָּרָא אִיכָּרָא לא בא עדיין my son's former good look has not come back yet; Cant. R. to II, 5 עדיין לא בא בני בְּיָדִי הַנִּשְׁתַּמָּה &c. my son has not yet recovered his bright looks which changed &c. Koh. R. l. c. של זִיכָּרָא זִיכָּרָא; Cant. R. l. c. זִיכָּרָא (corr. acc.); Yalk. Ex. 272.—3) *bloom, forth-coming vegetation*. Y. R. Hash. I, 56<sup>d</sup> bot. 'the month of Ziv' (I Kings VI, 1) זִיכָּרָא של עֵלֶם because in it the world appears in bloom. Cant. R. to VI, 11 זִיכָּרָא (read זִיכָּרָא) the beauty of a vegetable garden.—4) (b. h.;=זִיכָּרָא) *Ziv, name of the Spring-month*. R. Hash. 11<sup>a</sup>, a. e., v. supra. Pesik. Bahod., p. 106<sup>b</sup>; a. e.

**זִיכָּרָא I** ch. same. Targ. Y. Ex. XXXIII, 11; a. fr.—Targ. I Kings VI, 1; 37 זִיכָּרָא v. preced.—R. Hash. 11<sup>a</sup> זִיכָּרָא בִּהּ &c. for in that month (Ziv) there is the bloom of trees. Y. Yeb. XVI, 15<sup>c</sup> bot.; Lev. R. s. 18 זִיכָּרָא דִּישָׁא his features.—Snh. 81<sup>b</sup>, v. בְּתָרָא; a. e.

**זִיכָּרָא II**, v. זִיכָּרָא I.

**זִיכָּרָא** pr.n.m. Zivay, son-in-law of R. Meir. Ber. 53<sup>b</sup> (v. Rabb. D. S. a l. note). Yalk. Koh. 989 זִיכָּרָא של ר' (ed. Lemb. & omitted); Sabb. 153<sup>a</sup> זִיכָּרָא Ms. M. (Ms. O. זִיכָּרָא, ed. omitted, v. Rabb. D. S. a l. note).

**זִיכָּרָא**, Tosef. Bekh. V, 9, v. זִיכָּרָא.

**זִיכָּרָא**, v. זִיכָּרָא.

**זִיכָּרָא** m. (זִיכָּרָא) *coupling, matching, marital destiny*. Gen. R. s. 68, beg. זִיכָּרָא אִין זִיכָּרָא של ר' man's conjugal destiny is decreed by the Lord; (Yalk. Jud. 70 זִיכָּרָא or זִיכָּרָא). Ib. זִיכָּרָא אִין זִיכָּרָא אִין זִיכָּרָא (Yalk. זִיכָּרָא). Ib. זִיכָּרָא אִין זִיכָּרָא אִין זִיכָּרָא (Yalk. זִיכָּרָא). one must travel to meet her who is designated for him, to another she travels to meet him. Midr. Till. to Ps.

LIX זִיכָּרָא הַבְּרָכָה שְׁמוֹ עַל הַדָּבָר the Lord has His special name connected with marriage (Gen. XXIV, 50; Jud. XIV, 4; Prov. XIX, 14); a. fr.—Transf. a corresponding case, solace offered by pointing to a similar case (v. זִיכָּרָא). Pesik. R. s. 30 זִיכָּרָא אִין זִיכָּרָא were looking out for a similar bereavement as a solace to Jerusalem and could not find any (ref. to Lam. II, 13). Ib. the Lord said זִיכָּרָא אִין זִיכָּרָא I will be thy partner in misery (ref. to Is. XLIII, 14).—Pl. זִיכָּרָא, זִיכָּרָא, זִיכָּרָא. Gen. R. l. c.; Lev. R. s. 8, beg.; a. e.

**זִיכָּרָא**, v. זִיכָּרָא.

**זִיכָּרָא** m. (זִיכָּרָא) *trembling*. Targ. Nah. II, 11 ed. Lag. (ed. Wil. זִיכָּרָא, oth. ed. זִיכָּרָא).

**זִיכָּרָא**, v. זִיכָּרָא.

**זִיכָּרָא**, v. זִיכָּרָא.

**זִיכָּרָא**, Tosef. Bekh. V, 9, v. זִיכָּרָא.

**זִיכָּרָא** m. (זִיכָּרָא) 1) *putting on armour, going to war*. Num. R. s. 14 (p. 257<sup>a</sup> ed. Amst.) (ref. to נִשְׁקָא, Ps. CXL, 8) זִיכָּרָא on the day when the thirty and one kings went to war against Joshua.—2) *the decoration of letters with crownlets*.—Pl. זִיכָּרָא. Men. 29<sup>b</sup> seven letters (in the Torah-scrolls) require זִיכָּרָא שלשה each three crownlets (flourishes).

**זִיכָּרָא I**, זִיכָּרָא m. (זִיכָּרָא) *food, alimentation*. Targ. O. Ex. XXI, 10.—Ber. 44<sup>a</sup> זִיכָּרָא food, contrad. to זִיכָּרָא satisfactory meal.

**זִיכָּרָא II** m. ch.=h. זִיכָּרָא (2).—Pl. זִיכָּרָא. Sabb. 105<sup>a</sup> זִיכָּרָא when the letters (he has written) want crownlets for finishing touches.

**זִיכָּרָא III** m. (זִיכָּרָא) *management, expenses and risks of business*. Keth. 66<sup>b</sup> זִיכָּרָא דִּישָׁא a small capital the management of which is easy.

**זִיכָּרָא** m. (זִיכָּרָא) *prison*, v. בְּזִיכָּרָא I.

**זִיכָּרָא**, v. זִיכָּרָא.

**זִיכָּרָא** m. (זִיכָּרָא, Pi.) *informality, fault*. Y. Gitt. II, 44<sup>a</sup> bot. זִיכָּרָא דִּישָׁא such a document (written in day-time and signed by night) would be defective on account of a condition not perceptible from the document itself, opp. בזִיכָּרָא, v. זִיכָּרָא I.

**זִיכָּרָא** m. (זִיכָּרָא) *one whose eyes are unsteady*, v. זִיכָּרָא ch.—Bekh. 44<sup>a</sup> Ar. (ed. זִיכָּרָא, corr. acc.); Tosef. ib. V, 9 זִיכָּרָא (corr. acc.).

**זִיכָּרָא** m. (fr. זִיכָּרָא, fem. form of זִיכָּרָא, formed like זִיכָּרָא bright, distinguished, noble. Pl. זִיכָּרָא, constr. זִיכָּרָא. R. Hash. 11<sup>a</sup> (play on זִיכָּרָא, I Kings VI, 1) זִיכָּרָא אִין זִיכָּרָא were created the nobles of the world (the patriarchs).

**זִיכָּרָא** ch. same. Targ. Job XXXI, 26.—Targ. II Esth. X, 3 זִיכָּרָא (missing in ed. Lag.). Targ.



Is. XIV, 12. Targ. Xeth. X, 8 (ed. Wil. פִּינִי).—Bath. 166<sup>a</sup> ד' א' a distinguished (or handsome) man.—*Pl.* פִּינִי, Targ. (ant. VI, 10 פִּינִי ed. Lag. (ed. Amst. פִּינִי).—Targ. Y. II Gen. XIV, 8 פִּינִי (corr. acc.); Gen. II, a, 42 פִּינִי (ed. Wil. פִּינִי . . . , corr. acc.) the brightest among them (h. text פִּינִי פִּינִי, v. פִּינִי).—Keth. 61<sup>a</sup> פִּינִי handsome children.—Targ. Ps. CXI, 12 פִּינִי (read פִּינִי form, Ma. פִּינִי).

פִּינִי I m. (פִּינִי or פִּינִי) 1) name of a wife in lentils.—*Pl.* פִּינִי, פִּינִי. Hull 67<sup>b</sup>; Mifn Sh'mini Par. 10, ch. XII; Y. Ter. VIII, 43<sup>b</sup> bot.—2) spider.—*Pl.* as above. Y. Habb. XIV, beg. 14<sup>b</sup> (differ. in Bab. lb. 106<sup>b</sup>, a. Tosef. lb. XII (XIII), 4).—(Tosef. Habb. I, 8 פִּינִי ed. Zuck. Var. פִּינִי, v. פִּינִי.)—3) name of a fabulous bird (ref. to Ps. I, 11). Lev. II, a, 28, end. B. Bath. 73<sup>b</sup>.

פִּינִי II m. (פִּינִי, v. פִּינִי, פִּינִי) an attachment, a projection from the door frame serving as a shelf over the entrance, or a moulding projecting from a window sill serving as a bracket. Ohol. XIV, 1 (difference betw. our w. a. בִּינִי, v. פִּינִי). Ib. 4 פִּינִי a moulding which runs around the entire building (v. פִּינִי) and forms a part of the door frame. Erub. X, 4 פִּינִי a bracket in front of a window. Yalk. Daut. 508 פִּינִי and on the bracket (in front of the palace) are spread eatables, drinks &c.; a. v. fr.—*Pl.* פִּינִי, פִּינִי. Ohol. VIII, 2. B. Bath. III, 8; a. fr.

פִּינִי I ch. same. Targ. I Kings VI, 5 (ed. Wil. a. oth. פִּינִי). Targ. Ez. XLII, 6 (ed. Lag. pl.).—B. Mets. 83<sup>a</sup>; Yalk. Ez. 346 פִּינִי (not פִּינִי) a Mahuza balcony or bay-window (comp. פִּינִי). B. Bath. 60<sup>a</sup>—*Pl.* פִּינִי, פִּינִי. Targ. I Kings VI, 6. Targ. Ez. XLII, 5; a. e., v. פִּינִי. [B. Bath. l. e. פִּינִי read with Ma. M. פִּינִי . . . פִּינִי.]

פִּינִי II oh.—h. פִּינִי I, 1. Targ. Y. Daut. XIV, 18.

פִּינִי III, פִּינִי pr. n. m. Bar-Ziza. Y. B. Kam VI, 3<sup>a</sup> bot.; Y. Shebu. VI, 37<sup>d</sup>.

פִּינִי, פִּינִי, פִּינִי pr. n. pl. Zizyon, Zizyon. Tosef. Shebu. IV, 8 פִּינִי ed. Zuck. [Var. פִּינִי, ed. פִּינִי, Y. Daut. II, 22<sup>a</sup> top פִּינִי.]

פִּינִי, v. פִּינִי.

פִּינִי (זֵטָה) (זֵטָה) the Greek letter Zeta (numerical value ז' seven), used in phonetic play like זֵטָה, lire! Gen. R. s. 14, beg., a. e., v. פִּינִי, Y. Yeb. IV, 5<sup>b</sup> top פִּינִי (corr. acc.).

פִּינִי, read:

פִּינִי or פִּינִי m. (ζῆτης or ζῆτορος, sub. ζῆτης, comp. Tobit I, 18, a. פִּינִי Taan. 29<sup>a</sup>) one who is sought for to be put to death, a fugitive from justice, outlaw. Gen. R. a. 32, beg.; a. 38, beg.; (Yalk. Ps. 631 פִּינִי; Ar. ed. Koh. פִּינִי, Var. פִּינִי, Var. פִּינִי) declare him an outlaw, and he will be like (legally) dead &c.

פִּינִי, פִּינִי m. (ζῆτης) judicial inquiry, פִּינִי

פִּינִי something subject to investigation, charge, suspicion (of luxury, comp. Acta XVIII, 15, XXIII, 30, or of infidelity). Num. R. a. 6 פִּינִי Men (ed. פִּינִי) Pesh. Alav. p. 176<sup>a</sup> פִּינִי Ar. a, v. 281 Var. (ed. פִּינִי, Ar. פִּינִי, read פִּינִי—פִּינִי); Lev. R. a. 20 פִּינִי Ar. (ed. פִּינִי, Yalk. Lev. 125 פִּינִי, פִּינִי).

פִּינִי, v. פִּינִי.

פִּינִי, v. פִּינִי.

פִּינִי, פִּינִי pr. n. m. Zaydal. Y. Ab. Zar. II, 4<sup>a</sup> top. Y. Ter. XIII, 47<sup>a</sup> top.

פִּינִי, פִּינִי.

פִּינִי, פִּינִי.

פִּינִי, פִּינִי m. (פִּינִי) ornament, device, weapon (adorn. l. e., 7<sup>a</sup> implements of war, Tosef. Ab. Zar. II, 4 7<sup>a</sup>, פִּינִי 7<sup>a</sup> you must not sell them unless armed with or implements &c. Bab. 104<sup>a</sup> 7<sup>a</sup> he showed them steel consuming steel, i. e. the manufacture of hardened steel (comp. lb. 96<sup>b</sup>), Cant. R. to III, 4 פִּינִי 7<sup>a</sup> Tani., ed. Bab., Lebb. 23 פִּינִי 7<sup>a</sup> I will gird him with my (royal) armor. Cant. R. to IV, 4; Pesh. Nah., p. 124<sup>a</sup>, a. e., v. פִּינִי. Ez. R. a. 45 (ref. to פִּינִי, Ez. XXXIII, 8), comp. פִּינִי; a. fr.—Ab. Zar. 26<sup>b</sup>, Yeb. 115<sup>a</sup> פִּינִי a woman has her armor with her, i. e. her physical weakness is her protection from murderous attacks. [Num. R. a. 4, end פִּינִי, v. פִּינִי.]—*Pl.* פִּינִי, Pirké d'R. El. ch. XLVII, beg.

פִּינִי the letter Zayin.—*Pl.* פִּינִי. Sabb. XII, A. lb. 105<sup>b</sup>.

פִּינִי I, פִּינִי m. weapon, ornament, v. פִּינִי.

פִּינִי II m. (פִּינִי) restriction, law (comp. פִּינִי). Targ. Y. Num. XXI, 27 פִּינִי, opp. פִּינִי—Men. 77<sup>a</sup> 7<sup>a</sup> Ar. (Ma. M. פִּינִי, v. Rabb. D.R. a. l. note; ed. פִּינִי, B. Bath. 90<sup>a</sup> פִּינִי, opp. פִּינִי).

פִּינִי, v. פִּינִי.

פִּינִי, v. פִּינִי.

פִּינִי, פִּינִי, v. פִּינִי h. a. ch.

פִּינִי, v. פִּינִי.

פִּינִי m. (פִּינִי) forgery, a forged document. B. Bath. 47<sup>a</sup> פִּינִי (Ma. H. פִּינִי) the document is a forgery. Keth. 36<sup>b</sup> פִּינִי that it is a forged document.

פִּינִי or פִּינִי (v. preced.) Z'paf or Z'paf, a diminutive name of one of the Bodonite judges. Bab. 107<sup>a</sup> (Bashi פִּינִי).

פִּינִי m. (preced. wda.) forger, deceiver. Ab. Zar. 11<sup>b</sup>.

פִּינִי f. (preced.) forgery, deceit. Ab. Zar. 11<sup>b</sup>.

פִּינִי, פִּינִי, פִּינִי m. (פִּינִי) press, the perforated tub containing the subject to be pressed or beaten.

זִמְיוֹן, זִמְיוֹן m. (זמר=ch. זמר I; adapt. of ζῆλος,





[also imagined as a spirit (cmp. ריח). B. Mets. 107<sup>b</sup>.— (Mikv. IX, 5 Ar., v. זיקק.)]

**זיקא** I ch. same, 1) *shooting star, or comet*. Y. Ber. IX, 13<sup>c</sup>.—Pl. זיקין, זיקי. Targ. Y. Ex. XX, 2, sq.—2) *blast, wind, draught (spirit)*. Targ. Y. Lev. XVI, 22 ד רוח. Targ. Job IV, 15; a. e.—Ab. Zar. 28<sup>b</sup> ויזהר מז' and let him beware of exposing his ear to a draught.—Ber. 40<sup>b</sup> ד איוכא dates blown down by the wind. Ned. 28<sup>b</sup> ד איוכא a strong wind is blowing (threatening to mow down the standing crop). Esth. R. to I, 12 ד רוח blow a blast into his belly (arouse his anger). Taan. 24<sup>a</sup> ד (not נשא) a wind arose (gathering clouds); ib. 25<sup>b</sup>; B. Mets. 85<sup>b</sup>; a. e.—Sabb. 129<sup>a</sup> ד היכא דכריך in a room where the air is turned around, i. e. in a draught.—Gen. R. s. 50, beg. (ref. to במראה הבזק, Ez. I, 14) כדורא as the wind drives the sparks at a conflagration; [comment.: as the wind shakes the suspended leather-hose, v. next w.]; ib. כד לננא as the wind scatters the clouds. Ber. 59<sup>a</sup> ד כד פום דני like the rumbling sound produced by blowing into wine vessels; a. fr.

**זיקא** II c. (v. preced.) [sprinkler.] *hose, skin* for wine, water &c. (Syr. זיקרא uter). Targ. Ps. XXXIII, 7 (h. text זק); a. e.—Gen. R. s. 50, v. preced. Ab. Zar. 60<sup>a</sup> ד בין ז' מליא a tied up wine skin whether entirely filled &c. Y. ib. V, 45<sup>a</sup> top ד אוק דנגד בד' וז' if one drags a skin (to take possession) and it bursts; Y. Kidd. I, 60<sup>b</sup> בוקא; a. fr.—Pl. זיקא, זיקין. Targ. Y. Ex. XV, 8 (h. text זק). Targ. Josh. IX, 4 (h. text נאדא); a. e.—Lev. R. s. 12 (quot. in Ar., not found in ed.) נשרוק אילין זיקרא בהדין let us unload these bottles in this burial ground.

**זיקא** III m., pl. זיקין (זקק; cmp. b. h. זיקא) *fetters, chains*. Targ. II Sam. III, 34. Targ. Jer. XL, 1 זיקא. Levita (ed. זיקא).—[זיקא. f. obligation, v. next w.]

**זיקא** f. (זקק; cmp. בלל fr. זיקה) 1) *obligation, duty*. Y. Ter. VI, end, 44<sup>b</sup> זיקה הרומה וז' the obligation to pay *T'rumah* and tithes. Y. Maasr. II, 50<sup>a</sup> top ד לא בא לז' it has not yet come under the obligation of tithes. Treat. S'mah. ch. XIII שמירתו עליו ז' the duty of watching the corpse rests upon him. Yalk. Gen. 151 הוין לזיקא חן עומדין (corr. acc.) they are not pledged.—2) *legal restriction*. Snh. 50<sup>b</sup> זיקה הבטל marital ties, betrothal.—Esp. *zikah, the interdependence of a childless widow and her late husband's brothers, the levirate relation*. Yeb. 17<sup>b</sup>, a. fr. ד יש the relation between a woman and her eventual *yabam* is a real connection, i. e. carries with it all legal consequences as regards the laws of incest and the right of interference with her vows, ד אין the levirate relation is no marital connection as long as the levirate marriage is not consummated. Ib. III, 9, v. רבם. Y. ib. I, 2<sup>d</sup>; XIII, beg. 13<sup>b</sup> למקור זיקה המת . . . she may refuse the *yabam* so as to annul retrospectively the relation between herself and her deceased husband, v. זקא; a. fr.

**זיקן**, Tanh. Matt. 3, v. זיקן.

**זיקוקן** m. (v. זיק) *dart, spark*.—Pl. זיקוקין. Deut.

R. s. 7 של אש ד שני two darts of fire (Tanh. Vayak. 7 ניצוצין).

**זיקוקא** I, **זקוקא** ch. same.—Pl. זיקוקין, זק. Targ. Hab. III, 4. Targ. Y. Ex. XXIV, 17 זיקוקא אישא.—Y. Ber. V, 9<sup>a</sup> דגור ד זקין, v. preced.

**זיקוקא** II m. (dimin. of זיקא II) *bottle*.—Pl. זיקוקין. Y. Ab. Zar. II, 41<sup>c</sup> ד זעירין small bottles.

**זיקנה**, **זיקנה**, v. זיק.

**זיקפא** I, II, v. זקפא.

**זיקפא** f. (collect. noun; denom. of זיקא I) *sharp-shooter*. B. Mets. 94<sup>a</sup> כן וכך ד פסיקא לן Ms. M. (ed. זוקתא; Ar. זוקא וכן ד איכא בהדין) so many sharp-shooters are assigned to us for our protection. [זוקא *goad*, v. זוקא.]

**זיר**, Pa. זיר, v. זיר.

**זיר** 1) *crown, wreath, rim*. m. (b. h. זיר; זור) Yoma 72<sup>b</sup> ז' משהו (ר) באי what purpose serves the 'something' (over ten handbreadths)? It is the space for the rim. Ib. כתיב זר וקרי זר וז' it is written (in the Bible) זר (which allows the reading זר) and is read *zer*; if you are worthy, the Law is to you a crown, &c., v. זיר; a. fr.—Pl. זירין. Ib. שלשה ז' three crowns (of vessels of the sanctuary).—2) *crest, customary addition to dry measure*; v. זירומין. Sifra K'dosh. Par. 3, ch. VIII 'in *m'surah*' (Lev. XIX, 35) הגדול ז' that means the large crest.—3) (bot.) *capsule of seeds, seed-pot*.—Pl. as above. Maasr. IV, 5; Ab. Zar. 7<sup>b</sup> ד זיר וז' זיר השבת the dill-plant is subject to tithes when its seeds are collected, or when its leaves are used as vegetable, or when its pods are eaten. Y. Maasr. IV, 51<sup>b</sup> bot. ד זרעה if he planted it for the sake of the pods; Tosef. Shebi. II, 7 ד זרעה (read זר). B. Kam. 81<sup>a</sup>.—4) (v. זיר Pa., cmp. זורה) *small bundle, bunch*, contrad. to זקבילה.—Pl. as above.—Y. Ter. X, 47<sup>b</sup> top; Y. Or. III, 63<sup>a</sup> bot. ד כ"ה ז' a *hābilah* is twenty five bunches. Sabb. XXIV, 2, contrad. a פקידין ז' expl. ib. 155<sup>a</sup> ד זאריד ז' תלחא (anoth. defin.) they are called *zirin* when tied with three bands; [Var. lect. זירין, זירין, v. זירין, D. S. a. l. note 80, a. marginal note in Talm. ed.].

**זירא** ch. same, *wreath, crown, rim*. Targ. O. Ex. XXV, 11 ed. Berl., v. זיר I.

**זירא**, v. זירא.

**זירא** pr.n.m. (= זירא) *Zera (Little)*, name of several Amoraim. Keth. 110<sup>b</sup>; a. fr.—Ib. 43<sup>b</sup>, a. fr.; v. זירא.

**זירא** f. (זיר) *circle, esp. wrestlers' ring*. Ex. R. s. 27 (play on זר, Prov. VI, 1) וז' אתה הכנסת עצמך לז' thou (by assuming an office) hast placed thyself in the arena &c. Ib. אנן ואתה עומדים בז' we two stand in the arena (combatting each other).

**זירוד** I m. (זיר) *cutting shoots off, trimming, thinning*. Shebi. II, 3; Y. ib. 33<sup>d</sup> המישרת של זירוד the



terminating or it is done in the fifth year of the year Nabhalah.

**תענית** II pr. n. m. *Nered*. Ab. Zar. 26<sup>a</sup> ב' תענית ed. (Ma. M. נער, or נער, v. Habb. D. R. a. l.) Habb. 14<sup>a</sup> ב' תענית ed. (Ma. M. נער, v. Habb. D. R. a. l. note).

**תענית** m. (v. תענית) *P.* 1) *guaranteeing, urging on, encouraging*. Nafso Num. 1; Num. II. a. תענית חתם חתם the verb תענית has everywhere the meaning of encouragement. Gen. R. s. 28, a. e. (the repetition of a call) לשון תענית לשון תענית 7 expressions of encouragement, encouragement. Kidd. 20<sup>a</sup>, a. e.—*Pl.* תענית, תענית 7 vows intended for urging to buy or sell, vows uttered while bargaining. Ned. III, 1. lb. 31<sup>a</sup> תענית תענית is it a real vow or merely (a vow for) bargaining?—Y. lb. III, 28<sup>a</sup> top 7 תענית.—[pr. n. m., v. proceed.]

**תענית**, v. תענית.

**תענית** m. (v. תענית) *bundle, bunch*. Yeb. 101<sup>b</sup> 7 תענית a bundle of reeds; Babb. 8<sup>b</sup>.

**תענית**, v. תענית.

**תענית**, v. תענית.

**תענית**, v. תענית.

**תענית**, v. תענית.

**תענית** m. (b. h.; תענית; omp. תענית) 1) *outflow, run*. Men. 88<sup>a</sup> תענית תענית 'olive-oil' (Ex. XXVII, 30) that means of that which flows of itself (before pressing). Ib. (VIII, 4) תענית 7 the first run.—2) *olive*; (sub. תענית) *olive tree*. Ib. תענית תענית, v. תענית; a. v. fr.—תענית the size of an olive; תענית half the size of &c. Beta. I, 1 תענית תענית the legal size for both is that of &c. Zeb. II, 3. Ket. XVII, 3, v. תענית; a. v. fr.—*Pl.* תענית, תענית. Ber. 57<sup>a</sup> תענית תענית one who dreams of olives. B. Meta. VIII, 5 תענית תענית he who sells his olive trees for the use of the wood. T'bul Yom III, 6. Hall. III, 9 תענית תענית, v. תענית; a. fr.—Tanhu. ed. Bub. Ki Thetab 10 תענית תענית in pieces of olive-sizes; Pesik. Zakh., p. 25<sup>b</sup> 7 תענית; Pesik. R. s. 12.—Ukta. III, 6 תענית תענית the proud among the olives; expl. Tosef. ib. III, 6 תענית תענית such as come out uncrushed from under the press; B. Meta. 105<sup>a</sup> 7 תענית (yielding very little oil).

**תענית** I ch. same. Targ. Hag. II, 19. Targ. Gen. VIII, 11; a. e.—Hull. 98<sup>a</sup> תענית תענית fat of the size of an olive. Ib. תענית תענית half the size of &c.; תענית תענית thirty times the size of half an olive. Y. Pes. VII, 25<sup>b</sup> (prior) תענית תענית with an olive's size of the Pansover meat (for each participant), the Hallel (sung on the roof seems to burst the roof (i. e. joy in simplicity is the purest); Bab. ib. 85<sup>b</sup>; Cant. R. to II, 14 תענית תענית (read תענית).—*Pl.* תענית, תענית. Targ. Mic. VI, 12.—Targ. II Kings XXIII, 13 תענית תענית (b. text תענית); Targ. II Sam. XV, 30 (b. text תענית).—B. Meta. 21<sup>b</sup>.

תענית תענית (v. תענית) Mass. III, IV, 26<sup>a</sup> תענית תענית (read תענית).—Y. Tann. III, 66<sup>a</sup> תענית; a. fr.

**תענית** II m. (v. תענית I, omp. תענית P. Ben 922, or תענית, v. תענית, v. תענית) 1) *clear, transparent, pure*. Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* תענית, v. תענית. 2) *clear, guileless, righteous; deserving, worthy* (corresp. to b. h. תענית). opp. תענית. Sabb. 25<sup>a</sup>, a. e. 7 תענית תענית, v. תענית. 3) *acquitted, not guilty*. Sabb. III, 6 תענית תענית if two vote, 'Not guilty'; a. fr.—4) *entitled to possession or disposal, having authority, a right &c.*; v. תענית.—Keth. IV, 4 תענית תענית the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; תענית תענית and has the right of possession of what she finds . . . and of interference with her vows; a. fr.—*Pl.* תענית. Ab. I, 8 תענית תענית as if both (claimant and defendant) had been right. Sot. 46<sup>b</sup>, v. supra; a. fr.—*Pem.* תענית. Sabb. 45<sup>a</sup> 7 תענית תענית she may be acquitted in court.

**תענית** or **תענית** m. (Sabb. system, an adapt. of an Egyptian w.) omp. תענית w., a. תענית תענית *clear, transparent, pure*. Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* תענית, v. תענית. 1) *clear, guileless, righteous; deserving, worthy* (corresp. to b. h. תענית). opp. תענית. Sabb. 25<sup>a</sup>, a. e. 7 תענית תענית, v. תענית. 2) *acquitted, not guilty*. Sabb. III, 6 תענית תענית if two vote, 'Not guilty'; a. fr.—3) *entitled to possession or disposal, having authority, a right &c.*; v. תענית.—Keth. IV, 4 תענית תענית the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; תענית תענית and has the right of possession of what she finds . . . and of interference with her vows; a. fr.—*Pl.* תענית. Ab. I, 8 תענית תענית as if both (claimant and defendant) had been right. Sot. 46<sup>b</sup>, v. supra; a. fr.—*Pem.* תענית. Sabb. 45<sup>a</sup> 7 תענית תענית she may be acquitted in court.

**תענית**, v. תענית.

**תענית** m. (b. h.; תענית, v. תענית) *clear, transparent, pure*. Men. VIII, 5 (26<sup>a</sup>). Ib. תענית תענית תענית means pure.

**תענית**, v. תענית.

**תענית** f. h. v. תענית.

**תענית** m. a. f. ch. (preced., v. תענית) *clear, innocent*. Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* תענית, v. תענית ch.

**תענית** f. (preced.) *innocent*. Targ. Gen. XXII, 17—18 *judifying*. Targ. Job XXXII, 2 תענית תענית because he purified himself more &c.

**תענית** I m. (תענית) 1) *clear, guileless, righteous; deserving, worthy* (corresp. to b. h. תענית). opp. תענית. Sabb. 25<sup>a</sup>, a. e. 7 תענית תענית, v. תענית. 2) *acquitted, not guilty*. Sabb. III, 6 תענית תענית if two vote, 'Not guilty'; a. fr.—3) *entitled to possession or disposal, having authority, a right &c.*; v. תענית.—Keth. IV, 4 תענית תענית the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; תענית תענית and has the right of possession of what she finds . . . and of interference with her vows; a. fr.—*Pl.* תענית. Ab. I, 8 תענית תענית as if both (claimant and defendant) had been right. Sot. 46<sup>b</sup>, v. supra; a. fr.—*Pem.* תענית. Sabb. 45<sup>a</sup> 7 תענית תענית she may be acquitted in court.

**תענית** ch. same, *righteous, innocent*. Targ. Gen. VI, 9; a. e.—*Pl.* תענית. Targ. Jer. XIX, 4; a. e.—V. תענית.

**תענית** II pr. n. m. (b. h. תענית) *Zakai*, 1) (father of R. Johanan. Sabb. 41<sup>b</sup> תענית תענית when he was a student, they called him Ben Z. &c. Ab. II, 5; a. fr.—2) *Ben (Ber) Z.* Hull. 52<sup>a</sup>.—3) *R. Z.*, also תענית; name of several Amoraim. Y. Sabb. VII, 9<sup>a</sup> top; Sabb. 62<sup>a</sup> (Ma. M. 7 תענית); Y. Yeb. VIII, 9<sup>a</sup> תענית (corr. acc.); a. e.—Y. Keth. IV, 25<sup>a</sup> top תענית תענית; Y. Yeb. VII, 5<sup>b</sup> bot. 7

זָכָה (b. h.; emp. זָךְ) [to be pure, clear,] 1) to be acquitted, be right. B. Mets. 107<sup>b</sup> זֹכֶה בְּדִין he will be successful in his plea before court. Ber. 7<sup>b</sup> זֹכֶה בְּדִין (v. Rabb. D. S. a. l. note) he will be found righteous in Divine judgment; a. fr.—2) to be found worthy of, to be privileged, to succeed. Ib. I, 5 וְלֹא זִכְרֵהוּ וְכ' I did not succeed (in proving) that &c. Ib. 5 זֹכֶה לְשֵׁר וְכ' . . . לא not every one is privileged to enjoy two tables (this world and the hereafter). Hag. 5<sup>b</sup> תִּזְכְּבוּ לְהִקְבִּיל וְכ' you will be privileged to receive &c. Pes. 19<sup>a</sup> זִכְרֵנוּ שֶׁאֵין וְכ' it was a good thing for us that &c. Erub. 54<sup>a</sup> זֶה חָטוּת וְכ' if one is favored, 'thou givest him the desire of his heart' (a. fr.—prayer), if less favored &c. Yeb. 63<sup>a</sup> זִכְרֵהוּ וְכ' (a. fr.—3) to take possession, have authority; to own (emp. זָכָה); to gain, obtain a privilege. B. Mets. I, 3 אֵין זִכְרֵהוּ וְכ' אני זִכְרֵהוּ I took possession of it for myself; בה it is his. Ib. 4 זֶה שֶׁחִזְקָה בֵּה ז' בה the one that took a hold of it, is the legitimate owner. Ib. זִכְרֵה לִי שְׂדֵה my field (in which the object lies) has taken possession for me. Y. Kidd. I, 60<sup>a</sup> top זֶה הָרֹאשׁ לְזִכּוֹת ע"י צִמְצוּם וְכ' he who is legally qualified to acquire ownership through his own act, can obtain ownership through another person.—Erub. VII, 11 (81<sup>b</sup>), a. fr. זִכְרֵה לְאֶדָם שֶׁלֹא בְּפָנָיו you may obtain a privilege in behalf of a person in his absence, but you cannot act in his behalf to his disadvantage; a. fr.—4) (v. Pi.) to benefit another person by one's own merit, to transfer blessing &c. Edy. II, 9 זֶה זֹכֶה לְבֹן וְכ' a (good) father transmits to his son the benefits of beauty &c. Tosef. ib. I, 14 זֶה עַד הַפֶּקֶד זֹכֶה לוֹ up to the age of majority the father's merit stands by him, לְצִמְצוּם זֹכֶה וְאִילָךְ after that he lives on his own merits.—5) to deserve well of, be of service to. Lev. R. s. 34 (ref. to Ps. XLI, 2) זֶה הָיָה לְזִכּוֹת הָיָה . . . reflect well how to be of real service to him. Ib. לְזִכּוֹת בֹּה to deserve divine reward through him. Ib. שִׂדְרוּ זִכְרֵה אֶלֶּי לְאֶלֶּי that they may deserve well of each other (the poor being the instrumentality of bliss to the giver); a. fr.



[illegible]

731 m. = "N21, *innatural, rightmost*. Targ. O. Mus.  
XXXV, 23 ad. Berl. (ad Amer. "N21, Targ. O. Mus.,  
XIX, 10; a. e. = Form "N21, Targ. Y. (Mon. XXXVIII, 20  
(Y II "N21) = FI "N21, v. "N21, "N21, Targ. Y. II L. e.,  
Targ. Ma. XVI, 22 (same ad "N21).

1871

פסוקים (1) *possession, taking possession, claim*. Y. End. V. 12a 19' וְהָיָה לְיָדָיו Y. Ta. II, 107' וְהָיָה לְיָדָיו according to the opinion that renounced property does not go out of the owner's possession until somebody takes possession of it. B. Kam. 12' לְיָדָיו לְכַתֵּב מֶמְעָלָהּ Ma. M. (ed. כְּיָדָיו) the priests have a claim on it. Ib. לְיָדָיו לְכַתֵּב Ma. M. (omitted in ed.). B. M-ta. 19' לְיָדָיו לְכַתֵּב לְיָדָיו has a right to take possession in his own behalf. B. S.

**חַיִּים** (*Haim*) 1) remembrance; thinking. Num. 32<sup>d</sup> (ref. to Num. XV, 30) חַיִּים חַיִּים חַיִּים חַיִּים remembering; to thinking, thinking to doing. Gen. R. a. 33 (ref. to Gen. VIII, 1) חַיִּים חַיִּים what (meritorious deed); remembered He to him. Meg. 18<sup>a</sup> חַיִּים חַיִּים חַיִּים Abig. suggested licentiousness by alluding to her being remembered (I Sam. XXV, 31); a. e.—2) revelation. Ib. 2<sup>b</sup> (ref. to Esth. IX, 28) חַיִּים recitation of the Book of Esther, contrasted to חַיִּים celebration of the Festival.

१३] (b. h.; v. २५) to be clear.

731 (b. h.; ch. זָכַר) (to mark,) to remember, mention; to celebrate (by a ceremony &c.). Pes. 106<sup>a</sup> (ref. to Ex. XX, 8 זָכַר) זָכַר לַיהוָה מַעֲשֵׂה הַמִּצְוֹת Ms. M. (ed. שְׂמֵרָה) remember the Sabbath (distinguish it) by a benediction over wine; Beta. 15<sup>b</sup> זָכַר לַיהוָה מַעֲשֵׂה הַמִּצְוֹת mark the Sabbath (by a ceremony) from another (Holy Day) which (preceding the Sabbath) may cause the neglect of it (Ms. M. זָכַר, Bashi זָכַר, v. זָכַר; v. R. Nimmā a. l.). Men. 43<sup>a</sup> זָכַר לַיהוָה see this ceremony and be reminded of another

[illegible]

*Pa. 171* 1) *to clear* (from rubbish). *M. Kat.* 10<sup>b</sup>; *B. Bath.* 54<sup>a</sup>, v. 171.—2) *to clear, acquit, justify; to leave unpunished.* *Targ. O. Ex. XX.* 7 (*Y. 171a*, read: 171). *Targ. Cant.* VII, 3; a. fr.—3) *to cleanse.* *Targ. Pa.* LXXIII, 19 171; *Ms.* (ed. 171, ed. *Wil.* 171, corr. acc.); a. e.—*Lev.* R. S. 34, v. *supra*—4) *to win, defeat.* *Ab. Zar.* 10<sup>b</sup>; *Soh. 39<sup>a</sup>* 171 171 *Ms.* (ed. 171, ed. 171, who ever defeats the king in argument. *Ib.* 107<sup>a</sup> 171 171 (old ed. 171 171

&c.; a. fr.—*Part. pass.* זָכוֹר, f. זְכוּרָה a) *reminded, remembering, mindful.*—ד' אָנִי, contr. זְכוּרָנִי I *recollect.* Sabb. 115<sup>a</sup> ז' אָנִי בִּי I *recollect about* &c.—Bets. 18<sup>a</sup> ז' הִיא she will remember. Snh. 52<sup>b</sup>; a. fr.—b) *thought of, remembered.* B. Mets. 11<sup>a</sup> וְלִבְסוֹתָם שָׂכוֹחַ ז' if the sheaf had been thought of and was afterwards forgotten. ז' לִשְׁכֹּחַ—*reminded for blessing.* Gen. R. s. 16 end (abbr. ז' ל) El. of blessed memory, v. זְכוּרָן.—Sabb. 13<sup>b</sup>, a. e., v. בָּרַם; a. fr.—*Pl.* זְכוּרִים. Pesik. R. s. 13, end; a. e.

*Nif.* נִזְכָּר *to be reminded, to remember* (with accus.).  
 Pes. 66<sup>b</sup>; Shn. 82<sup>a</sup> הִלֵּכָה וְיָרָא מַעֲשֵׂה וְיָרָא he saw the practice  
 and recalled the tradition. Yoma 38<sup>a</sup> נִזְכָּרְתִּי כְבוֹד אֲבוֹתַי I  
 was thinking of the vanished glory of my ancestors.  
 Ex. R. s. 45 הִזְכֵּר remember; a. fr.

*Hif.* הִזְכִּיר 1) *to cause to be remembered, to recall.* Ber. 55<sup>a</sup>, a. e. דברים מְזִכְרִים ו' three occasions cause the sins of man to be remembered; a. fr.—2) *to cite* (as an argument), *to take into account.* Ib. 60<sup>b</sup>; a. e. אין מְזִכְרִין מִ"נ miracles must not be cited as evidence. Kidd. 40<sup>b</sup> רשעו אין מְזִכְרִין לוֹ שוֹב רשעו his wickedness is not counted; a. fr.—3) *to recite* (in prayer), *quote.* Hor. 14<sup>a</sup> וְשִׁמְרוּם אין אֵלֵינוּ מִן וְשִׁמְרוּם those names we do not quote (as authorities). Ber. I, 5 מְזִכְרִין הָיָה ו' מְזִכְרִין we must recite the going out from Egypt (Num. XV, 37 to 41) in night prayers; a. fr.

*Hof.* הַזֶּה to be mentioned. Kel. XVII, 5. Toh. VI, 6;  
a. e.—*Part.* מְזוּבָּר, f. מְזוּבָּרָה clearly defined. Kidd. 77<sup>a</sup>.

זָכָר m. (b. h.; preced.) [v. זָכָר, 1] *male* (of man and animals), *male child*; opp. נִקְבָּה. Nidd. III, 7 תשב וז' she shall observe the laws as after the birth of a male child &c. (Lev. XII, 4). Ib. ברייה הז' the formation of the male embryo. Y. B. Bath. IX, 16<sup>d</sup> bot. ז' שמחה the rejoicing over the birth of a boy; a. v. fr.—*Pl.* זָכָרִים. Nidd. 31<sup>b</sup>. Zeb. V, 3, a. fr. כוונה זָכָר the male members of the priestly tribe.—Gen. R. s. 13, a. e. ה' המים העליונים ז' the waters from above are the males (fructifiers), &c.—2) (v. רחלים II זָכָר) ז' *the male of the flock, ram*. Bekh. V, 3; Yeb. 121<sup>b</sup>.—Shek. V, 3 ז' משמש עם ז' that with the inscription 'male' was used only for libations connected with rams.—*Pl.* as above. R. Hash. III, 4, sq. בשל ז' with horns of rams; a. fr.—3) *membrum* (of animals). Tosef. Bekh. IV, 6, v. זָדָן.—4) (of inanimate objects) *the thinner, pointed side of a double tool, v. זָרֵיתוֹ*. Kel. XIII, 2 ז' the pointed side of the cosmetic tube, contrad. to קָה the broad part.—5) *the marrow of horns, reeds* &c. Tosef. Kel. B. Mets. VII, 12. [Ib. Par. II (I), 2, v. זָבֵרֶת].—6) (gramm.) ז' *masculine gender*. Kidd. 2<sup>b</sup> אשכנח ז' we find (in the Bible) *derekh* in the masculine gender. Mekh. B'shall, Shirah 1 ז' בל' in the masculine form (שִׁיר); Cant. R. to I, 5; a. e.

זָכַר m. (b. h.; זָכָר) *memorial, remembrance, symbol, mnemonic allusion*. Succ. III, 12 למִקְדָּשׁ ז' as a reminiscence of the Temple usages; Pes. 115<sup>a</sup>. Ib. 116<sup>a</sup> לְחַיֵּי ז' typical of the apple tree (Cant. VIII, 5; v. Sot. 11<sup>b</sup>) לְחַיֵּי ז' typical of the clay (which the Israelites had to tread). Ber. 2<sup>b</sup>; Tosef. Sabb. VII (VIII), 4, a. e. לְחַיֵּי ז' אֶפֶס although there is no proof for it (in the Bible), there is a mnemonic allusion to it; a. fr.

**זִכְרוֹן** m. (b. h.) same, *memory, memorial*. Kidd. 31<sup>b</sup>, a. e. זִכְרוֹנוֹ לְבָרָכָה (abbr. ז'ל) of blessed memory, v. זִכְרָה. Y. Shek. II, 47<sup>a</sup> top זִכְרוֹנָן חֵן דְּבִרְתָּן their words are their monument; Gen. R. s. 82 זִכְרוֹנֵיהֶם (pl.). R. Hash. 27<sup>a</sup> ז' ליום ראשון typical of the first day of creation; a. fr.—Esp. *A Biblical verse in which Divine remembrance is alluded to, citation of verses &c.* R. Hash. IV, 6 ש' כל ... פורענות citation of remembrance ... for evil. Ib. 32<sup>b</sup> ז' של יחיד a verse treating of the remembrance by the Lord of an individual; a. fr.—Pl. זִכְרוֹנוֹת. Ber. 6<sup>a</sup> ספר חז' the Divine records; a. fr.—Esp. *Zikchronoth, that portion of the Musaf of the New Year's Day which treats of Divine remembrance.* R. Hash. IV, 5, sq.; a. fr.—Constr. זִכְרוֹנִי, v. *supra*.

זָכָרֹת f. (denom. of זָכָר) 1) *male genitals; male sex*. Y. Snh. X, 28<sup>d</sup> bot.; Num. R. s. 20, end.—Ab. Zar. 44<sup>a</sup> (expl. מַפְלֶצֶת, II Chr. XV, 16) זָכָר a phallus. Men. 6<sup>a</sup> (expl. בְּבִהְמָה unblemished condition and male sex of sacrifices are required only of cattle. Y. Yeb. VIII, end, 9<sup>d</sup> זָכָר the male side of the hermaphrodite; מִכָּה זָכָרוֹ in as much as he is a male; a. fr.—2) *the thin and pointed side of a double tool*. Bets. 31<sup>b</sup> זָכָר the sharper side of a hatchet (used for splitting), opp. נֶקֶבֶת the broader side. Cant. R. to I, 3 [read:] זָכָרֹת כְּאֶדָם שֶׁמִּשְׁבִּיל זָכָרוֹ as much as one takes up when dipping the point of the painting staff into the paint bottle.—3) *the fructifying principle, germ, bud, eye or strophiole* (in plants); *germinating spot* (in eggs) &c., v. next w.—Y. Sabb. VII, 9<sup>d</sup> bot.; XII, 13<sup>c</sup> bot. כִּי לֹא יִשְׁעַן זָכָרוֹתָהּ שֶׁל כֹּרֵם the wheat grain up to its eye (so that it can take root). Y. Ter. X, end, 47<sup>c</sup> זָכָרֹתָהּ שֶׁל חֵלְמוֹן that part of the yolk where germination sets in; ib. זָכָרֹתָהּ שֶׁל מֵיחָה the germinating point in the white of the egg (the more substantial and cohesive part).—4) *the bony inside of an animal's horn or hoofs, the bony projection over which the horny substance grows*. R. Hash. 27<sup>b</sup>. Y. Erub. I, 19<sup>b</sup> bot. Bekh. 44<sup>a</sup> (Tosef. ib. II (I), 2 זָכָרֹתָהּ). [Zeb. 83<sup>a</sup> בִּזְכָּרוֹתָהּ, v. יִזְכָּרָהּ.]

**זְכוּרִיתָ** ch. same, 1) *male genitals*. Y. Ab. Zar. II, 40<sup>d</sup> bot. זְכוּרִיתָ דְּדוּדָא; Y. Sabb. XIV, 14<sup>d</sup> bot. זְכוּרִיתָ דְּדוּדָא; Tosaf. to Ab. Zar. 27<sup>b</sup> זְכוּרִיתָ דְּדוּדָא, read: זְכוּרִיתָ דְּדוּדָא (זְכוּרִיתָ, זְכוּרִיתָ) a medicinal drink prepared of the phallus of Dionysian revellers; [oth. opin. v. infra].—2) (cmp. preced. 3) *source, fountain-head, feeder*. Bekh. 55<sup>a</sup> זְכוּרִיתָ דְּדוּדָא the chief supply of the Jordan comes from the cave of Paneas. Ib. זְכוּרִיתָ דְּדוּדָא the liver is the fountain-head of the blood. Ib. זְכוּרִיתָ דְּדוּדָא (Yalk. Gen. 22 זְכוּרִיתָ, read זְכוּרִיתָ or זְכוּרִיתָ) the Euphrates is the supplier of water (for the world), cmp. זְכוּרִיתָ.—[Y. Ab. Zar. l.c. זְכוּרִיתָ מִן זְכוּרִיתָ from the source of menstruation, v. supra.] [Zeb. 63<sup>a</sup>, v. זְכוּרִיתָ.]

**זְכַרְיָהוּ** (b. h.) pr. n. m. *Zechariah*, 1) the prophet-priest slain in the Temple court (II Chr. XXIV, 20, sq.). Targ. Lam. II, 20.—Gitt. 57<sup>b</sup>; Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2; a. e.—2) *Zechariah*, the prophet. Erub. 21<sup>a</sup>, Macc. 24<sup>b</sup>. Snh. 99<sup>a</sup>; a. e.—3) Z. ber *K'butal*.



a survivor of the Second Temple. Yoma I, 6; ib. 19<sup>b</sup> (v. Habb. D. R. a. l. notes 2, 4)—4) R. X. son of R. Hillel, a Tanna. Tosef. Habb. XVI (XVII), 4, v. שְׁמִינִי, GILL. 10<sup>b</sup>; a. e.—5) R. X., the butcher's son, a Tanna. Eruv. VIII, 2. B. Bath. 111<sup>a</sup>; a. e.—6) name of several Amoraim. Y. Habb. I, 16<sup>a</sup> top; Y. Pes. I, 37<sup>a</sup> top; Y. Bat. I, 10<sup>a</sup> שְׁמִינִי, Num. R. a. 9 שְׁמִינִי—Habb. 67<sup>b</sup>; a. e.

שְׁמִינִי m. (שְׁמִי) one having a good memory. Ber. R. Zuta ch. III טו שְׁמִינִי a receptive and retentive mind.

שְׁמִי, v. שְׁמִי, שְׁמִי.

שְׁמִי, v. שְׁמִי.

שְׁמִי (comp. שְׁמִי שְׁמִי to drip, flow. Ber. VII, 4; Pes. 110<sup>a</sup> שְׁמִי שְׁמִי [שְׁמִי שְׁמִי]) his eyes shed tears. Y. Bab. IV, 35<sup>b</sup> bot. שְׁמִי שְׁמִי (sub. שְׁמִי). Yalk. Job 297 שְׁמִי שְׁמִי שְׁמִי שְׁמִי [his right eye was dripping blood]; Gen. R. a. 97 שְׁמִי שְׁמִי שְׁמִי שְׁמִי (curr. acc.); a. e.

שְׁמִי ch. same. Targ. Ps. LXXXVII, 2. Targ. Lam. I, 4 שְׁמִי Ar. (ed. שְׁמִי); a. e.

שְׁמִי m. (a comp. of שְׁמִי, v. שְׁמִי, a. שְׁמִי) thin-bearded, one with a downy beard. Bab. 100<sup>b</sup> (a citation fr. Ben Sira: קִרְטָן שְׁמִי (Ma. H. שְׁמִי, Var. שְׁמִי שְׁמִי, v. Habb. D. R. a. l. note) a thin-bearded person is sharp-minded. Y. Taan. IV, beg. 67<sup>b</sup>; Y. Meg. IV, 75<sup>a</sup> top שְׁמִי שְׁמִי removed one with a downy beard (from pronouncing the priestly benediction).

שְׁמִי m. (שְׁמִי) sprinkler. — Pl. שְׁמִי. Hull. 60<sup>a</sup> שְׁמִי שְׁמִי these (the winds and rains) are the sweepers and sprinklers that march before the Lord.

שְׁמִי m. (שְׁמִי Syr. to draw water, P. Sm. 1129; v. שְׁמִי) pitcher. Targ. Jer. XIX, 1; a. e.

שְׁמִי, v. שְׁמִי.

שְׁמִי m. (transpos. of שְׁמִי, Palel of שְׁמִי, v. שְׁמִי) crowd of birds. Targ. Y. Lev. I, 16 Ar. (ed. שְׁמִי; Ar. a. v. שְׁמִי).

שְׁמִי m. (שְׁמִי, v. שְׁמִי a. שְׁמִי) spendthrift, dissolute. — Pl. שְׁמִי. Targ. Prov. XXVIII, 7 (ed. Lag. a. oth. שְׁמִי).

שְׁמִי, v. שְׁמִי, שְׁמִי.

שְׁמִי m. (preced.) intemperate, gluttonous. — Pl. שְׁמִי. Keth. 60<sup>b</sup>.

שְׁמִי (comp. שְׁמִי 1) to drip, be wet. Y. B. Mets. VI, beg. 10<sup>a</sup> שְׁמִי שְׁמִי his field was too wet (for work). — 2) to sprinkle aromatic fluids. Num. R. a. 14 beg. שְׁמִי שְׁמִי (not שְׁמִי) the winds sweep and sprinkle all the perfumes &c. Yalk. Cant. 108 שְׁמִי שְׁמִי, read. שְׁמִי שְׁמִי; comp. שְׁמִי שְׁמִי — Tosef. Shab. I 12 שְׁמִי שְׁמִי (or שְׁמִי) one may use it for sprinkling before his bar (Y. ib. II, 47<sup>a</sup> top שְׁמִי שְׁמִי).

Pl. שְׁמִי to sprinkle the floor for cooling or perfume; the air. Tosef. Sabb. XVI (XVII), 3 שְׁמִי שְׁמִי שְׁמִי (not שְׁמִי) one must not (on the Sabbath) sprinkle the house with any kind of sprinkling fluids.

שְׁמִי ch. same, to sprinkle, read. Targ. Job XXXVI, 28 (Ma. שְׁמִי). Targ. Cant. V, 13; a. e. (Targ. Is. XXX, 14, a. שְׁמִי).

שְׁמִי, שְׁמִי to cause a flux or diarrhoea by fright. Targ. Ps. XXXIX, 9 (h. text שְׁמִי).

שְׁמִי, שְׁמִי to be sprinkled, to gurgel forth, v. שְׁמִי. Targ. Job XXVIII, 4 שְׁמִי שְׁמִי (Ma. שְׁמִי) gurgling (and forming) gutters (h. text שְׁמִי).

שְׁמִי m. (preced. שְׁמִי) sprinkling fluid, perfume. Tosef. Shab. I 12, v. שְׁמִי — Pl. שְׁמִי. Ber. R. Zuta ch. I 9 . . שְׁמִי שְׁמִי but not for preparing perfume, v. שְׁמִי. Tosef. Habb. XVI (XVII), 2, v. שְׁמִי.

שְׁמִי, שְׁמִי ch. same, sprinkling, gurgling, jet of water. Habb. 107<sup>a</sup> שְׁמִי שְׁמִי sprinkling the floor on the Sabbath. Meg. 32<sup>a</sup> שְׁמִי שְׁמִי a chamber. — Pl. שְׁמִי. Targ. Job XXVIII, 11 Sogio (ed. שְׁמִי, h. text שְׁמִי). Targ. Ps. XLII, 9 שְׁמִי שְׁמִי the gurgling of gutters, v. שְׁמִי שְׁמִי.

שְׁמִי, שְׁמִי to flow, glide. Targ. Prov. IV, 21 (v. שְׁמִי).

שְׁמִי m. (v. שְׁמִי) שְׁמִי, reckless in spending and eating. Targ. O. Dent. XXI, 30 שְׁמִי שְׁמִי (ed. Amst. שְׁמִי) wasteful in buying and eating meat; comp. שְׁמִי I h. a. שְׁמִי.

שְׁמִי m. שְׁמִי I (שְׁמִי) light, easy, insignificant, reluctant. Targ. II Chr. IX, 37. Targ. Prov. XIV, 6. — Y. Pes. IV, end, 31<sup>b</sup> שְׁמִי שְׁמִי shrunk and cheap.

שְׁמִי II m. (preced.) common man, humble; Gen. Targ. Prov. XII, 2. — Pl. שְׁמִי. Is. XXVII, 1 (same ch. שְׁמִי).

שְׁמִי m. ch. (preced.) cheap. Y. B. Mets. V, 10<sup>a</sup> bot. שְׁמִי שְׁמִי שְׁמִי (not שְׁמִי, שְׁמִי) at the lowest price of the entire year.

שְׁמִי I (שְׁמִי) emptying from vessel to vessel. Ab. Zar. 36<sup>a</sup> שְׁמִי שְׁמִי שְׁמִי the fact that they pour (into their oil vessels) residues of unclean (of forbidden) vessels makes their oil forbidden.

שְׁמִי m. (שְׁמִי, comp. P. Sm. 1123, 1131, A. שְׁמִי) spark. — Pl. שְׁמִי. Targ. Prov. XVI, 27.

שְׁמִי (b. h.; comp. שְׁמִי) to be light, slender. — שְׁמִי, v. שְׁמִי.

Pl. שְׁמִי 1) to treat lightly, to despise, neglect (with 2). Ber. 6<sup>b</sup> (ref. to Ps. XII, 9) שְׁמִי שְׁמִי שְׁמִי and when people treat lightly. Y. Pes. I, 10<sup>a</sup>, sq. שְׁמִי שְׁמִי שְׁמִי they despise the sons of the handmaids; Gen. R. a. 24. Sabb. 62<sup>b</sup> שְׁמִי שְׁמִי he who is neglectful in the observance &c. Ab. Zar. 36<sup>a</sup> שְׁמִי שְׁמִי שְׁמִי Ma. M. (ed. שְׁמִי) the Lydceans are neglectful of religious observances, a. e. — 2) שְׁמִי שְׁמִי to disregard money-matters. Y. Bab. VIII, 26<sup>a</sup> top; ib. XI, beg. 30<sup>a</sup> (the rebellious son that took what belonged to his father) שְׁמִי שְׁמִי שְׁמִי cannot be made responsible, unless he disregards money, expl. ib. 'he takes an object and sells it for its exact cost price' (thus proving both his rationality and his wastefulness).

**זלל** ch. same, to be of little value, disregarded. Targ. Prov. III, 21 **זלל** בעינך (h. text ילזו). Ib. IV, 21 **זלל** בעינך Var. ed. Lag. a. oth. ed. (ed. Lag. בעינך, v. ילזו; h. text זלל).

**Palp.** **זלל** 1) to disregard, despise. Targ. Y. Deut. XXVII, 16. Targ. Y. Gen. XVI, 4 **זלל** (ed. pr. זלל) she disregarded.—Hull. 133<sup>a</sup> **זלל** קא **זלל** (ed. pr. זלל) does he show that he treats religious observances with disrespect?, opp. (לזלל).—Ab. Zar. 35<sup>a</sup> **זלל** ואחר לזלל **זלל** Ms. M. (ed. זלל) and he may be induced to disregard it; a. e.—2) to count the lowest price. B. Mets. 52<sup>b</sup> **זלל** במעשר שני in redeeming second tithes we are permitted to count closely. Ib. **זלל** לא מו' two lowerings of value must not be applied to it (to value closely and then to count a defective coin for full).

**Ithpalp.** **זלל**; contr. **זלל** to be despised; to lower one's self. Targ. Job XL, 4. Targ. Koh. IX, 16.—Targ. Y. Deut. XXVIII, 16.

**זלל** (cmp. זלל, 1) to pour, empty over. M. Kat. II, 1, sq. **זלל** **זלל** he may empty the contents of the vat into the press and finish the process &c. Y. ib. 81<sup>a</sup> bot. **זלל** **זלל** they put his grapes for him into the press. Tohar. X, 7 **זלל** **זלל** **זלל** if one empties the wine or oil pit.—2) to sprinkle. Par. VI, 2 **זלל** **זלל** (R. S. **זלל**) if he used all the water for sprinkling. Ib. 3 **זלל** **זלל** (comm. **זלל**); Yoma 58<sup>a</sup> **זלל** **זלל** he may sprinkle &c. (Bart. a. Rashi to Yoma l. c. he may empty the water into bottles &c.). Ib. VII, 8 **זלל** **זלל** (Maim.: he empties &c.); a. fr.

**Pi.** **זלל** to drip, sprinkle. Par. VI, 2, sq., v. supra.—Y. Sabb. IX, 12<sup>a</sup> **זלל** **זלל** you may drip hot water on the wound; Tosef. ib. XV (XVI), 4. Sabb. XIX, 3; a. e.

**Hif.** **זלל** to flow, squirt (neut. verb). Ab. Zar. 59<sup>b</sup> **זלל** (Ms. M. **זלל**; Tosef. ib. VII (VIII), 5 **זלל**).

**זלל** ch. same. Targ. Job XXXVI, 27 **זלל** Ms. (ed. **זלל** Pa.).—Y. Ab. Zar. IV, 44<sup>b</sup> bot. Ib. <sup>a</sup> bot. **זלל** **זלל** and receive the wine at his hands.—Part. **זלל**. Targ. Hab. II, 15.

**Pa.** **זלל** to squirt, drip. Targ. Job XXIX, 6.—Keth. 67<sup>b</sup> **זלל** **זלל** they sprinkled old wine before him as a perfume, v. זלל.

**Ithpe.** **זלל** to flow out, to empty itself. Targ. Job XX, 28. Ib. XXVIII, 4, v. זלל.

**זלל** m., v. זלל.

**זלל** f. (זלל; cmp. זלל) bucket, hod. Yeb. 46<sup>a</sup> **זלל** **זלל** Ar. (ed. זלל, prob. corrupt. of זלל) a hod with clay. [Sabb. 55<sup>b</sup> **זלל**, v. זלל I h.]

**זלל**, v. זלל.

**זלל**, v. זלל.

**זלל**, v. זלל.

**זלל** m. (זלל II) muzzle, bit.—Pl. זלל Gen. R. s. 60 (interpret. זלל, Gen. XXIV, 32) he took their muzzles off; Yalk. Gen. 109 **זלל**, v. זלל II.

**זלל**, v. זלל.

**זמירא** c. (v. P. Sm. 1138; prob. from the color of peeled vine shoots, v. זמירא) bluish-black or bluish-gray.—Pl. f. זמירא. Gen. R. s. 85 **זמירא** **זמירא** his eyes were &c.

**זמירא**, v. זמירא.

**זמירא** f. (b. h.; זמיר I) 1) vine-shoot, vine-rod. Sabb. XVII, 6 **זמירא** **זמירא** a rod which is tied to a pitcher (to let it down into the well); a. e.—Esp. the rod as an officer's badge and punishing instrument. Num. R. s. 18 **זמירא** **זמירא** and to give him the rod (appoint him an officer).—**זמירא** **זמירא** carrier of the rod (among the Romans Centurio, v. Sm. Ant. s. v.). Sabb. 145<sup>b</sup> **זמירא** **זמירא** Ms. M. (ed. **זמירא**) and Centuriones, v. **זמירא**. Y. Sot. IX, 24<sup>b</sup> top (rank of officers) **זמירא** **זמירא** cane-bearer, rod-bearer, strap-bearer; Tosef. ib. XV, 7 (variously corrupted, v. Var. in ed. Zuck.). Midr. Till. to Ps. LXXIII, end; Yalk. ib. 808. Ex. R. s. 21, end; a. fr.—Pl. זמירא. Gen. R. s. 31, end **זמירא** **זמירא** vine-rod as food for elephants; **זמירא** **זמירא** shoots for future plantation.—2) membrum virile, phallus. Tanh. Ki Thetsé 10 the Israelites did not know **זמירא** **זמירא** the idolatrous function of the phallus (with ref. to Ez. VIII, 17). Ib. **זמירא** **זמירא** Esau giggled and produced the phallus; Pesik. Zakhon, p. 27<sup>b</sup>. Num. R. s. 13. Pesik. R. s. 7 **זמירא** **זמירא** with his (Amalek's) blasphemies and by throwing up the phallus (taken from the mutilated Israelitish bodies). Ib. **זמירא** **זמירא** the membra of Israelites; Num. R. s. 13 (**זמירא**).

**זמירא** f. (זמיר II) song. Sabb. 106<sup>b</sup>, a. e., v. זמירא.

**זמירא** m. (inf. of זמיר tinnire, P. Sm. 1132, v. זמיר) playing on a tingling instrument. Erub. 104<sup>a</sup> **זמירא** **זמירא** as the sound of tingling; [Ms. M. זמירא, Ms. Alf. זמירא; Asheri זמירא; Sefer ha-Ittim זמירא].

**זמירא** I, **זמירא** (v. זמיר II) to bind over, to fine (cmp. זמיר &c.). Targ. Y. Deut. XXII, 19 (h. text זמיר).

**Af.** **זמירא** same. Ruth R. to I, 1 **זמירא** **זמירא** read **זמירא** he (the Roman officer) fines them; Yalk. Prov. 959 **זמירא** **זמירא** (corr. מז); Pesik. Shek., p. 11<sup>b</sup> **זמירא** **זמירא** Ms. O. **זמירא**; Yalk. Ex. 386 (corr. acc.).

**Ithpe.** **זמירא** to be fined; to lose. Lev. R. s. 34 **זמירא** **זמירא** (מתבעין מן מלכותא Ar. (ed. **זמירא** **זמירא** that his sister's son will be fined (or lose) seven hundred Denars. Ib. **זמירא** **זמירא** (read: **זמירא**, **זמירא**; Yalk. Lev. 665 **זמירא** or you will pay &c. Ib. **זמירא** **זמירא** (Yalk. l. c. **זמירא**, corr. acc.) didst thou know that we are destined to lose &c.? Ib. **זמירא** **זמירא** (Yalk. l. c. **זמירא**, דאיתן מארסון. v. **זמירא**).

**זמירא** II (cmp. זמיר a. זמיר) to think. Denom. זמירא.

**זמירא**, v. זמירא.

**זמירא**, v. זמירא.

**זמירא**, part. pass. of זמירא.

**זמירא** I m. (זמיר) invited guest. Ned. 24<sup>a</sup>.—Pl. זמירא. Targ. I Sam. IX, 22 (ed. Wil. זמיר, corr. acc.).



**זכר**

זכר. n. m. *Zikra* (interch. with זכר). Y. Blos. III, 1st top 7 זכר.—Y. Kil. IX, 28<sup>a</sup> top זכר זכר; Y. Nhek. V, beg. 48<sup>a</sup> זכר; Sabb. 115<sup>b</sup> זכר זכר ed. (M. M. זכר); a. fr.

**זכר**, v. זכר I.

**זכר**

זכר. m.—זכר, song. Beth R. to III, 1 [Yalk. Beth. 1054 זכר].

**זכר**

זכר I f. (זכר I) *pruning the vine*. Y. Kil. VIII, 31<sup>a</sup> top; Y. Sabb. VII, 10<sup>a</sup>; a. e.

**זכר**

זכר II f. (b. h.; זכר II), pl. זכרים songs. Cant. R. to II, 12. 80<sup>a</sup> זכר זכר he called the words of the law songs (an entertaining similar analogy); זכר I.

**זכר**

זכר (זכר) f. זכר—זכר, Ber. 88<sup>a</sup>; 40<sup>b</sup> (Ma. P. זכר); Ned. 55<sup>a</sup> זכר.

**זכר**

זכר I (b. h.; comp. זכר זכר to muzzle, to meditate, plan (mostly in an evil sense, comp. זכר). — *Part.* זכר *planning evil*, esp. (with ref. to Deut. XIX, 19) a) *giving false testimony, amenable to the law of retaliation*; b) *retelling witness*. Tosaf. Macc. I, 1 זכר a witness convicted of false testimony; a. fr.—*Fem.* זכרה (sub. זכרה). Macc. I, 9 זכר זכר if one evidence (of one set of witnesses) has been disproved; a. e.—*Pl.* זכרים, זכרים. Ib. 4 זכר זכר they do not come under the law of retaliation. Ib. זכרים are declared amenable to the law &c.; a. fr.—Tosaf. Ib. 1, 10 זכרים those witnesses on whose evidence they had been declared guilty of false testimony. Y. Ib. I, beg. 31<sup>a</sup> זכרים those who witnessed falsely against him. Tosaf. Shb. VIII, 2 זכרים זכרים the original witnesses and their refuters, and the refuters of their refuters. a. fr.

*Hif.* זכר to make a person a זכר, to refuse witnesses by testifying to an alibi, to rebut. Macc. I, 5 if other witnesses came again זכר and rebutted them. Keth. 30<sup>a</sup>, v. זכר; a. fr. Macc. I, 4 (5<sup>a</sup>) זכר Bab. ed., read זכר, v. infra.

*Hof.* זכר, *Nif.* זכר to be refuted, to be declared liable to the law of retaliation. Shb. 10<sup>a</sup> זכר . . . זכר if witnesses declared, This man did &c., and were declared guilty &c. Macc. 3<sup>a</sup> זכר זכר we have been convicted &c. before that certain court, and made to pay. Ib. I, 4 זכר זכר (Ar. זכר, Bab. ed. זכר corr. acc.) unless an alibi is established against their own persons (not an alibi of any of the alleged actors in the case). Ib. 5<sup>a</sup> זכר זכר unless both of them are refuted; a. fr.

*Part.* זכר to rebut. *Part.* זכר, pl. זכרים, contr. זכרים. Y. Ib. I, 31<sup>a</sup> top.—*Part. pass.* זכר one accused by false witnesses. Shb. VI, 2 זכר זכר אב זכר זכר if he knew that he was innocent.

*Nithpa.* זכר 1) *to be refuted* &c., v. Hof. Y. Macc. I, beg. 31<sup>a</sup> זכר—זכר.—2) *to be muzzled*. Gen. R. s. 81, beg. (ref. to זכר, Prov. XXX, 31) זכר זכר אב זכר (Yalk. Prov. 984 זכר *Nif.*) if thou hast been slandered, put thy hand to thy mouth; v. זכר II.—Denom. זכר I.

**זכר** I ch. same.

*Adj.* זכר—*pass.* Hof. Targ. Y. Deut. XIX, 18 זכר זכר who rebut.—R. Kam. 75<sup>b</sup> bot. זכר זכר they covered their judgement of the fact and did testify to an alibi as to time and place.

*Ilkpe.* זכר זכר to be proven a false witness. Ib. 78<sup>a</sup> זכר זכר זכר זכר when they were proven false witnesses with reference to slaughtering, זכר זכר זכר and they are considered as false witnesses also with reference to stoning. Ib. זכר זכר זכר זכר as regards the testimony in slaughtering on which they were refuted, they are refuted; a. e.—*Ilkpe.* זכר. Macc. 5<sup>a</sup> זכר זכר אב זכר against one of them an alibi was proven.

**זכר**

זכר II (comp. זכר) *to tie up, to muzzle* (b. h. זכר). Ber. 63<sup>a</sup> (ref. to זכר, Prov. XXX, 12, v. *pass.* w.) זכר זכר if he muzzles his mouth (is ashamed to reb his teacher), he will have to put his hand to the mouth (when he is turn is asked). Ter. IX, 1 זכר זכר he does not muzzle his animal (complies with the law, Deut. XXV, 4); a. e.—*Part. pass.* זכר, f. זכרה, pl. זכרים, זכרים muzzled, prevented from grazing. Gen. R. s. 41. Pesik. R. s. 3. Gen. R. s. 10, end; a. e.—Denom. זכר II.

**זכר**

זכר ch.—same, *to muzzle*. Targ. Y. II Gen. XIII, 7.

*Part.* זכר same. Targ. Y. Deut. XXV, 4.

**זכר**

זכר III *to be filthy*, v. זכר.

**זכר**

זכר III, *Ilkpe.* זכר זכר comp. זכר to be muzzled. Targ. Is. XXIX, 9 זכר זכר (ed. Wil. זכר זכר f. זכר, absent in ed. Lag.; a. text זכר זכר, rendered by זכר זכר a. our w., of which one is a gloss). [For זכר comp. זכר a. v. זכר.]

**זכר**

זכר I or זכר m. זכר I *false testimony*. Macc. I זכר זכר זכר one is said for thy (Pa. XXII, 7, but not for false testimony which might eventually have caused the sale of the alleged thief); Y. 80<sup>a</sup> III, end, 10<sup>a</sup>; Tosaf. Macc. I, 1 זכר.

**זכר**

זכר II m. (זכר II) *muzzle* (v. זכר). Gen. R. s. 81 play on זכר, Prov. XXX, 12, v. זכר II זכר זכר זכר זכר if thou hast planned to do a good deed . . . it would have been better for thee to put a muzzle on thy mouth. Ib. s. 75 (ref. to זכר, Pa. CXI, 9) זכר זכר זכר put a bit to Baw (Rome); .. זכר זכר and what is the bit (to check Rome's power) &c.; Meg. 6<sup>a</sup> bot. זכר זכר זכר 'do not loosen his bit' (Pa. I. e.), that means Germania &c.—*Pl.* זכרים, v. זכר.

**זכר**

זכר, זכר ch. same, also the camel's ring or shaf through the nose and the basket fastened thereto. Targ. Is. XXXVII, 29. Targ. Pa. XXXII, 9; a. fr.—Sabb. 107<sup>a</sup>, v. זכר. Ib. 111<sup>b</sup>, sq. זכר זכר זכר the loop which is made to fasten the camel's basket to the ring; זכר זכר the (permanent) knot in the bit itself; v. זכר זכר.

זמן, זמנא, זמנא, זמן ch. same. Targ. O. Gen.  
 XVIII, 14 (Y. דהא זמן, h. text מועד). Ib. II, 23 דהא this  
 time (h. text הפעם); a. fr.—Targ. Jer. XVIII, 7, ו... ז  
 at one time . . . another time.—Hull. 105<sup>b</sup> לי מר  
 דקבעין זמן set me a term, and I shall pay. M. Kat. 16<sup>a</sup>  
 זמן that (in legal summons) a date is fixed for appearing  
 in court. Ib. זמן בר זמן one term after the other (in case  
 of failing to appear on the first summons). Hag. 4<sup>b</sup> אורי  
 זמן dies before his destined time; a. v. fr.—B.  
 Bath. 78<sup>b</sup>, a. fr. דהא זמן once upon a time (introducing a  
 story).—Pl. זמן, זמן. Targ. Ex. XXIII, 17; a. e.—Zeb. 94<sup>b</sup>,  
 a. fr. סתאין זמן many times.—זמן at times . . . at other  
 times. Ber. 20<sup>b</sup>, a. fr.—משכן זמן=h. מועד. Targ.  
 Ex. XXVIII, 43; a. fr.—Targ. Ps. LXXIV, 4 זמן=משכן.  
 —Targ. Jer. XLVII, 6 זמן לברת תהי. destined home  
 (the sheath; h. text הורגת).—[Targ. Ps. CXXI, 4 זמן



מזמורין *Me. ted. מזמורין* at their appointed banquet, v. preced. wds.]

**זָמַר** I (b. h.) to nip, to prune, to cut. *בְּיָמֵינוּ* if one trims a tree (on the Sabbath) for making use of the wood. *שִׁנְיָה* 20<sup>a</sup> כֹּהֵן דִּשְׁמֵר (not זִמְרָה) a priest is he, and he prunes the vine (in the Sabbatical year); a. fr.

*Nif.* זָמַר to be pruned, truf. to be checked, unnerved, defeated. *Cant. R.* to II, 12 ref. to זָמַר אֶת רֹאשׁוֹ וְזָמַר זָמַר the time for pruning the preputium (circumcision) has come (v. *Ex. R. a. 19*); זָמַר . . . זָמַר the time has come for the Egyptians to be checked; *Peas. Hahod.*, p. 80<sup>a</sup>; *Peas. R. a. 15*.—*Lev. R. a. 9*, beg. Akhan is named Zimri (I Chr. II, 6, comp. with Josh. VII, 24) כֵּל יָד because through him the Israelites were unnerved (Josh. VII, 5); a. e.

**זָמַר** ch., *Ap.* זָמַר same. *Y. Shebi. IV, 36<sup>a</sup>* זָמַר זָמַר (not זָמַר) saw one prune &c. (in the Sabbatical year).

**זָמַר** II (b. h.) comp. זָמַר I: to temple, make music, sing. *V. זָמַר*.

*Pa.* זָמַר I to sing one's praise. *Cant. R.* to II, 16 זָמַר זָמַר (or זָמַר, זָמַר) He praised me, and I &c.—*Gen. R. s. 91*, end (expl. בְּזִמְרָה *Gen. XLIII, 11*) זָמַר זָמַר things which men praise all over the world.—2) to review a lesson in recitative (chant) (v. זָמַר). *Shh. 96<sup>b</sup>* top זָמַר בְּכָל יוֹם chant every day; *Tosef. Ohol. XVI, 8* זָמַר בְּכָל יוֹם (the Law says) review me steadily &c.; *ib. Par. IV (III), 7*; comp. זָמַר.

**זָמַר** ch., *Pa.* זָמַר same, 1) to sing. *Targ. Ps. XVIII, 50*; a. e.—*Sot. 48<sup>a</sup>* זָמַר נְבִיזִי when men sing and women respond.—2) to sing a satire, deride. *Targ. Lam. III, 14*.

**זָמַר** III, *Hif.* זָמַר (comp. זָמַר) to look bluish. *Y. fund. to Num. XXV, 14*, quot. in *Ar.* (play on זָמַר) זָמַר עד שֶׁהָיָה בְּשָׂרָה כְּבִישָׁה כְּבִישָׁה until his flesh (through his lewdness) had the color of a smashed (rotten) egg; (comp. *Tanh. Pinh. 2*, *Num. R. a. 21*, beg., *Shh. 82<sup>b</sup>*—where our w. is omitted).

**זָמַר** I m. (זָמַר II) music, song; כֵּל (or sub. כֵּל) musical instrument. *Sot. 48<sup>a</sup>* כֵּל כֵּל to the music of four instruments. *Y. ib. VII, 21<sup>a</sup>* top לֵב גִּיּוֹן Greek is adapted for song; *Y. Meg. I, 71<sup>b</sup>* bot.—*Shh. 101<sup>a</sup>* זָמַר זָמַר and treats it (a verse of Song of Songs) like a (secular) song; *Yalk. Prov. 953*; a. fr.

**זָמַר** II m. (זָמַר I; comp. זָמַר, *Gen. XLIII, 11*) fruits, (grapes &c.), dessert. *Y. Pes. X, 37<sup>a</sup>* bot. (expl. זָמַר זָמַר) various dessert fruits (*Bab. ib. 119<sup>b</sup>* זָמַר זָמַר); *Tosef. ib. X, 11* זָמַר זָמַר).

**זָמַר** m. (זָמַר I) musician, singer. *Kel. XVI, 7* זָמַר זָמַר, v. זָמַר. *Yalk. Lam. 1001*.

**זָמַר** ch. same.—*Pl.* זָמַר. *Targ. Koh. II, 8*.—*Fem.* pl. זָמַר. *ib.*

**זָמַר** ch.—זָמַר I.—זָמַר (זָמַר) musical instruments. *Dan. III, 5*; a. e.—*Targ. Koh. II, 8*.—*Targ. Ez. XXXIII, 32* זָמַר זָמַר date-music.—*Pl.* זָמַר. *Targ.*

*Lam. V, 14*—*ib. III, 6* זָמַר זָמַר at their dinner songs, v. זָמַר II.

**זָמַר** II m. same, song, music. *Qutr. 7<sup>a</sup>* זָמַר זָמַר is a proverb that music (at banquets, after the destruction of the Temple) is forbidden? *ib. זָמַר זָמַר* instrumental music, זָמַר זָמַר vocal music. *Sot. 48<sup>a</sup>* זָמַר זָמַר music in the house—destruction at the threshold. *ib. זָמַר* prohibited musical entertainments.—*Sabb. 116<sup>b</sup>* זָמַר verses of praise (*Ps. CXLVIII a. Cl.*; v. *Rabb. D. S. a. l.* note 200).—*Pl.* זָמַר, זָמַר. *Y. Meg. III, 74<sup>a</sup>* bot. זָמַר זָמַר used to go to bed and rise with music.—*V. זָמַר*.

**זָמַר** II m. *pr. n. m. Zimra*, father of R. Yoch. v. זָמַר. *Keth. 96<sup>a</sup>*; a. fr.

**זָמַר** (זָמַר, זָמַר) m. (זָמַר, זָמַר) emerald, emerald crystal (v. זָמַר and a. v.). *Targ. Prov. XXV, 12*; a. fr. (in the sense of a precious stone [v. next w.], and as crystal or spar of copper mine).—*Pl. k.* זָמַר. *Lev. R. a. 2* (precious stones).

**זָמַר** m. (זָמַר, זָמַר) emerald, a precious stone. *Targ. Y. II Ex. XXVIII, 16* זָמַר זָמַר.

**זָמַר**, v. זָמַר.

**זָמַר** f. (זָמַר II) chant on reciting Talmudic lessons. *Meg. 6<sup>a</sup>* (same ed. זָמַר), *Treat. Seder III, 14*.

**זָמַר** (b. h.) *pr. n. m. Zimri*, slain by Phinehas (*Num. XXV, 14*). *Shh. 82<sup>b</sup>*, a. e., v. זָמַר III. *Y. Taan. III, 60<sup>a</sup>* bot. זָמַר זָמַר how many Zimris (lewd men) are in our day!; a. fr.

**זָמַר**, pl. זָמַר, v. זָמַר.

**זָמַר** nom. gent. pl. (denom. of זָמַר) Zimithanē (schemers). *Targ. Y. Deut. II, 20* (*Targ. O.* זָמַר; h. text זָמַר).

**זָמַר** I (b. h. זָמַר; *Syr. זָמַר* qualitas, modus, *P. Sm. 113<sup>a</sup>*, &c.; comp. זָמַר, a. זָמַר, זָמַר) quality, nature, kind, species. *Targ. Gen. I, 11* לְזָמַר after its kind. *Targ. Lev. XI, 14* לְזָמַר; a. v. fr.—*Ber. 32<sup>a</sup>* (prov.) זָמַר זָמַר (*Ar.* (ed. זָמַר) filled stomachs are a bad sort (plenty is tempting).—*Pl.* זָמַר, זָמַר. *Targ. Gen. I, 21*; a. fr.—*Dan. II, 5*, v. זָמַר.—*B. Kam. 16<sup>b</sup>* (expl. זָמַר, II Chr. XVI, 14) זָמַר זָמַר *Ms. M. a. Ar.* (ed. זָמַר) various species.

**זָמַר** II to go astray, v. זָמַר.

**זָמַר** m. (זָמַר) adulterer; voluptuous. *Sabb. 156<sup>a</sup>*.—*Pl.* זָמַר. *Targ. Jer. IX, 1*; a. e.—*Targ. Ez. XXIII, 45* (h. text זָמַר).

**זָמַר** m. (b. h.) attachment, tail. *Bekh. VI, 9* זָמַר זָמַר the tail of a kid; a. fr.—*Yoma 41<sup>b</sup>* זָמַר זָמַר the tail-end (fringes) of the band. *Erub. 18<sup>a</sup>* (ref. to זָמַר, *Gen. II, 22*) זָמַר it means the tail (with which Adam was originally created). *Kil. IV, 6* זָמַר זָמַר and one vine projects like a tail. *Ukta. I, 3* זָמַר זָמַר the skeleton of the cluster of grapes (the thin branches), opp. זָמַר, the

stem; a. fr.—Transf. *the last, least*. Ab. IV, 15, v. ארי.—Euphem. *membrum virile*. Tanh. Ki Thetsé 10 (expl. Deut. XXV, 18) אמה איהן מכה ד Amalek mutilated them by cutting off &c.; Pesik. Zakh., p. 27<sup>a</sup>; Pesik, R. s. 12; Num. R. s. 13; v. זמורה.—Denom.

**זב** Pi. (b. h.) 1 (v. Ukts. I, 3 quot. in preced. w.) to cut off the extreme branches of the vine, to trim. Shebi. IV, 6 הזינב בנפנים he who trims grape-vines.—Transf. ד באשכוליה [to thin the clusters,] to diminish the scholars by persecution (v. אשכול). Gen. R. s. 42; Lev. R. s. 11; a. e.—2) to attack, force a passage. Gen. R. s. 74 בקש לזבן Joab wanted to force his passage through their territory; Yalk. Sam. 147.

**זנבא**, v. זנבא.

**זנביה** pr. n. f. Zenobia, queen of Palmyra. Y. Ter. VIII, 46<sup>b</sup> bot. מלכותא ד (not מלכותא).

**זנבא**, v. זנבא.

**זנבילא**, Targ. Cant. III, 9, read: זנבילא=זנבילא.

**זנבילא** f. (ζινγίβρις, zingiber) an Arabian spice plant, prob. ginger. Yoma 81<sup>b</sup>; Ber. 36<sup>b</sup> (v. Ms. M. in Rabb. D. S. a. l.), v. זריבילא.

**זנדיקא** m. (Syr. זנדיקא, P. Sm. 1141;=זנדיקא, reduplic. of זנדיק, cmp. זנדיק III; for inserted נ cmp. מזנדיק s. v. זנדיק). Taan. 22<sup>a</sup> אנה ד Ar. (ed., a. Ar. ed. Koh. זנדיקא, v. Rabb. D. S. a. l. note 50; Ms. M. זנדיקא) I am a jailer.

**זנח**, v. זנח.

**זנחא**, v. זנחא.

**זנחא** pr. n. pl. Z'noha (b. h. זנחא, Josh. XV, 34; 56) in Judaea. Men. VIII, 1 (83<sup>b</sup>) Ar. a. Bashi (ed. זנחא, Ms. M. זנחא, Mish. ed. מזנחא, Mish. Nap. זנחא; v. Rabb. D. S. a. l. note); Tosef. ib. IX, 2 לחה זו (corr. acc.).

**זנחנים** m. pl. (b. h.; זנח) 1) prostitution; ברי זנחנים children begotten in prostitution. Pes. 87<sup>a</sup> bot. ד; ib. ברי זנח Ms. M. (ed. ד בנין ד, ובנין ברי ד) 2) sensuality. Ib. 111<sup>a</sup> ד רוח אהה sexual passion will seize him (her).

**זנח**, v. זנח.

**זנחא** f. (b. h.; זנח) prostitution, unchastity, voluptuousness. Sot. IX, 15 (49<sup>b</sup>) לדי בית הורד יהיה לדי the scholars' meeting house shall become a place of licentiousness (where low people assemble). Num. R. s. 13 על דך אהורא for seducing his sister. Ab. Zar. 96<sup>b</sup> ד אהורא a meretricious connection, opp. ארשאה. Gen. R. s. 26 על הכל... The Lord is long-suffering to everything except debauchery. Keth. 3<sup>a</sup>, v. זנחלה; a. v. fr.

**זנחא** ch. same. Targ. Y. Gen. XXXIII, 2. Targ. Hos. IV, 11; a. fr.—Targ. Job XXXVI, 14 ברי ד keepers of brothels.—Sot. 3<sup>b</sup> ד בביתא ד faithfulness in the house is like a worm in poppy-plants.

**זנח** (b. h.) to glisten (cmp. זנח) to be fat; to be greasy, foul (cmp. meanings of זנח, v. Ges. Thes. s. v. זנח); 1) (act. verb) to loathe. Midr. Till. to Ps. LX; Yalk. Ps. 777

did I loathe you? You loathed me.—2) to be loth. Pesik. R. s. 41 (ref. to זנחא, Ps. LXXIII, 27) שרחקו וזנחו הדין because they removed themselves from and were loth of Thee.

**זנחא** 1) to declare rejectable, unclean; (cmp. זנחא) to reject; (cmp. זנחא, זנחא) to remove. Hull. 7<sup>a</sup> אין מזנחין איהו we must not detest him (remove him from college). Pesik. R. l. c. מזנחין עצמם הדין they (through their sins) remove themselves from thee.—2) to polish, cleanse. Lev. R. s. 1, beg. (ref. to זנחא) I Chr. IV, 18) that is Moses שחיה אב למזנחיהם שהזניחם מיד for he was the father of the cleaners, for he cleansed them from idolatry; Yalk. ib. 428.

**זנחא** to make glistening, to stroke, dress. Num. R. s. 20; Tanh. Balak 12 זנחיה בארי I had come to kill her, and now I had to polish her up; (Tanh. ed. Bub. ib. 20 זנחיה; Yalk. Num. 768, Matt. K. to Num. R. l. c. quotes in Tanh. l. c. רביחיה).

**זנח**, Targ. Ps. XV, 5 זנחא ed. Lag., read זנחא or זנחא.

**זנח** (b. h.) 1) [to run to and fro, wander;] (with אחר) to run after, (with באחר) to run away from; esp. to run about as a prostitute, to be faithless, be unchaste (cmp. ch. זנחא for זנחא, a. זנחא for our w.). Sabb. 55<sup>b</sup> (play on פחז, Gen. XLIX, 4) הוצאת זנחא thou hast trespassed upon religion, sinned, been unchaste (v. זנחא).—Snh. 100<sup>b</sup> זנחא שמה זנחא lest she may go astray (be seduced); a. v. fr.—2) to commit an offense. Gitt. 6<sup>b</sup> explain. Jud. XIX, 2, cmp. Targ. a. l.

**זנחא** same, also to invite faithlessness, to excite the senses. Sabb. 88<sup>b</sup> כלת זנחא בתוך חופתה (v. Rabb. D. S. a. l.) bold is the bride who thinks of faithlessness while getting married; Gitt. 36<sup>b</sup> וכי שזנחא בקרב וכו' Sot. 10<sup>a</sup> זנחא... כל חזקתה if a man is lewd, his wife will think of faithlessness against him; Yalk. Job 918 זנחא Meg. 15<sup>a</sup> רחב בשמה זנחא וכו' Rahab suggested impure thoughts by her name (Rahab hazzonah), Jael with her call (Jud. IV, 18) &c., v. זנחא; a. fr.—Transf. (of plants) to degenerate. Gen. R. s. 28, end זנחא אף הארץ זנחא the earth, too, became degenerated in her produces; v. זנחא. Y. Kil. I, beg. 26<sup>d</sup> הפירות זנחין the produces may degenerate (ref. to Lev. XIX, 29).

**זנחא** same. Targ. Y. Gen. XXXVIII, 24 זנחא (זנחא); a. e.

**זנחא** same. Targ. O. Deut. XXII, 21 זנחא ed. Berl. (ed. Amst. זנחא; a. e.—Keth. 81<sup>a</sup> זנחא וכי there is a doubt, did she or did she not commit adultery?—\*Denom. זנחא f. a runner (after men). Snh. 106<sup>a</sup> bot. (prov.) זנחא after (living with) princes and governors she became a runner after ship draggers (or carpenters). [Our w. is absent in Yalk. Num. 785 as well as in Ms. M., the latter having a marginal version זנחא]

**זנחא**, Ms. זנחא, Targ. Prov. XXIX, 3, read: זנחא, זנחא, v. next w.

**זנחא** (זנחא) f. ch.=ה. זנחא. Targ. Joel IV, 3 (ed. Wil. זנחא). Targ. Prov. VII, 10. Ib. VI, 26;



s.e.—Pesh. R. a. 31 ר' אב' the son of the whore (heretic). — *H.* מנצח, מנצח, מנצח. Targ. Hos. IV, 14. Targ. Prov. XXIX, 3, v. proved. Y. Taan. I, 61<sup>b</sup> bot. ר' אב' hating out prostitutes.

מנצח (see v. of מנצח) to be faithless, suspected of faithlessness—*Part. pass.* מנצח, pl. מנצחים of spurious paternity. For מנצח bot. ר' אב' and she will bear thee spurious sons; (b. ר' אב' v. מנצח).

*H.* מנצח to think of faithlessness. Bot. 10<sup>a</sup>, v. מנצח.

מנצח *H.* מנצח (b. h.) v. to spurt, spatter, spout with force. Nidd. 59<sup>b</sup> בעצמה (it means a woman discharging urine in a gush. Hull. מנצח the animal's blood spattered (when its jugular arteries were cut). Y. Yoma I, 29<sup>a</sup> bot. מנצח his nose discharging worms.—?) (to make a person's mouth water,) to make a person sick by withholding from him a desired dish. Ex. R. a. 16, end מנצח יעשה את בני ישראל ye made my children sick by withholding from them meat, when ye ate &c.

*H.* מנצח to drop, to pour. Y. Sabb. VIII, 11<sup>b</sup> bot. מנצח the Mishnah means when one uses pitch or sulphur in a liquid state.

מנצח, v. מנצח a. מנצח.

מנצח, Targ. Prov. XII, 31 some ed., v. מנצח.

מנצח, מנצח, v. מנצח, a. מנצח.

מנצח m. pl. (מנצח)—b. מנצחים, youth, youthful days. Targ. I Sam. XII, 2 (ed. Wil. מנצח). Targ. II Sam. XIX, 8 מנצח (sing.); a. e.

מנצח m. (מנצח) shock, fright. Targ. Y. Gen. XXVII, 33.

מנצח, מנצח (Ptp of מנצח) to move, shake, agitate, trouble. Ex. R. a. 16, end מנצח את הים ר' He stirred the seas up and showed to him (Moses) &c. Y. Ber. IX, 18<sup>a</sup> bot. מנצח I will make my world quake. Orl. I, 3 מנצח the ploughshare loosened it (the roots of the tree); ונצח עמא בעצ' he (the husbandman) lifted the tree and placed it in soft earth (v. comment.).

*Hithp.* מנצח, Nithpa. מנצח 1) to be shaken, frightened. Shebu. 39<sup>a</sup>. Y. Ber. IV, 7 מנצח the wall was removed from its place; B. Kam. 82<sup>b</sup> א"י Palestine quaked. Cant. R. to III, 7 מנצח were frightened and shaken; a. fr.—2) to rise in rebellion. Yalk. Num. 763 מנצח against whom the inhabitants of the country rebelled; a. fr.—Contracted part. מנצח, or מנצח (= מנצח). Hull. 48<sup>a</sup> מנצח ed. (Ar. מנצח) the students oppose it.—3) to cause to quake. Midr. Till. to Ps. XVIII, 8 מנצח . . . thou hast made thy limbs tremble . . . , so will I make my world quake, v. supra.

מנצח ch. same. Targ. Ps. LX, 4; a. fr.

*Hithp.* מנצח to be frightened. Targ. Y. Gen. XXVII, 33, a. fr.

מנצח (מנצח, מנצח) m. (redupl. of מנצח, v. מנצח) young man, youth, student.—*H.* מנצח, constr. מנצח (a Variant of מנצח, Ex. XXIV, 5, because מנצח admits of the meaning of servants, slaves. Greek παῖδες).

Wife Deut. 286 (v. מנצח a. מנצח) and one manuscript existed in the Temple which was named מנצח the House of Ze'alonim (containing מנצח for מנצח), Tract. Rofsin VI, 4 מנצח, Y. Taan. IV, 48<sup>a</sup> bot. מנצח.—Mag. 9<sup>a</sup> (reported as one of the changes in the Greek translation of the Pentateuch, and ref. to מנצח I. a., and to מנצח Ex. XXIV, 1:) מנצח ed. (Ms. Par. מנצח, with nom. a. Yalk. Gen. 2 מנצח 'the youths' (νεανίσται, in place of מנצח, v. LXX Ex. I. a.)

מנצח, pl. מנצחים ch. same. Targ. Y. Ex. XXIV, 11 Lev. (ed. מנצח), Targ. Cant. VI, 4.

מנצח (v. מנצח I) to be small, diminished. Targ. Prov. X, 37 מנצח Ms. a. Var. ed. Lag. (ed. Lag. a. oth. מנצח).

מנצח, מנצח, v. מנצח.

מנצח f. pl. (v. מנצח) small. Targ. Prov. VII, 6 Lev. a. Bot. (ed. Lag. מנצח, Var. מנצח).

מנצח, v. מנצח.

מנצח, מנצח, מנצח, fut. מנצח (comp. מנצח: b. h. מנצח I) to be slender, small; to be reduced, diminished. Targ. Prov. X, 37, v. מנצח. Targ. Jer. XXIX, 4; a. fr.—Y. Sabb. VIII, 11<sup>a</sup> bot. מנצח it (the measure) was reduced, but was not made as small as it had been before; v. *Hithp.*—2) (comp. מנצח) to get sick. Gen. R. a. 23 מנצח and he may get sick.—3) to restrain. Targ. II Sam. XVIII, 16 ed. Lag. a. Ar. (ed. מנצח; h. text מנצח).

*As.* מנצח מנצח I) to reduce, do little. Targ. Ex. XVI, 17; 16 (h. text מנצח). Targ. Lev. XXV, 16; a. fr.—Targ. Y. Num. XXII, 6 מנצח to reduce (defeat) him (b. text מנצח).—2) to be small. Targ. O. Ex. XII, 4; a. e. *Hithp.* מנצח, מנצח to be made smaller. Targ. Y. Gen. I, 16.—Y. Shek. III, 47<sup>a</sup> top [read:] מנצח it was reduced, but not made as small &c., v. supra.

מנצח m. מנצח, מנצח, מנצח (spread) small young, tender, lesser, a little. Targ. Gen. I, 16. Targ. O. ib. XLIV, 25.—Targ. Gen. XIX, 31; a. fr.—Y. Ber. II, 4<sup>b</sup> מנצח . . . מנצח the inferior does not greet the superior; Y. Shek. II, 47<sup>a</sup> top (not מנצח).—Y. Sanh. III, 21<sup>a</sup> bot. מנצח in behalf of one his junior. Y. Keth. V, beg. 29<sup>a</sup> מנצח and said something small (insignificant). Ib. מנצח is this something small?; a. fr.—מנצח, מנצח. Targ. Y. Ex. XII, 4. Targ. Ps. CXV, 13; a. fr.—Y. M. Kat. III, 82<sup>a</sup> top מנצח and he asked the inferior (scholars)?—Pera. מנצח, מנצח. Targ. O. Gen. XXXII, 10.—Targ. Ps. CIV, 25 (Ms. מנצח).

מנצח III pr. n. m. Z'er (Little), an Amora. Y. Ter. VIII, 48<sup>b</sup> bot. מנצח ר' Y. Ber. V, end, 8<sup>a</sup> מנצח; a. e.

מנצח I, v. מנצח II.

מנצח II pr. n. m. Z'erq. [also: מנצח, . . .] name of several Amoraim. Y. Ter. XI, 47<sup>a</sup> bot.; a. fr. (in Bab. מנצח)—Y. Ber. VI, 10<sup>a</sup> top; a. e.—Ib. I, 3<sup>a</sup> top מנצח—Ib. VIII, 12<sup>a</sup> top; Gen. R. a. מנצח—Y. Sabb. I, 3<sup>a</sup> מנצח V. Fr. M'bo p. 27<sup>b</sup>, sq.

**זְעִירוּתָא** f. (זעיר) *smallness, small number*. Targ. Lev. XXV, 16; a. e.

**זְעִירוּתָא**, v. זעיר II.

**זַעַם** (b. h.) *to be excited, angry*.—Part. pass. זָעִים; f. זַעֲמָה; pl. זַעֲמוֹת. Num. R. s. 11 זַעֲמוֹת פָּנִים morose countenance, opp. באִירוֹת; cmp. זָעַם.

**זַעַם** m. (b. h.; preced.) *anger, displeasure*. Num. R. s. 11 זַעַם פָּנִים של ד' v. preced. Kidd. 66<sup>a</sup> בז' . . . ויבדלו Israel's scholars parted under (the king's) displeasure.

**זַעַע**, v. זעזע, a. e.

**זַעַף** (b. h.; cmp. זַעַם) *to be excited, troubled, serious*.—Part. act. זָעַף; f. זַעֲפָה; pl. זַעֲפוֹת, part. pass. זָעִיף; f. זַעֲפָה; pl. זַעֲפוֹת. Pesik. R. s. 21 פָּנִים זָעִים (a. זַעֲפָה) serious (commanding) countenance. Pesik. Bahod. p. 110<sup>a</sup>; Yalk. Ex. 286 זַעֲפָה פָּנִים, contrad. to ביטוּחָה indifferent, מכבִּירוֹת inviting, kind countenance.

**זַעַף** ch. same, *to rage, threaten, storm*. Targ. Ps. L, 3 (h. text זַעֲפָה). Ib. X, 5 (h. text זַעֲפָה).—Gen. R. s. 63 Rabbi wanted him (R. S.) to threaten him; Yalk. ib. 110 זַעֲפָה (Y. Ter. VIII, end, 46<sup>c</sup> למינתה).

**זַעַף** m. (b. h.; preced. wds.) *stormwind, vehemence; anger*. Taan. III, 8 בז' הַחֵשֶׁבֶל הַזֶּה the rain began to come down with vehemence. Pesik. R. s. 15, v. אֲגִירָאֵן. Treat. S'mah. III, 9 זַעַף מִיָּדָה של ד' a sudden death (by the anger of the Lord); cmp. M. Kat. 28<sup>a</sup>, s. v. דָּמָה.

**זַעַף** ch. same, *stormwind, hurricane*. Targ. Job I, 19 (ed. Wil. זַעַף); a. e.—Ber. 59<sup>a</sup> (expl. חֲרוֹחֹת Mish. ib. IX, 2).

**זַעֲפָרָנָא** m. (Arab. a. Pers. zafrán) *saffron*. Targ. Y. Lev. XV, 19 (ed. Amst. זַעֲפָרָנָא).

**זַעַק** (b. h.) *to cry*. Ex. R. s. 1 (ref. to Ex. II, 23) אֵין זַעַק 'they cried' has the meaning of lamenting. Hif. זַעֲקוּ to cause to cry. Gen. R. s. 67; v. זַעֲקָה.

**זַעֲקָה** ch. same. Targ. Ex. II, 23; a. e.

**זַעֲקָה** f. (b. h.; preced. wds.) *cry, prayer*. Yalk. Deut. 811; Yalk. Sam. 157 (as one of the expressions for prayer; Deut. R. s. 2 זַעֲקָה). Gen. R. s. 67 אַחַת וְכ' Jacob caused Esau to utter one cry.

**זַעֲקִי**, Gen. R. s. 98, v. זַעֲקִינָא.

**זַעֲרָה**, v. זעיר II.

**זַעֲרָה** f. ch. 1)=h. זַעֲרָה *pitch*. Targ. Is. XXXIV, 9. Targ. Ex. II, 3.—2)=זַעֲרָה *pitch-coating*. Y. M. Kat. II, 81<sup>b</sup> top [read: זַעֲרָה, v. דִּינִיפָה].

**זַעֲרָה** (זַעֲרָה, זַעֲרָה, זַעֲרָה) pr. n. pl. (Ζεφύριον) *Zifrin, Zifrin &c., prob. the headland of Cyprus* (v. Sm. Class. Diet. s. y. Zephyrium a. Neub. Géogr. p. 391), a place mentioned in connection with R. Akiba's travels. Y. B. Kam. IX, end, 7<sup>a</sup> זַעֲרָה; Sifré Num. s. 4 זַעֲרָה; Num. R. s. 8 זַעֲרָה; B. Kam. 113<sup>a</sup> זַעֲרָה (v. Rabb. D. S. a. l. note); Yalk. Num. 701 בִּישָׁרָה.

**זַעֲרָה** c. pl. (Syr. זַעֲרָה, P. Sm. 1146; v. פֶּלֶן, with preform. ז') *a certain number, so and so many*. Targ. II Esth. I, 8.

**זַעֲרָה** (v. זַעֲרָה a. זַעֲרָה, Pi. זַעֲרָה *to line vessels with pitch*.—Part. pass. Kal זַעֲרָה, Part. Pual זַעֲרָה. Tosef. Ab. Zar. IV (V), 10 זַעֲרָה; Ab. Zar. 33<sup>a</sup> מְזַעֲרָה. B. Mets. 40<sup>b</sup> זַעֲרָה when the oil vessels are lined. V. זַעֲרָה.

**זַעֲרָה** m. (זַעֲרָה, cmp. זַעֲרָה, טַעֲרָה; cmp. אִרְסָקָה *bird's crop*. Hull. III, 4. Ib. 6 (one of the signs of clean birds). Lam. R. to IV, 15 זַעֲרָה v. זַעֲרָה.

**זַעֲרָה** ch. same. Targ. O. Lev. I, 16.—Targ. Y. Deut. XIV, 11 זַעֲרָה; ib. Lev. XI, 13 זַעֲרָה. V. זַעֲרָה.

**זַעֲרָה** f. v. preced.

**זַעֲרָה**, v. זעיר II.

**זַעֲרָה**, v. זעיר II.

**זַעֲרָה** m. (זַעֲרָה, cmp. אִסְקִיפָה *intel; transf. upper lip*. Targ. Ps. OXLI, 3 (h. text זַעֲרָה, cmp. זַעֲרָה).

**זַעֲרָה**, v. זַעֲרָה.

**זַעֲרָה**, pl. זַעֲרָה, v. זעיר II.

**זַעֲרָה** f. (a. Hebraism, v. זַעֲרָה) *erect stature, pride*. Targ. Hos. XI, 7. Targ. Y. Lev. XXVI, 13. [זַעֲרָה *gallows*, v. זַעֲרָה II.]

**זַעֲרָה** m. ch. (זַעֲרָה) *strainer*. Y. Sabb. II, 5<sup>a</sup> top, v. זַעֲרָה.

**זַעֲרָה**, v. זעיר II.

**זַעֲרָה** to erect, v. זַעֲרָה.

**זַעֲרָה** I m. (preced.) 1) *erect, upright*. Pes. 40<sup>a</sup> אֵין זַעֲרָה if it (the pot) stands upright (so that the moisture cannot run out), the grain is forbidden. [Ms. M. זַעֲרָה as a noun, *an upright standing vessel*.]—2) *elevated, projecting*. Targ. Y. Lev. XIII, 2 שׁוֹמֵם (h. text שׁוֹמֵם; some ed. זַעֲרָה).—Pl. זַעֲרָה. Targ. Y. Ex. XXVII, 2.

**זַעֲרָה** II (זַעֲרָה) m. (preced.) 1) *pole, scaffolding, gallows*. Targ. II Esth. II, 7; a. e.—Targ. I Chr. X, 10 זַעֲרָה. Meg. 16<sup>b</sup> לְמִיִּתְחַח כּוֹ זַעֲרָה... (Asheri) כּוֹ זַעֲרָה ed. בז' incorr.; v. Rabb. D. S. a. l. note 6) you must extend the Vav of יוֹרֵד (Esth. IX, 9) as long as a pole; כּוֹ זַעֲרָה (ed. בז' זַעֲרָה, Ms. H. 2 זַעֲרָה, Asheri) כּוֹ זַעֲרָה they were all hanged on one pole (at the same execution, v. infra).—B. Mets. 83<sup>b</sup> כּוֹ זַעֲרָה under the gallows. Ab. Zar. 18<sup>b</sup> אִסְקִיפָה לֵד זַעֲרָה they took him out for execution.—2) (part. pass. of זַעֲרָה) *hanged, culprit*. B. Mets. 59<sup>b</sup>, v. זַעֲרָה.—3) (fem.) *execution*, v. supra.

**זַעֲרָה** m. (preced.) *raising, lifting up*. Targ. Y. Gen. XV, 12. [Targ. Y. Lev. XVIII, 2, v. זַעֲרָה I.]

**זַעֲרָה** f. (זַעֲרָה) *putting up, erection*. Ab. Zar. 46<sup>a</sup> זַעֲרָה the erection of which is noticeable.



Knee, 49<sup>b</sup> מִן הַבְּתָר perhaps the proper reverse-side connective in posting it (by the side of the altar). — M. Kat. 56<sup>a</sup>, a. v. מִן הַבְּתָר the putting up of the couch (on the Sabbath during mourning), opp. מִן הַבְּתָר.

[illegible]

**NOTES** m. (201) rising up. Targ. Iam. III, 68. (Ab  
Zac. 401) **NOTES** 301, road: 301, v. 301.

$\frac{8}{9} \cdot \frac{1}{2}$  m. (-) top. H. Kam. 17' top. (Rashid) 100%

**זָקָה** (*zakah*, v. *zakah*).—B. Hash. 15<sup>a</sup> Ar.  
וְזָקָה א. זָקָה.

**שָׁרָף!** 1. (שָׂרָף) (*the transparent one, emp. שָׂרָף,*) *Chamaeleon* (v. Sm. Ant. s. v.). Sm. 106<sup>b</sup> ed. (Ms. M. שָׂרָף, Ms. P. שָׂרָף); Yalk. Gen. 50 (some ed. שָׂרָף). [Mus. derives our w. fr. שָׂרָף, emp. שָׂרָף, the chameleon being believed to live on air.]

Gen. 18: 41 (ref. to Gen. XVIII, 13) **אני ואני** 'am I (the Lord) too old to do wonders?

*Hif. (Qal) 1) to grow old. Salm. 100<sup>b</sup> אֶתְּנֶה עַד זָקֵן when she arrives at old age, he is afraid lest &c. Erub. 36<sup>a</sup> אֶתְּנֶה עִמָּם בְּיָמֵיהֶם they age in the middle of their days (prematurely). Salm. 102<sup>a</sup> אֶתְּנֶה עִמָּם יָמֵי זָקֵן be the older they grow a. fr.—2) to make old, consider old (feeble). Gen. R. 48 אֶתְּנֶה אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם you consider each himself young, and each his partner old (Yark. to 22<sup>a</sup> אֶתְּנֶה אֶתְּכֶם and believe your Lord too old [to do wonders]). v. supra.*

*Nif.* נִפְּיָה, *Nithpa.* נִתְּפָה; 1) *to become old, weak, frail.* Y. Ber. IX, end 14<sup>e</sup> (ref. to prov. XXIII, 22) נִתְּפָה אֶת אֶרֶץ יִשְׂרָאֵל If thy nation is decaying (in faith), stand up and fence her in (prevent her being trodden upon); Yalk. Prov. 280.—2) (cmp. נִדְּקָה) *to be maturely considered, be clear (beyond doubt);*—3) (cmp. נִתְּפָה) *to be hard, difficult.* Tosef. Shh. VII, 7 (the presiding judge declares) נִתְּפָה הַדִּין (נִתְּפָה) ed. Zuck. (Var. נִתְּפָה, נִתְּפָה); discussed in Shh. 42<sup>a</sup> נִתְּפָה הַדִּין נִתְּפָה what does *nitdakra* mean? Does it mean נִתְּפָה קָשֶׁה the case is hard (difficult, so as to demand a reconsideration)? . . . It means נִתְּפָה הַדִּין the case is clear; Y. Shh. V, end, 23<sup>a</sup>.

ꨀꨣ ch. same.

אָלט 1) to make old, weaken. Erub. 56<sup>a</sup> אָלטִים זײַן  
 אָלטִים . . . those ascents . . . made us (me) old. v. אָלטִים—  
 2) to grow old. Nidd. 47<sup>a</sup> פֿאַר אָלטִים (same ed. אָלטִים,  
 Asher; אָלטִים) this would be a sign that she has entered  
 old age (passed the change of life).

11 m. (b. h.; preced.) 1) *old man*. Gen. R. s. 39, opp. 772. Y. Bicc. III. 65<sup>a</sup> bot. 7727 Yalk. Lev. 670 7727 the duty of standing up before an old man. Hag. 14<sup>a</sup>, a. fr.—2) *elder, judge, scholar*. Ib. (ref. to Is.

[illegible]

מִן הַבֶּהֱמָה (b. h.; comp. שָׁרָף beard, hair-covered spot.  
 Jer. 17: 22 שָׁרָף the beard is he, & שָׁרָף Jer. VIII, (184)  
 וְשָׁרָף וְשָׁרָף וְשָׁרָף until he grows a beard, by which  
 is meant the hair of the genitals &c.; a. fr.—פֶּל שָׁרָף  
 Lev. R. 2. 2.

זָקֵן (b. h.; זָקֵן) old age; frailty. Ber. 30<sup>a</sup> זָקֵן וְ  
 לֹא יֵשׁ בְּהֵן (there not [the claim of] old age here). Bath. 130<sup>a</sup>  
 זָקֵן וְקָטָן frailty of old age will overtake him (pre-  
 maturely). B. Bath. 120<sup>a</sup> זָקֵן extremely old. Shab. 17<sup>a</sup>  
 א. e. זָקֵן men commanding respect for their age. B.  
 Mets. 87<sup>a</sup>; Shab. 107<sup>b</sup> זָקֵן וְעוֹלָם (v. Rabb. D. H.  
 a.1. note 1) up to Abraham's days, there was no distinction  
 in appearance of old age (v. Gen. XXIV, 1); a. fr.

יְהוָה יִשְׁמַר לִי יְהוָה יִשְׁמַר לִי יְהוָה יִשְׁמַר לִי  
Y. Bets I, our best, ~~strongest~~ ~~and~~ ~~strongest~~ I have my strength  
for my old age; a. fr.

נְתִיבָה, נְתִיבָה ch. same. Targ. Ps. LXXI, 19  
(Ms. נְתִיבָה).

**לָקַח** (b. h.) 1) to join, put together, put up, erect, restore (to proper position). Beta II, 6 בִּלְבָד לֵאמֹר אֲנִי must not set up (put together the links of) a lamp on a Holy Day (v. ib. 28°). M. Kat. 27<sup>a</sup> מִן הַשָּׁבוּעוֹת לְפָנֶיךָ from what time on the eve of the Sabbath are the mourners' couches put up again? Ab. Zar. 40<sup>b</sup> וְכִסֵּי שֵׁנִים if one put a brick up to worship it, v. פָּקַד; a. fr.—Part. pass. פָּקֻדָה, f. פָּקֻדָה. M. Kat. III, 7 כִּסֵּי אֶת הַשָּׂדֶה a put-up couch, opp. אֶת הַשָּׂדֶה an upset couch, whereon mourners are seated. a. fr.—2) temp. נָקַח a. Lat. nexus to establish a loan, to obligate, enjoin upon (with עַל). B. Mets. 73<sup>a</sup> רִבִּית חֶטְיוֹתָם and the creditor settles the interests on the debtor as a loan (the note stating the combined amount of principle and interest as principle). Gitt. 18<sup>a</sup> תִּשְׁלֹם עֲדָתָהּ עַד שֶׁתִּקְבַּץ until she accepts partial payment (of her widowhood) and settles the balance as a loan (b.

taking a note &c.). Ib. זקפה ולא פגמה if she allows her widowhood to be entered as a loan without taking a partial payment. Ib. שוקפן במלוח . . . שוקפן אינס indemnity for outrage, fines . . . which were settled in the way of a loan; a. e.—3) (neut. verb) to stand upright, to be restored again. B. Mets. 59<sup>b</sup> זקפה לא נפלו . . . ולא נפלו the bent walls did not fall, nor did they assume their straight position. Ber. 11<sup>a</sup> ר' רשמי R. Y. remained upright, opp. הטה. Ib. ארתה זקפה . . . כשאני when I bowed, thou didst remain upright. Y. ib. IV, beg. 7<sup>a</sup> זקפה he erects himself (from his bowed position).—Part. pass. זקפה, f. זקפה upright, erect. Ber. I. c.—זקפה קומה erect stature, proud carriage. Ib. 43<sup>b</sup>; a. fr.

*Nif.* זקפה 1) to be put up, to erect one's self. Tosef. ib. I, 6; Sifré Deut. 34; a. e.—2) to be converted into a loan. Gitt. I. c. מאימתי זקפנים במלוח from what time are fines &c. considered as converted loans (so as to be subject to limitation)?

*זקף, זקור, זקור* ch. same, 1) to put up, rear, erect, raise (arms, head &c.). Targ. Gen. XXXI, 45. Targ. Y. Ex. XVII, 11 זקור; a. fr.—Bets. 22<sup>a</sup> לה לשרגא זקור he put the lamp up. M. Kat. 25<sup>a</sup> זקפיה לארנייה he set his coffin upright.—Part. pass. זקור q. v.—2) to stand erect. Targ. Job XXIX, 8. Ib. XXIV, 24 זקופ Ms. (ed. אוריכו) stand undiscouraged (wait).—3) to hang up. Targ. I Chr. X, 10; a. e.—Part. pass. זקרה hanged. B. Mets. 59<sup>b</sup>, v. זקרהא.

*Af.* זקרה to elevate, Targ. Ps. XXX, 2 (Regia Pe.; h. text רלה).

*Ithpa.* אזקרה 1) to be erect, to rise. Targ. Gen. XXXVII, 7. Targ. Ps. XXI, 14; a. e.—2) to be hanged. Meg. 16<sup>b</sup> אזקריפו v. זקריפו II.

*זקפוחא* f. (preced.) raising, lifting up. Targ. Ps. CXLI, 2.

*זקן* (b. h.; emp. זקן a. זקן [to make thin, fine, clear.] 1) to distil, smelt, v. Pi.—2) (emp. זקן) to rivet, forge; to chain, to join; to bind, obligate.—Part. pass. זקין, f. זקין; pl. זקין, זקין, f. זקין, with ל chained to, connected with, dependent on. Men. 27<sup>a</sup> זקן זקן זקן the fruit-bearing species of the festive wreath shall be combined with those which bear no fruits. Y. Ber. VI, 10<sup>a</sup> bot. כשהיו כולן זקן when they were, all of them, dependent on one loaf (for saying grace). Pesik. R. s. 43 זקין (זקין) corresponding to the three laws for which, our Rabbis taught, women are made responsible (Sabb. II, 6). Y. Ab. Zar. II, 41<sup>a</sup> top זקן in constant intercourse with the government.—Num. R. s. 9 זקן זקן זקן she is responsible to two (her husband and the Lord).—Shebu. VI, 3 . . . נכסים זקן movable chattel binds the immovable with reference to the obligation of making oath, i. e. the two claims preferred in one suit are considered as one lawsuit, and the oath must refer to both; Y. Keth. XII, 38<sup>a</sup> bot. [read:] לזקקן לשבועתה to combine the two (as one lawsuit) with regard to the oath. Yeb. II, 5 זקן זקן he holds his brother's wife tied to the levitical marriage, i. e. she cannot marry otherwise until released from him; a. fr. V. זקן.

*Nif.* זקן (emp. זקן Nithpa.) 1) to join, meet; to be engaged in. Gen. R. s. 20 זקן לא נ' the Lord never engaged in communication with woman. Ib. s. 42; Pesik. R. s. 5; a. e. זקן הנלך ו' the king was attached to, took an interest in the affairs of the country. Sabb. 12<sup>b</sup> זקן זקן the angels do not attend to his prayers.—[2] (in a hostile sense) to attack. Gen. R. I. c. זקן זקן Barbarians came to attack him.—3) to live with; to be coupled. Ruth R. to IV, 3 זקן זקן with the condition that I will not live with her. Gen. R. s. 20 זקן זקן I shall never again live with &c.—Pesik. R. s. 15; Pesik. Hahod., p. 43<sup>b</sup> זקן זקן in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

*Hif.* זקן to oblige. Succ. 28<sup>a</sup> זקן זקן will you force me to say &c.?

*Hof.* זקן to be made dependent on, to obligate one's self, to be obliged to regard. B. Bath. 170<sup>a</sup> זקן זקן (אם כתיב כי הזקקנו) if they (the parties to the deed) bound themselves to depend on the signatures of witnesses, &c. (ed. if it was written in the document, we obligate ourselves &c.).

*Nithpa.* זקן 1) to be engaged in, to care. Tanh. Korah 6 זקן להשיבו (Yalk. Num. 750 זקן) they did not care to answer him.—2) to attach one's self to, to make love to. Num. R. s. 9.—3) (in an evil sense) to get at, to harm. Ib. s. 5 זקן זקן בך להזקק נחם in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

*Pi.* זקן (b. h.) to smelt, refine, distil. Lev. R. s. 31 זקן זקן until he has refined the gold.—Part. pass. זקן, f. זקן. Pesik. R. s. 14 זקן זקן the Torah is clarified and distilled in forty nine ways.—2) to chain, tie, connect.—Part. pass. as ab. Y. Hag. III, beg. 78<sup>d</sup> זקן זקן it treats of an object which is tied (has been made subject) to the law regulating sacred matter, i. e. treated as if it were sacred matter, v. זקן.

*זקן* ch. same, 1) to refine.—Part. pass. זקן. Targ. Ps. XII, 7. Targ. Cant. I, 11; a. e.—2) to chain. Part. pass. as above. Targ. Is. LX, 11 זקן זקן led in chains (h. text נחוגים).—3) to obligate. Part. pass. as ab. Y. Ber. I, 3<sup>c</sup> bot. זקן זקן we are bound to say the blessing. Y. B. Mets. X, beg. 12<sup>c</sup> זקן זקן thou art bound to carry me (the lower story must be kept in repair at the expense of its owner). Ib. דאיתן זקן (read: זקן).

*Pa.* זקן 1) to refine.—Part. pass. זקן. Targ. Cant. I, 11.—2) to obligate, tie. Yeb. 22<sup>b</sup> זקן זקן Rashi (ed. זקן) he (the bastard brother) also ties her (prevents her from remarrying).

*Ithpa.* אזקן, contr. אזקן to be cleared. Targ. Y. II Num. V, 19 זקן (h. text זקן).

*Ithpe.* אזקן as preced. *Nif.* Ned. 77<sup>a</sup> זקן זקן the Rabbis attended to (the absolution from vows of) the son &c. Ib., sq. זקן זקן Rab attended to Rabbah's vows in a private room of the school-house &c.—Y. Keth. II, 26<sup>c</sup> bot. זקן זקן to sleep with &c.

*זקן* m. (denom. of זקן II; emp. זקן II) maker of and dealer in leather bags.—Pl. זקן. Mikv. IX, 5 זקן זקן saddles used by the dealers in hose (Ar. זקן saddles on which hose is carried).



52\*

**זרדא** (זרדא) f. (זרד) *bushes of sorb, or service-tree, growing in unhealthy marshes* (v. Löw. Pf. p. 289) Pes. 111<sup>b</sup> שרדי ד' רבי (v. Rabb. D. S. a. l. note 400) the spirits of the sorb-bushes are named *shiddē* (demons). Ib. 'א סמירא למהא ו' a sorb-bush near a town has no less than sixty *shiddē*; [Ms. M. זרדא, זרדא, זרדא; v. Rabb. D. S. a. l. notes].—Kidd. 73<sup>b</sup> י' רש בו ו' . . . י' a child exposed in a sorb-bush near a town (where it is likely to die) is considered a foundling (אסופי). Keth. 79<sup>a</sup> אבא ו' ו' אבא (אסופי) a forest (of timber), a sorb plantation and a fish-pond.

**זרדא**, fem. of זר q. v.

**זרדא** I, II, v. זרד I, II.

**זרדא ד' זרדא** pr. n. pl. *Melah d'Zarvai*, a border place on the east side of the Jordan. Tosef. Shebi. IV, 11 מלח ד' Var. (ed. Zuck. מלח זרדא); Y. Shebi. VI, 36<sup>e</sup> מלח ד' (read 'זרדא', v. Hildesh. Beitr. p. 61, sq.); Sifré Deut. s. 51 זרדא ו' ; Yalk. ib. 874 זרדא מילח or מלח (מלח) for מלחא [Mildesh. l. c. a. Neub. Géogr. p. 20 emend מלחא or מלחא for מלחא].

**זרדא**, pl. זרדא, v. זרדא.

**זרדא** f. (b. h.) *arm*; (with animals) *fore-leg, shoulder; strength, force*. Ber. 17<sup>b</sup> זרדא receive their sustenance from the Lord by dint of their strength (virtue), opp. בצדקה by divine grace. Y. Taan. IV, 69<sup>a</sup> זרדא של כל ישראל the arm (defence, protection) of all Israel. Sabb. 56<sup>a</sup> כבא זרדא they took by force. Lev. R. s. 2 כבא זרדא like one coming against his neighbor with force (confident of victory).—Hull. X, 1 חז' the law concerning the shoulder as the priest's share (Deut. XVIII, 3). Ib. 98<sup>a</sup> בשלה זרדא, v. זרדא; a. fr.—Pl. זרדא, constr. זרדא. Sot. 49<sup>b</sup>; Tosef. ib. XIV, 3 זרדא the supports of the Law.—זרדא violent men. B. Mets. 118<sup>a</sup>; a. e.

**זרדא** m. (=b. h. זרדא; זרדא) *sowing; seed*. Targ. O. Lev. XI, 37.—Pl. זרדא, זרדא. Targ. Is. LXI, 11 זרדא (ed. Lag. זרדא sing.). [Y. Sabb. IX, 12<sup>a</sup> top; Y. Kil. III, beg. 28<sup>c</sup> (ref. to Is. l. c.) זרדא *zerûêha* is spelt *plene* (with ו); v. זרדא.]

**זרדא** pr. n., נהר ז', v. זרדא.

**זרדא ד' זרדא** pr. n. pl. *Z'rukinya*, in Babylonia. Hull. 111<sup>a</sup>.

**זרדא**, v. זרדא.

**זרדא**, Cant. R. to II, 9, v. זרדא I.

**זרדא** f. (denom. of זר) *the legal status of the non-priest, the laws concerning non-priests*. Y. Ter. V, 43<sup>c</sup> זרדא the prohibition as far as it concerns the T'rumah to be eaten by non-priests. Y. Bicc. II, 65<sup>a</sup> זרדא inasmuch as they are permitted to non-priests. Y. Orl. II, end, 62<sup>c</sup> זרדא for violating the law forbidding non-priests &c.—Yeb. 68<sup>b</sup>, a. e. (ref. to זר, Lev. XXII, 10) זרדא the Law treats of non-priests, but not of the mourners; a. e.

**זרדא** (reduplic. of זר, v. זר; emp. אוד) *to be strong, vigorous, quick*, v. זרדא.—Part. pass. זרדא, v. זרדא.

**זרדא** 1) *to strengthen, to make active and ready, to instigate*. Pes. 89<sup>a</sup> קאמר . . . זרדא he said so in order to awaken their emulation in religious acts. Nidd. 31<sup>a</sup>; Yoma 47<sup>a</sup> זרדא, v. זרדא I.—Part. pass. זרדא a) *strong, vigorous*. Nidd. l. c.; Snh. 70<sup>b</sup>; a. e., v. זרדא II.—b) *active, zealous to do good, valiant*. Macc. 23<sup>a</sup> זרדא אלא אין זרדא Ar. (ed. זרדא; some ed. זרדא, corr. acc.) only the strong-minded it is worth encouraging; Yalk. Deut. 937; Sifré Num. 1 זרדא; a. e.—2) (with ב) *to admonish, be severe*. Tanh. Korah 6 זרדא (Num. R. s. 18 זרדא) he began to speak to them earnestly.

**זרדא**, *Hithpa.* זרדא, *Nithpa.* זרדא 1) *to be alert, zealous, conscientious*. Pesik. R. s. 6 (ref. to זרדא, Prov. XXII, 29) זרדא thou hast been zealous (conscientious) in thy own occupation. Tanh. P'kudé 11; a. fr.—V. זרדא, 3) *to be armed*. Yalk. Num. 785, v. next w.

**זרדא** I, Pa. זרדא same; 1) *to be quick, to hurry*. Targ. Y. II Gen. XXIV, 20 (h. text זרדא).—Targ. Ps. LXX, 2 זרדא ed. (Ms. זרדא; h. text זרדא; a. e.—Part. Pe. זרדא, Pa. זרדא. Targ. Y. I, II Num. IX, 8, opp. זרדא; v. also זרדא.—2) *to quicken, strengthen*. Yeb. 102<sup>b</sup> (expl. זרדא, Is. LVIII, 11) זרדא it means quickening the bones. Cant. R. to II, 10 זרדא (not זרדא) make thyself ready; Pesik. R. s. 15 זרדא.—3) (emp. זרדא, זרדא) *to tie around, gird, arm; to harness, saddle*. Targ. O. Gen. XIV, 14. Targ. Job XXXVIII, 3 זרדא Ms. (ed. זרדא, זרדא). Targ. O. Ex. XXIX, 9; a. fr.—Part. pass. זרדא, זרדא, pl. זרדא, זרדא. Ib. XIII, 18. Targ. Is. XV, 4; a. fr.—Yeb. l. c. (ref. to זרדא, Deut. XXV, 9) זרדא may I not say, it means *tying on?*

**זרדא**, *Ithpa.* זרדא, *Ithpe.* זרדא 1) *to strengthen one's self* (so as not to give way to emotion). Targ. Y. Gen. XLIII, 31. Targ. Esth. V, 10.—2) *to gird one's self, be armed*. Targ. Num. XXXII, 17; 20; a. e.—Targ. Prov. XXX, 31, v. זרדא.—Sifré Num. s. 157 זרדא אלא זרדא (Num. XXXI, 3) means, be armed; Yalk. ib. 785 זרדא (Hebr.).

**זרדא** m. (preced.) 1) *strength, valor*, v. זרדא.—2) *belt, belt-saddle*. Kel. XXIII, 2 זרדא Ar. a. ed. Dehr. (ed. זרדא) the Ashkelonian saddle; Sifra M'tsora, Zabim, Par. 2, ch. III; Yalk. Lev. 568 זרדא (corr. acc.).—Pl. זרדא, constr. זרדא. Erub. 18<sup>b</sup> זרדא garments of fig-leaves (v. next w.).

**זרדא**, *זרדא*, *זרדא* ch. same. Targ. ISam. XVIII, 4; a. fr.—Targ. Is. V, 27 זרדא (constr., ed. Lag. זרדא).—Pl. זרדא, זרדא garments, equipment. Targ. O. Gen. III, 7 (h. text זרדא). Targ. Jud. XIV, 19 זרדא ed. Lag. (ed. Wil. זרדא, h. text זרדא).—Targ. Ps. LXXXIII, 15 זרדא the crests of mountains (emp. זרדא; Ms. זרדא, v. זרדא I).

**זרדא**, *זרדא* (redupl. of זרדא, v. זרדא) *to flow over*. Cant. R. to I, 3 זרדא . . . זרדא . . . זרדא (not זרדא) as oil on top of another liquid, when the cup is full, does not flow over with other liquids, so will the words of the Law not flow over (the lips) in connection with words of frivolity.





**זָרַע**, v. זָרַע I.

**זָרַעָה** f. (זָרַע) *sowing, seed*. Ber. 35<sup>b</sup> ז' בשעה at seed-time. Sabb. 91<sup>a</sup> לו' to use it for seed; a. fr.

**זָרַקָה** f. (זָרַק) 1) *sprinkling the blood on the altar*. Zeb. 25<sup>b</sup>. Y. Pes. VII, 34<sup>b</sup> bot.; a. v. fr.—2) *thrusting*. Sabb. 98<sup>b</sup> ז' תולדה ו' thrusting (on the Sabbath from one area, רשות, to another) is forbidden as a subspecies of carrying (הוצאה). Y. Erub. IV, beg. 21<sup>d</sup> ז' ע"י by means of thrusting from place to place; a. fr.

**זָרַקָה, זָרַקָה** f. (זָרַק) *that which is thrown off, pickings in the woods, used as fuel*. Targ. Is. XXXIII, 4 'זָרַק' ed. Lag. (oth. ed. 'זָרַק', 'זָרַק'; h. text גָּבִים, comp. גָּבִים; v. גָּבִים).

**זָרַקָה** m., pl. **זָרַקִין** (זָרַק; comp. זָרַק; comp. Lat. sternuo) *sputtering, sneezing*. Targ. Job XLI, 10 'זָרַקִי' (מִקָּקָה) (Var. מִקָּקָה).

**זָרַחָה**, v. זָרַחָה.

**זָרַחָה**, v. זָרַחָה.

**זָרַחָה**, *Ithpa*. (orig. *Ithpa*. of זָרַח, fr. זָרַח, comp. אֶזְרַח P. Sm. 952; v. ib. 1157 s. v. אֶזְרַח a. sq.) *to walk proudly*. Targ. Prov. XXX, 31 מִן־זָרַחִים ed. Lag. (ed. Wil. מִן־זָרַח, v. מִן־זָרַח, v. אֶזְרַח).

**זָרַחָה** f. ch. (=b. h. זָרַח; comp. זָרַח, v. זָרַח) *shower, storm*. Targ. Is. IV, 6 Ib. XXVIII, 2; a. e.

**זָרַחָה** m. (זָרַח, comp. זָרַח) *vomiting, nausea*. Lev. R. s. 18, end (expl. זָרַח, Num. XI, 20); (Num. R. s. 7 לִזְרַח; Ar. s. v. זָרַחָה: בוֹשֵׁט).

**זָרַחָה** m. (*Parel* of זָרַח, comp. זָרַח II) *leather bag, hose*. Targ. Ps. CXIX, 83 (h. text זָרַח).—B. Mets. 103<sup>b</sup> זָרַחֵי בָּרִית (buckets and hose (for irrigation)). B. Bath. 58<sup>a</sup> זָרַחָה זָרַחָה (comment. זָרַחָה, זָרַחָה, corr. acc.) she means a hose (which had been made of the hide of the animal stolen from her). Ib. 167<sup>a</sup> קָם אִי (some ed. אִי, v. Rabb. D. S. a. l. note) he wrote standing on a hose (to imitate a trembling hand-writing).—Pl. זָרַחִין. Targ. Job XXXII, 19 Ar. (ed. לגינין, insert זָרַח).

**זָרַחָה** m. (v. P. Sm. 1158) *arsenic, orpiment* (v. Sm. Ant. s. v. Arsenicon). Hull. 88<sup>b</sup> bot.

**זָרַע** (b. h.; comp. זָרַע) *to strew, sow*. Kil. I, 9. Ib. II, 3 זָרַעֵי זָרַעֵי; a. fr.—Part. pass. זָרֵעָה, f. זָרֵעָה; pl. זָרֵעִים &c. Ib. חֲמִשִּׁים זָרַעֵי זָרַעֵי; a. fr.—Y. Sot. I, 17<sup>b</sup> top 'כִּשְׁמֵם בְּנֵי־זָרַעֵי וְנִשְׁמֵם as well as their vineyards are sown with mixed seeds, so are their daughters &c. (faithless wives).

*Nif.* זָרַעֵי *to be sown, to be stocked with seed*. Gen. R. s. 83, end, a. e. בשבילי זָרַעֵי זָרַעֵי the field has been sown for my sake. Shebi. IV, 2 תִּזְרַעֵי may be sown; a. fr.

*Hif.* זָרַעֵי *to emit semen* (also used of women emitting a secretion at coition). Ber. 60<sup>a</sup>, a. e. אִישׁ מִזְרֵעַ חֲחֵלָה when the male is the first to emit semen; אִשָּׁה מִזְרֵעַ אִשָּׁה when the female is the first &c.; a. fr.

**זָרַע** I ch. same. Targ. Jud. VI, 3; a. fr.—Part. זָרֵעָה, f. זָרֵעָה. Targ. Prov. XI, 18; a. fr.—Targ. Is. XXVIII, 25 לִי־זָרַעֵי חֲרִיבֵי let him sow early seed (barley &c.). Y. Peah VII, 20<sup>b</sup> top 'זָרַעֵי חֲרִיבֵי planted carrots on his field; a. fr.

*Ithpa.* זָרַעֵי, *Ithpe.* זָרַעֵי as preceded. *Nif.* Targ. O. Deut. XXIX, 22; a. e.—Y. Peah l. c. זָרַעֵי they have been planted.

*Af.* זָרַעֵי as preceded. *Hif.* Y. Kil. I, 27<sup>a</sup> bot. זָרַעֵי and they copulated.

**זָרַע** m. (b. h.; preceded.) *seed; animalic semen* (mostly זָרֵעָה). Gen. R. s. 73 זָרֵעָה זָרֵעָה זָרֵעָה the water in their bellies turned into semen. Y. Kil. I, 27<sup>a</sup> bot. זָרֵעָה he may take seed thereof. Shebi. II, 8 זָרֵעָה which he planted for the sake of obtaining seed, opp. לִזְרַע for using it as vegetable; a. fr.—Transf. *issue, descent*. Gen. R. s. 23; s. 51 זָרֵעָה זָרֵעָה זָרֵעָה that issue which was to come from a foreign place (Moab). Ber. 31<sup>b</sup> זָרֵעָה זָרֵעָה a descendant who will anoint two men; a. fr.—Pl. זָרֵעִים. Peah II, 3 זָרֵעִים הֵם כָּל־מִסְטִיקֵי כָּל־זָרֵעִים all of them form a partition with regard to seeds (making each field separately subject to Peah), opp. to trees. Kil. III, 2 זָרֵעִים כָּל־מִין־זָרֵעִים all kinds of seeds (small vegetable), opp. זָרֵעִים large beans &c.; a. fr.—Y. Shebi. II, 34<sup>a</sup> top שִׁשִּׁי זָרֵעִין שִׁשִּׁי six sowing seasons during a Sabbatical period.—*Order of Seeds*, *Z'raim*, the first of the six orders of the Mishnah a. Tosefta. Sabb. 31<sup>a</sup>. Esth. R. to I, 2.

**זָרַע II, זָרַעָה** ch. same. Targ. O. Gen. I, 11; a. fr. זָרַעָה that which is fit for propagation, *seed-capsule*, v. זָרַעָה. Targ. Prov. XI, 21; a. fr.—Targ. Ps. XXXVII, 26 זָרַעָה זָרַעָה זָרַעָה (ed. זָרַעָה, v. זָרַעָה II).—Y. Snh. VII, end, 25<sup>d</sup> זָרַעָה זָרַעָה זָרַעָה flax-seed.

**זָרַעִים, זָרַעִין** m. (b. h.; preceded.) *rows of plants in one bed, also (=זָרַעִים) seeds*. Kil. II, 2 זָרַעִים זָרַעִים זָרַעִים garden seeds which are not used for food, i. e. seeds of vegetables; Tosef. Maasr. III, 14; Sabb. IX, 7. Tosef. l. c. זָרַעִים זָרַעִים field seeds (e.g. vetch &c.). Kil. III, 1 זָרַעִים חֲמִשָּׁה חֲמִשָּׁה five rows of different seeds; a. fr.

**זָרַעִים**, Snh. 37<sup>a</sup>, v. זָרַעִים.

**זָרַעִים**, f. זָרַעִים.

**זָרַעִים** f. (preced. wds.) *descendants, family*.—Pl. זָרַעִים. Snh. IV, 5 (37<sup>a</sup>) זָרַעִים זָרַעִים זָרַעִים Mish. a. Y. ed. (Bab. ed. זָרַעִים, v. Rabb. D. S. a. l. note 10) his own (the murdered man's) blood and that of his eventual descendants; Gen. R. s. 22; Yalk. Gen. 38.

**זָרַעִים, זָרַעִים** ch. same. Targ. O. Deut. XXIX, 17. Targ. Josh. VII, 14; a. e.—Y. Kil. IX, 32<sup>c</sup> top זָרַעִים זָרַעִים זָרַעִים his race shall never cease; Y. Keth. XII, 35<sup>b</sup> top זָרַעִים זָרַעִים (corr. acc.). Koh. R. to IV, 9 זָרַעִים זָרַעִים זָרַעִים here is the third generation of that family &c.—Pl. זָרַעִים, זָרַעִים; constr. זָרַעִים. Targ. O. Gen. IV, 10 (comp. Snh. IV, 5 quot. in preceded.; ed. Berl. זָרַעִים). Targ. Zech. XII, 12 14 (not זָרַעִים). Targ. O. Ex. VI, 14 (ed. Berl. זָרַעִים); a. fr.—Kidd. 70<sup>b</sup> זָרַעִים זָרַעִים there are two families in N. &c.





חֲבוּרָה) f. (b. h.; 4) *a mark of violence, wound, discoloring*. B. Kam. VIII, 1 מקום שאינו spot on which no wound is made by burning (e. g. on the nail). Shh. XI, 1 (85<sup>b</sup>) ד' שינשה בהן ד' unless by striking them he creates a wound; Y. ib. XI, beg. 30<sup>a</sup> נוקטן כה' חֲבוּרָה שבת כה' what wound is meant here? One the creating of which would be a Sabbath offence (discoloring), or one of the kind required for claiming damages?; Mekh. Mishp., N'zikin, s. 5 מכה ד' שיש בה ד' (in order to be punishable with death) it must be a beating which makes a wound (or a sore). Sabb. 107<sup>b</sup> שאינה חוזרת ד' a permanent discoloring. 1b. שאינה לז' מניין לז' whence is it proven that by *ḥabburah* a permanent (not a momentary) discoloring is meant?



Keth. 8<sup>b</sup> **הכח** **הכח** he makes a wound (by tearing the hymen). Ib. 8<sup>b</sup> **הכח** **הכח** destroying by making a hole. **הכח** **הכח** amending by &c.; a. v. fr.—*Pl.* **הכח** **הכח** *Gen. R. a. 28; a. e.*

**הכח** **הכח** ch. same. Yalk. Gen. 28, v. **הכח**.

**הכח** **הכח** ch. same. **הכח**, company &c.—Y. Ber. II, 1<sup>a</sup> **הכח** **הכח** and his disciples. Y. Ter. II, 41<sup>a</sup> **הכח** **הכח** when teaching in his college; a. e.—*Pl.* **הכח**. M. Kat. 27<sup>a</sup> **הכח** **הכח** there are burial societies in the place.

**הכח** **הכח** m. **הכח**, **הכח**, *P. Sm. 112<sup>a</sup>; name of a bird, quince (v., however, *Lew* 1<sup>a</sup> p. 145) —*Pl.* **הכח**. **הכח**. 45<sup>a</sup>; *Bala* 26<sup>a</sup>. *Tosef. Ter. VII, 13* **הכח** **הכח** ed. Zuck. (Var. **הכח**; Y. ib. VIII, 43<sup>a</sup> **הכח** **הכח** [ענין **הכח**], prisoner, v. **הכח**.)*

**הכח** **הכח** ch. same. Keth. 6<sup>a</sup> —*Pl.* **הכח**, *Bab. 2<sup>a</sup>.*

**הכח** **הכח** m. **הכח** imprisonment. *Keth. R. to XI, 9* **הכח** **הכח** *my being imprisoned thou dost not take into consideration.*—Targ. Y. II *Gen. XXXIX, 20* **הכח** **הכח** (Ar. **הכח**) prison.

**הכח** **הכח** (b. h.; emp. **הכח**, **הכח**) [to use force.] 1) to press down. *Krub. 48<sup>b</sup> הכח... הכח* the roofing of the house presses upon him (keeps him mindful of the Sabbath limit); v. **הכח**. *B. Meta. 80<sup>b</sup> הכח* (Ar. **הכח**, v. **הכח**) the load pressed him down immediately (before he could find out that it was too heavy for him). *Suk. 19<sup>b</sup> הכח* *הכח* pressed them into the ground. *Succ. IV, 6 (43<sup>a</sup>) הכח* *הכח* *Ma. M. (v. Rabb. D. S. a. l. note 10) they laid them down closely upon one another on the ground by the altar (opp. to הכח, ib. IV, 4).* *Keth. 89<sup>a</sup> הכח* *הכח* the priest's hand refers to his pressing her down on the hard ground.—2) to force, to knock open, esp. to knock upon olives to make them burst, before putting them under the press, or upon cars to thresh the grain out. *Ex. R. a. 36, beg. הכח... הכח* they take the olive down and it is knocked upon, and after knocking it, they put it into the vat (corresp. to *Men. VIII, 4*). *Ib. הכח... הכח* the gentiles come and knock them (the Israelites) from place to place. *Men. X, 4; a. e.—Part. pass. הכח* *masked. Sabb. 80<sup>b</sup> הכח* when the lime is mashed (and mixed with water); Y. ib. VIII, 11<sup>b</sup> *הכח* (corr. acc.).—3) to lay down for receiving lashes, in gen. to punish, bind over. *Gitt. IX, 8 הכח* *הכח* but when the gentile authorities bind him over and say, Do as the Israelites tell thee, (the letter of divorce so enforced) is void (differ. vers. in Y. ed.); *Tosef. Yeb. XII, 18.—Tosef. Sol. XV, 7 הכח* *הכח* ed. Zuck. Var. (Y. ib. IX, 24<sup>b</sup> *הכח*) they gave him in charge of the rod-bearer (v. *הכח*), and he tried to force him (into submission). *Midd. I, 2 הכח* *הכח* he punishes him with his cane.

*Nif.* **הכח** **הכח** to be knocked upon; to strike against. *Ex. R. a. 38, v. supra.—Keth. 38<sup>b</sup> הכח* because

the blind girl may have struck against something and fallen, so as to have lost her virginity by the clench. *Hell. 51<sup>a</sup> הכח* *הכח* a bird that fell with seven upon water.—*Keth. R. to VII, 8, v. infra.*

**הכח** **הכח** to press down, throw down. *Keth. l. c. הכח* *הכח* if he forced her down on (soft) silk garments.

**הכח** **הכח** **הכח** to prostrate one's self (in prayer, in deep emotion). *Gen. R. a. 91 הכח* *הכח* he threw himself to the feet of every one &c. (with ref. to *Gen. XLII, 21*). *Ib. a. 70, Num. R. a. 6, end, Yalk. Gen. 113 הכח* *הכח* a thing for which that patriarch (Jacob) begged in prostration, *Keth. R. to VII, 8 הכח*. *Deut. R. a. 2, beg. הכח* *הכח* now he supplicates and prostrates himself, a. fr.

**הכח** **הכח** ch. same. 1) to knock, to strike, punish. *Targ. O. Gen. XXIV, 30; Targ. Jer. VI, 10; Targ. to XXVIII, 27 (Ragla: הכח) —Targ. Prov. XXVIII, 8 הכח* *הכח* (not *הכח*) a prostrating robe (h. *לשם*). Y. *Sabb. XVII, 16<sup>a</sup> הכח* *הכח*, Y. *Ber. I, 6<sup>a</sup> הכח*, v. *הכח*.—*Gen. R. a. 7, a. e. הכח*, v. *הכח*. *B. Bath. 46<sup>a</sup> הכח* (not *הכח*), v. *הכח*.—2) to throw down. Y. *Suk. VI, 28<sup>a</sup> הכח* *הכח* *Ash. to Hull. 51<sup>a</sup> (ed. הכח)* throw an ox down with force (before slaughtering).—*Part. pass. הכח*, *הכח* prostrated. *Keth. 10<sup>a</sup> הכח* *הכח* is *Matrahin* (i. e. all the women of ill repute of M.) prostrated before him (so that he is an expert in such matters)? (Y. *Sabb. VIII, 11<sup>b</sup> bot. הכח*, v. *הכח*.)

**הכח** **הכח** to shake, agitate. *Targ. Y. Num. XXV, 8 (ed. Ant. Pe.) הכח* (the spear). *Targ. Keth. VI, 1.—Succ. 44<sup>b</sup> הכח* *הכח* he shook it repeatedly but met no benediction.

**הכח** **הכח** as preced. *Nif.* *Keth. 38<sup>b</sup> הכח* *הכח* all girls (even if not blind) may receive a shock by falling.

**הכח** **הכח** I c. (**הכח**) 1) fastening; *הכח* *הכח* things of a sandal joined in a knot (v. *Sm. Ant. a. v. Sandalium*). *Mikv. X, 3.—Pl. הכח* (הכח). Y. *Yeb. XII, 12<sup>a</sup> הכח* *הכח* this means that the thongs be of wood (of the vegetable kingdom; oth. vers. *הכח*). *Ib. הכח* (omitted *Tosef. Kel. B. Bath. IV, 5, a. Sabb. 112<sup>a</sup>*) if its thongs are broken; *הכח* *הכח* if one set of its thongs is broken; Y. *Sabb. V, 8<sup>a</sup> הכח* (corr. acc.; omitted *Tosef. ib. XII (XIII), 14*).

**הכח** **הכח** II m. (**הכח**, v. *Nif.*) shock, lesion through a fall. *B. Kam. 30<sup>b</sup> הכח*, v. *הכח*. *Ib. הכח* (not *הכח* or *הכח*, v. *Babb. D. S. a. l. note 1; Yalk. Ex. 341*) as to the shock which the animal suffered, it is the natural ground which injured it, v. *הכח*.

**הכח** **הכח** ch. same, also strike. *Ilac. Hail a. הכח* *הכח* does the effect of the blow come first (and create an inflammation, *הכח*), and the effect of the heat follows (creating a burn, *הכח*) &c.—*B. Meta. 116<sup>b</sup> הכח* *הכח* *הכח* whether the building fell through pressure (in which case the lower portion of the materials would be more affected), or through a shock.—*Gen. R. a. 7 הכח*

הִתְבַּטְּן go on with thy beating; Koh. R. to VII, 23; Tanh. Huck. 6 הִתְבַּטְּן; Y. Kidd. III, 64<sup>c</sup> bot. תְּבוּטָךְ.—Esp. *the beating of olives*. Lam. R. to I, 1 רְבַתִּי (2 חר כוה) בְּשַׁע ח' in the season of beating; ib. תְּבוּטָה (corr. acc.).—Pl. תְּבוּטָא *olives ready for beating*. Y. Maas. Sh. IV, 55<sup>b</sup> bot. [read:] בְּר' החוה הוה בנציה ואת ב' that one (dreamt of olives) in the blooming stage, but thou of olives ripe for beating.

\*חִבְּבֵת f. (חָבַט) *seizing an object violently* in order to take possession of it. B. Mets. 118<sup>a</sup>, v. חִבְּבֵת. [B. Kam. 50<sup>b</sup>, v. חִבְּבֵת II.—Lam. R. to I, 1 רבתי (חור כור), v. preced.]

חביבאי, Y. Shebu. VII, 37<sup>d</sup>, v. חבמי.

**חָבֵה**, **חָבַהּ**, **חָבְהוּ** (b. h.) *to cover, hide.—Part. pass.*  
 (fr. חָבַהּ, f. חָבְהוּ. Cant. R. to II, 1 (play on חָבַהּ  
 ib.), חֲבוּתָא חֲבוּתָא חֲבוּתָא hidden (disregarded) in the  
 shade of Egypt; ח' בָּצֹלוֹ שֶׁל יָם nearly covered up by  
 the darkness of the Sea; ח' בָּצֹלוֹ שֶׁל סִינַי nearly covered  
 up by the shade of Sinai (threatening to fall upon me)  
 &c.—Ib. שֶׁדָּ הַבָּצֵלִית its (the young lily's) onion is hidden  
 (its leaves not being unfolded).—Ib. כָּל מֵת . . תְּבוּיָיוּ בִּי  
 all the dead of the world are buried in me (the earth).

*Nif. נִחְבֵּא to be hidden.* Sabb. 60<sup>a</sup> הֵיוּ נִחְבְּאִין וְכ' they hid in a cave. Taan. 23<sup>b</sup>, v. infra.

*Hif.* חָתַבָּא to hide. Taan. 1. c. they named him חָתַבָּא Ms. M. (ed. שוהר) because he hid himself (in his modesty). Y. Kil. V, 30<sup>a</sup> top (play on כְּלָאִים, Is. XLII, 22) פִּלְאָאִים . . . בֵּית שְׁמִיחָאִין a garden house in which it is permitted to keep plants of a different species (from the surrounding vines). Sot. 34<sup>b</sup> (play on נִחְבֵּי שׁוֹ' וְכ' he hid (suppressed) the word of God (truth); Tanh. Sh'lah 6 אֵת דְּבַרְיוֹ שׁוֹ' אֵת דְּבַרְיוֹ he suppressed the words he ought to have said; ib. Ha'az. 7. [Lam. R. introd. (R. Josh. 2) מַחְבֵּי חַיִּים, read: מַחְבֵּי חַיִּים, v. חֲבֵר.]

*Hithpa*, הִתְחַבֵּא to *hide one's self*. Midr. Prov. ch. IX; Tanh. Ki Thabo 2 מִתְחַבֵּאים trying to hide themselves.

**חַבַּי, חַבֵּא** ch. same. Bekh. 43<sup>b</sup>, v. infra.

*Ithpa.* אִתְּפָא, *Ithpe.* אִתְּפֵי to hide one's self; to be hidden, covered. Targ. Lam. I, 3. Targ. Y. Gen. VII, 19, sq. (ed. pr.=O. אִתְּפָא).—Bekh. 43<sup>b</sup> דִּתְּפֵי מִיתְּפָא (Rashi, ed. מִתְּפֵי) when the head is hidden (between the shoulders). B. Kam. 60<sup>b</sup> וְכִי מִתְּפֵי מִתְּפֵי he hides himself and walks (by the way-sides).

**חַבִּי** pr. n. m. *Hăbay*. Yeb. 115<sup>b</sup> bot. (a name of frequent occurrence in Maḥuza).—B. Kam. 72<sup>a</sup> Ms. M. (ed. חבִּיבִי); Erub. 57<sup>a</sup> Ms. M. (ed. חַבִּיבִי).

**חֲבִיב** I m. (*חֲבִיב*) *beloved, dear, precious; favored, privileged*. Ab. II, 10 *וְה' עֲלֶיךָ וְכ' let thy neighbor's honor be as dear to thee as thine own*. Ib. III, 14 *וְכ' man is privileged (favored of God) in that he was created &c.; a. v. fr.*—*חֲבִיבִין, חֲבִיבִים*. Ber. 5<sup>b</sup> *עֲלֵיךְ וְכ' are sufferings dear to thee (as divine trials)?*—Yoma 52<sup>a</sup> *וְכ' Israel is favored, for the Lord made them independent of a mediator; a. v. fr.*—*Fem.* *חֲבִיבָה*. Tosef. Ber. VII, 24; Ber. 63<sup>a</sup>; Y. ib. IX, end, 14<sup>d</sup> *כִּמְתָּ חֲבִיבָהּ the Law is appreciated*. Pes. 68<sup>b</sup> *מִמֶּנּוּ מִמֶּנּוּ*

במיתה how much more preferable is a religious act when done betimes; a. e.—*Pl.* תְּבִירוֹת. *Sot.* 13<sup>a</sup> עַל . . . כְּמֵה ח' how dear were religious acts to Moses.

**I חֲבִיבָא**, חַבְּ, 'חֵי, חֲבִיב **I ch. same.** Targ. Jer.  
XXXI, 19; a. fr.—**Pf.** חֲבִיבִין, חֲבִיבִין. Targ. Is. I, 4. Targ.  
Y. II Deut. XXVI, 18; a. e.—**Fem.** חֲבִיבָהּ; חֲבִיבָתָא (as  
noun). Targ. Y. Gen. XLIV, 30 (h. text קשורה, emp. חֲבִיב  
*Rhpa.*).—Targ. Cant. VI, 4.

**חָבִיב** II m. (preced.) [*connected*,] *uncle*,  
father's brother. Targ. Y. Lev. X, 4; a. e.—B. Bath. 41<sup>b</sup>.  
Y. B. Kam. X, beg., 7<sup>b</sup>; a. fr.—**חָבִיבָה** 1) *aunt*,  
father's brother's wife. Targ. Y. Ex. VI, 20; a. e.—\*2) *mother-*  
*-in-law*. Targ. Y. II Deut. XXVII, 23 (h. text **חַתְנֵרִי**).

**חֲבִיבָה III, חֲבִיבָה** pr. n. m. *Hābiba*, name of several Amoraim. Yoma 10<sup>a</sup>; B. Mets. 85<sup>b</sup> רב ה' בר סורסקי (Ms. M. חֲבִיבָה, v. Rabb. D. S. a. l. note).—Ib. רב רב ד' אמר (v. Rabb. D. S. l. c.). Sabb. 54<sup>b</sup>, a. e., v. יוֹנָא I. Y. Meg. I, 70<sup>b</sup> top חֲבִיבָה ב' א' fr.—V. Fr. M'bo p. 79<sup>b</sup>.

\***חִבְבַּי, חִבְבַּי** m. pl. (v. חִבְבִּי II) *wrestlers, a case of assault and battery without witnesses*. Tosef. Shebu. VI, 2 ר' יהודה היה קורא אותה ח' (Var. ed. Zuck. (החִבְבִּי) R. Judah called such a case (in Chald.) *hābibaē*; ib. B. Kam. IX, 28 (our w. a. אותה omitted in ed. Zuck., Var. ed. Zuck. אותה חִבְבַּי, אותה חִבְבַּי); Y. Shebu. VII, 37<sup>d</sup> bot. קורא חִבְבַּי.

חֲבִיבָה, v. חֲבִיב I, a. חֲבִיבָה III.

**חֲבִיבִיּוּתָא** f. *love, attachment, divine favor*. Sabb. 88<sup>b</sup> וְיִדְרִיךְ דָּא דִּיא (Ms. M. חֲבִיבִיּוּתָא דִּיא) and yet (in spite of our defection) the divine love is with us; Gitt. 36<sup>b</sup>; Yalk. Cant. 983. Arakh. 16<sup>b</sup> וְרַב אָבָא on account of the extreme friendship &c.

חביב pr. n. m. *Häbibay*, v. חביב a. חביבא III.

I a. II. חביבא, v. חביבא

**חִבּוּלָּה** m. (חבּי; b. h. חִבּוּל) *secret place, recess*.—  
Pl. constr. חִבּוּלֵי. Targ. Cant. II, 14 הָרְגָהּ ח' (ed. Lag.  
הָרְגָהּ, h. text הַמְדִּרְגָה סתר). Targ. Koh. X, 20.

**חֲבִינֹת** *f.* (dimin. of חֲבִית) *a small vessel, flask with flat sides.*—*Pl.* חֲבִינֹת. Kel. II, 2; Tosof. ib. B. Kam. II, 2 אֲבִינֹת (ed. Zuck. אֲבִינֹת).

חֲבִירָא (חֲבַט) m. 1) part. pass. of חָבַט.—2) חֲבִירָא (חֲבַט) *flail, cudgel*. [Tanh. Huck. 6 חֲבִירָא, v. חֲבִירָא].—*Pl.* חֲבִירָא. B. Bath. 58<sup>a</sup> [read:] שְׂקִירָא דִּי חֲבִירָא אֶקְרִיבָא וּבִי (v. Ms. M. a. Rabb. D. S. a. l. note) take cudgels and beat on the grave of your father. until &c.

חב"י, Lam. R. introd. (R. Josh. 2) מתבי ה', read:  
מתבי חב"י, v. חב"י.

**חָבִיל** (v. חָבַל I) *to get sick*. B. Mets. 97<sup>a</sup> חָבַל וּמָתָה got sick (from overeating itself) and died.

חֲבִיל woe!, v. חֶבֶל II. [Targ. Prov. IV, 13, v. הַיִּכִּיל.]



**חֶבְלֵי נַחַם** (*v.* chapter II, p. 6. *Hithel's name*  
district of the sea; a Babylonian district in Bab. Geogr.  
p. 34, sq.; Neub. *Oriens*, p. 327). Kild. 78<sup>r</sup>; Y. ib. IV, 60<sup>a</sup>  
top (not חֶבְלֵי); Gen. R. s. 27 חֶבְלֵי.

**NITZ I L** (**Spr.** injury, loss. M. Kat. 28' **nitzi**) " **nitzi** (Ms. M. **nitzari**) was for him that is gone, was for the lost—Heb. a **nitzi** and **nitzi** (Heb.) injury, a pitfall which is not worth the damage which it causes."

8.  $\overline{\text{H}}$  II (s. next n.) bundle—IV. *Yonah*. Lev. II  
s. 16 (prov.) 'in your vision when you see it if one rope  
is untied, two bundles are loosened. [As. ed. Koh., s.  
ed. Wil. *Yonah*.]

**חֶבֶל** (*ḥēḇel*) 1) *connection, whatever is in a connected state*. Kel. XVIII, 9 **חֶבֶל** **חֶבֶל** **חֶבֶל** is a connected *ḥēḇel*. Gets unclean only when combined, and can become clean again &c., opp. **שִׁיבִיט**; Shes. 10<sup>a</sup>.—2) *bundle, load, baggage, luggage*. Y. Ter. X, 47<sup>b</sup> top, v. 77. B. Mea. 71<sup>b</sup> **חֶבֶל** **חֶבֶל** if one carries a load (as a messenger) from one place to another (where prices are higher). Kidd. 65<sup>b</sup> **חֶבֶל** **חֶבֶל** and have luggage with them. B. Mea. 78<sup>a</sup> **חֶבֶל** **חֶבֶל** when the working man has left a bundle (of tools) with him (as a pledge that he will come to work); a. fr.—*PL.* **חֶבֶל**, **חֶבֶל**, constr. (mostly) **חֶבֶל**. Sabs. XVIII, 2 **חֶבֶל** **חֶבֶל** **חֶבֶל** bundles of straw &c.—Y. Ber. VII, beg. 11<sup>a</sup> **חֶבֶל** **חֶבֶל** from three different bundles (of hyasop). R. Kam. 10<sup>a</sup> bot. **חֶבֶל** **חֶבֶל** Ma. M. (ed. sing.) one adding bundles (of dry twigs) to the fire.—Ber. 48<sup>a</sup>, a. e. **חֶבֶל** **חֶבֶל** **חֶבֶל** we must not perform religious duties bundle-wise (but pay attention to each singly). Erub. 54<sup>b</sup> (ref. to Prov. XIII, 11) **חֶבֶל** **חֶבֶל** **חֶבֶל** Ma. O. (v. Rabb. D. 8. a. l. note) if one studies bundle-wise (to many subjects at a time), his learning will decrease (ed. **חֶבֶל** he will become poorer in learning). B. Mea. 84<sup>b</sup> **חֶבֶל** **חֶבֶל** **חֶבֶל** Ma. M. (v. Rabb. D. 8. a. l. note) thou hast surrounded us with bundles of arguments which contain no substance; a. fr.—3) *band, bandage*. Ab. Zar. 10<sup>b</sup>, sq. **חֶבֶל** **חֶבֶל** the bond (of friendship between the two nations) is severed.—*PL.* **חֶבֶל**. Lev. R. a. 14; Yalk. Job 905 **חֶבֶל** **חֶבֶל** consists of cells, convolutions and bands (muscles).—4) *pledge*, v. **חֶבֶל**.

חב"י, Tosaf. Kil. III, 18, v. ידָּהָה.

תשינמס v. תבינמס

תשי"ג, חב"כ

תַּחֲסִיחַ תַּחֲסִיחַ f. (תַּח, denom. of חָסַף, v. P. Sm. 1188, to fold hands in the bosom) allentox. Targ. Prov. XXXI. 27 תַּחֲסִיחַ תַּחֲסִיחַ ed. Lag. (Var. תַּחֲסִיחַ, ed. Wil. (תַּחֲסִיחַ, corr. acc.). 1b. XXII. 13 תַּחֲסִיחַ תַּחֲסִיחַ ed. Lag. (Var. a. ed. Wil. תַּחֲסִיחַ, corr. acc.).

יבמות, Y. Peah I, 10<sup>a</sup> ב"ב, v. חזקוני I.

מִי־בֶרֶךְ m. (מִבֶּרֶךְ) a dish of flour, honey and oil beaten into a pulp; קִדְדָה בַּיָּד a habits boiled in a pot. B. r. 36<sup>b</sup>, v. יִדְדָה—Gen. R. s. 4<sup>a</sup>.

[illegible]

ת. ח. כ.

[illegible]

שני • ישי • תבניתא • תבנית • תבנית

מִיָּדָה (1977) imprisonment. But, 1977 is not the  
whence do we derive the right of committing to prison  
(to await the result of wounds afflicted) — Y. Yeb. XII, 17  
but, 70 777 777 the prison where H. Akiba was con-  
fined.

תַּבְּרִיטָהּ 1. (338, as תַּבְּרִיטָהּ fr. 70, v. Pl. to Levy Talm. tract. II. 307) an *arched, pointed vessel, sometimes with jug*. B. Kam. III. 1 (27, identical with תַּבְּרִיטָהּ; a. fr.—Kil. II. 5 תַּבְּרִיטָהּ לַיָּם the swimmers' bottle (used for practicing).—*Pl. תַּבְּרִיטָהּ*. Ib. 2 תַּבְּרִיטָהּ לַיָּדֵינוּ Lyddens jugs, smaller than תַּבְּרִיטָהּ Bethshelem bottles. Kidd. 6<sup>a</sup>, v. 271 h.; a. fr.

**חֲבִיתָא** ch. name. B. Kam. 77<sup>a</sup>, Sabb. 74<sup>b</sup> חֲבִיתָא דְּרַמְיָא  
who makes an earthen jug for the bathhouse; a jar.  
**חֲבִיתָא**. Ib. 110<sup>b</sup> חֲבִיתָא דְּרַמְיָא Ms. M. (ed. חֲבִיתָא) on two jugs.

לֶחֶם חֲמִישִׁי לֶחֶם חֲמִישִׁי L. pl. (b. h. חֲמִישִׁי; חֲמִישִׁי, emp. חֲמִישִׁי, חֲמִישִׁי) a sort of cake (emp. חֲמִישִׁי). Y. Yoma 1, beg. 38<sup>a</sup> חֲמִישִׁי חֲמִישִׁי חֲמִישִׁי the word *chamish* is used in connection with *chamish* (Lev. VI, 13). Ib. חֲמִישִׁי חֲמִישִׁי חֲמִישִׁי (sub. חֲמִישִׁי) the offering of the cakes at the Highpriest's inauguration is no indispensable requirement. Men. XI, 3 חֲמִישִׁי חֲמִישִׁי חֲמִישִׁי the cakes at the Highpriest's inauguration.

**חָבַל** (h. h.; comp. **חָבַל**) 1) *to seize, to take a pledge*. Mekh. Beshall. Vajama, v. i. c. v. **חָבַל** — B. M. IX, 13 (113<sup>b</sup>) **חָבַל** רַק **חָבַל** he who seizes mill-stones (for his debt); a. fr. — 2) *to twist (v. **חָבַל**), to do violence, unshape; to inflict a wound, to hurt* (followed by **עַל** of the object). B. Kam. VIII, 1 **חָבַל** **חָבַל** he who injures his neighbor. Sabb. XIV, 1. Ib. 108<sup>a</sup> **חָבַל** **חָבַל** one who wounds (an animal on the Sabbath is guilty) when he needs the blood for his dog. Ib. **חָבַל** **חָבַל** one who wounds generally (not for a purpose): a. fr. — 3) *to writhle, travail, v. **פָּי***.

*Nif.* לִּפְתָּל 1) to be seized. Yalk. Ex. 351 לִּפְתָּל (B. Mets. 114<sup>b</sup> לִּפְתָּל) which may be seized as a pledge in day time.—2) to be injured. Tosaf. B. Kam. IX, 29 אֵלֶּיךָ סָךְ הַתְּקַלָּה שֶׁלָּא אֵלֶּיךָ סָךְ הַתְּקַלָּה although the injurer does not ask the injured (to pray for him), the injured must pray &c.: a. fr.

Pi. 50<sup>a</sup>. 1) *to injure, wound; to unshape, ruin, spoil*. Ber. 51<sup>a</sup> *לֹא אֶפְסֵם לְפָנֶיךָ* ... *אֶפְסֵם* I have permission to injure (kill). B. Kam. 91<sup>b</sup> *לֹא יִפְסֵם אֶת-עַצְמוֹ* to mutilate one's self. — Kel. XIV, 2 *לִפְסֵם* from the moment he batters (the tube, for fitting it into the top of the staff); Tosaf. ib. B. Meta. IV, 5 *לִפְסֵם*, v. *פָּסַם*. Num. R. x. 28 (play on *פָּסַם*, Prov. XXIII, 34) *אֶת בֶּן-יִשְׂרָאֵל* whom Jaël mutilated on his





Y. Maas. II, 50<sup>a</sup> top; a. e. [Y. Orl. I, 41<sup>b</sup> top תבנית, read: תבנית.]

**תבנית** (b. h.; prob. a comp. of תב, v. תב II, a. 25; v. Gen. II, Dist.<sup>10</sup> a. v.) *young lily, before its leaves are unfolded*. Cant. II, to II, 1: *כח תבנית קטנה קטנה* as long as the lily is small, it is named תב, when it is full-grown it is named *abotannah*; v. תבא.

**תבנית** (b. h.; comp. תב + נה) *to embrace, join, fasten*. Part. pass. תבנית, pl. תבנית, *clinging to, creeping (of vines)*. Y. Kil. XI, 10<sup>a</sup> top: *תבנית דא דא* creeping on the wall.

Pl. תבנית to embrace. Pesk. R. a. 8: *תבנית דא דא* they shall come and embrace Rachel's grave; a. fr.

**Hithpa.** תבנית to embrace one another, make love. Y. Bets. II, 61<sup>a</sup>: *תבנית דא דא* making love to thy wife; Y. Rabb. II, 6<sup>a</sup> bot. תבנית.

**תבנית**, Pa. תבנית 1) same. Targ. Prov. IV, 8: *תבנית* embrace her (Wisdom). Ib. V, 20; a. e.—Par. 111<sup>b</sup>: *תבנית* (Ma. M. תבנית, v. Rabb. D. S. a. 1. note, Hashi תבנית, Rabb. תבנית) he throw his arms around the tree.—2) to fold hands, emp. תבנית. Targ. Prov. VI, 10 (h. text תבנית).

**תבנית** m. (preced. wds.) 1) *loop of ribbons on the shoe, ankle loop*. Sudd. 34<sup>a</sup>: *תבנית דא* the part of the leg to the place where the loop sits (is called the inside of the leg); *ויד דא* (if blood is found) on the ankle itself. [Oth. opin.: 'the place where the leg meets the thigh in a squatting position', Ar.—'the kneehole with its sinews', Rashi.]—2) *riband around the neck*.—Pl. תבנית. Sabb. 37<sup>a</sup>—3) *a band with which the saddle or housing of an animal is fastened around its belly*; [oth. opin.: *the housing itself*]. Kel. XIX, 3. Sifra Sh'mani, Sh'vata, Par. 4, ch. VIII; Sabb. 64<sup>a</sup>. B. Bath. 78<sup>a</sup>, v. תבנית.

**תבנית** (b. h.) 1) to join, befriend, assist. Y. Ab. Zar. I, 33<sup>b</sup> top (ref. to Pa. LVIII, 6) [read:] *תבנית דא* whoever assisted him (in his political ambition), him he befriended.—Esp. תבנית, pl. תבנית, *having a share in the ownership of a sacrifice*, v. תבנית. Men. IX, 9 (ab bot.) *אדא תבנית לכל דא* Ma. M. (ed. תבנית) one of the company does the waving in behalf of all of them. Ib. 94<sup>a</sup>: *תבנית דא* is reduced in numbers as regards the participants (only one of them being required to act). Tem. 8<sup>a</sup>; Arakh. 2<sup>a</sup>: *תבנית* (sub. תבנית) partners of a sacrifice (also תבנית).—2) with כל (emp. תבנית) to join against, protest. B. Bath. 11<sup>a</sup>: *תבנית דא* his brothers &c. combined to protest against his actions.—3) to lie, fascinate, charm. Lam. R. to I, 5: *תבנית דא* they procure a charmer and charm the serpent. Sifra Deut. 172: *תבנית דא* he who charms large objects; Ker. 3<sup>b</sup>: *תבנית דא* but what kind of charmer (Deut. XVIII, 11) is he that is liable only to lashes (v. תבנית)? a. fr.—[4] (emp. תבנית) to unshape, wound. Denom. תבנית.

Pl. תבנית 1) to join, fasten. Yalk. Job 227 (ref. to Job XI, 30) *תבנית דא* whoever befriended himself with good deeds; Tanh. Nitsab. 4 (corr. acc.). Kel. XIV, 2

ל (תבנית or תבנית) and he fastened the tube to it (the staff). Ib. תבנית from the moment he attaches it, emp. תבנית, v. תבנית.—Part. pass. תבנית. Ib. XII, 1: *תבנית דא* whatever is fastened (belonging) to an object fit to become unclean &c.—(תבנית) *fixed, immovable*, emp. תבנית. H. Mets. 20<sup>a</sup>: *תבנית דא* may eat of what is standing in the field (Deut. XXIII, 25, ap.). Pesk. IV, 1, v. תבנית. Y. ib. 10<sup>a</sup>: *תבנית דא* and when the Mishnah says תבנית, it does not mean תבנית of that which is attached to the vine and tree; תבנית דא if you say, it means that which is attached, then the Mishnah means to say that the owner must designate the Pesk while it is up (on the tree) &c.—Ib. II, beg. 10<sup>a</sup> (in a passage misplaced and corrupted) תבנית דא this 'house' (Mish. ib. II, 3) is to be considered as something attached to the ground (like a growth) and (in other respects) as not attached.—2) to charm. Lam. R., introd. (H. Josh. 3) תבנית (not תבנית) he began to consult charmers (with ref. to Ez. XXI, 34). Sabb. 65<sup>a</sup>: *תבנית דא* he burns incense for charming purposes (to exorcise the demons); a. fr.

**Nif.** תבנית to be joined, gathered. Gen. R. a. 20 (ref. to Hos. VI, 9) as the priests כל תבנית are grouped around &c.; Maas. 10<sup>a</sup>: *תבנית דא*.

**Hithpa.** תבנית, Nithpa. תבנית 1) same; v. supra.—2) to associate, make friends with. Ab. I, 7.—Kum. R. a. 20, beg. תבנית דא: *תבנית דא* Moab and Midian formed an alliance; Tanh. Balak 2.—3) to be charmed, spellbound. Ib. B'shall. 16: *תבנית דא* at once the bird is spellbound (by the snake looking at its shadow) and falls to pieces; Yalk. Ex. 253: *תבנית דא* (read תבנית); Mekh. B'shall., Vayasa. a. 1: *תבנית דא* (not תבנית) it remains spell-bound over its own shadow.

**תבנית**, Pa. תבנית ch. same, 1) to fasten, join. Targ. Pa. CXIX, 60 (Ma. תבנית; Pt.; h. text תבנית).—2) to combine against. Targ. Job XVI, 8 (h. text תבנית).—3) to charm. Targ. Y. I Deut. XVIII, 11.—4) to wound, v. infra. [Y. Maas. Sh. V, 56<sup>a</sup> bot., v. תבנית.]

**Nlpa.** תבנית, תבנית 1) to associate. Targ. Hos. IV, 17; a. e.—2) to be wounded. Keth. 5<sup>b</sup>: *תבנית דא* is the blood (in the womb) stored up, or is it the result of a wound?; ib. 6<sup>a</sup>: *תבנית דא*.

**תבנית** m. (b. h.; preced. wds.) (with suff. תבנית) 1) *associate, friend, partner (in sacrifices); colleague, fellow-student; fellow-being; of the same kind (also of things)*. Ab. II, 9: *תבנית דא* a true friend; תבנית דא a false friend. Ib. 10: *תבנית דא* thy neighbor's honor. Sabb. 63<sup>a</sup> top: *תבנית דא* with a good friend (an obscene disguise for a fair woman, v. תבנית); a. v. fr.—תבנית, (in Babli) תבנית colleague and pupil, a title of distinction for a student, fellow. Y. Shek. III, beg. 47<sup>b</sup>; Y. B. Bath. IX, end, 17<sup>a</sup>, a. e. תבנית דא was a fellow under R. Ak.; Bab. ib. 158<sup>b</sup>. Ber. 27<sup>a</sup>: *תבנית דא* who was a fellow (under Rab).—2) *haber, fellow*, a scholar's title, less than תבנית or תבנית. Kidd. 33<sup>b</sup> (in Chald. phras.) תבנית ye are *hakime* (doctors), and I merely a fellow. Sabb. 8<sup>a</sup>, a. e. תבנית דא, v. תבנית; a. fr.—Gen. R. a. 84 (play on תבנית) תבנית דא that worthy scholar buried &c.—3) *haber*,

member of a religious or charitable association, esp. member of the order for the observance of levitical laws in daily intercourse. Dem. II, 3. Tosef. ib. II, 2 מקבלין ד' is accepted as a member of the order; a. v. fr.—*Pl.* חבר, חברי, Ber. 28<sup>b</sup> that my colleagues (in court) may not fail in a decision of the law. Ib. הזהרו בכבוד חבריכם take heed of your fellow-students' honor. Bekh. 30<sup>b</sup> בפני שלשה ד' in the presence of three members of the order. Pesik. R. s. 11 חבריכם the members of societies among them are engaged in charitable work. Ib. חבריהם and their neighbors (the fruits in the same bag) are not affected; a. v. fr.—*Fem.* חבריה, חברת, חברות, חברות. Snh. 8<sup>b</sup> אשה חברה a scholarly woman (acquainted with the law). Ber. 48<sup>b</sup>, a. fr. אין מלכות נוגעת בחברותה וכ' one term of office does not touch upon its successor even at a hair's breadth (duration of power is preordained). Deut. R. s. 7 טיפה מתערבת בחברתה one rain-drop does not mix itself with the other; a. fr.—*Pl.* חברות. Sabb. 129<sup>a</sup> חברותיה v. אגנה; a. fr.

חבר m. (b. h.; preced. wds.) 1) association.—חבריר a town organization, congregation (for divine services, study, charities). Ber. IV, 7. R. Hash. 34<sup>b</sup>. Meg. 27<sup>b</sup> top (Rashi: חבר a scholar maintained by the town, v. preced. w.).—2) charm. Snh. 65<sup>a</sup>; Ker. 3<sup>b</sup>, v. חבר.—*Pl.* חברים. Lam. R. introd. (R. Josh. 2), v. חבר, *Pl.*—3) a load of sacks tied across an animal's back, to unload which you must lift them before untying, contrad. to גאלקי a load kept in balance by equal weight on both sides, to unload which you need only untie the knot on the animal's back. Sabb. 154<sup>b</sup> באי לאו חבר גולקי ed. (Ms. M. באבר גול or גדול) do you not think (when it says, ib. XXIV, 1, 'he unties the ropes and the sacks drop of themselves') a *heber* is meant which must be lifted along the sides of the animal? לא באבר Rashi Ms. a. Ar. (ed. באבר אלגויקי, Ms. M. גולקי, v. גופיירי, read: בגאלקי מפיירי no, a balanced load is meant &c.; v. Ar. Compl. ed. Koh s. v. חבר. Cmp. אגבויירי.

חבר m. (b. h. associate; Talm. = חבר, v. חבר) 1) charmer. Snh. 65<sup>a</sup>, v. חבר. Deut. R. s. 7; a. e.—2) magus (v. אגבויירי), Parsee priest, guebre in gen. Parsee government. Sabb. 11<sup>a</sup> חתה נכרי ולא חתה ד' (v. Rabb. D. S. a. l. note 80) rather under heathen (Roman) government, than under a Parsee.—*Pl.* חברים, חברין. Kidd. 72<sup>a</sup> הראני ד' let me see (give me a description of) the Parsees (as opposed to Persians). Pes. 113<sup>b</sup>. Yeb. 63<sup>b</sup> (ref. to Deut. XXXII, 21 גוי נבל ד') this means the Parsees.

חבר ch. same, 1) charmer, v. חבר. II.—Lev. R. s. 22; Yalk. Koh. 972 אהא ד' חבר (Gen. R. s. 10; Koh. R. to V, 8 גבר, corr. acc.) a charmer (of snakes) came; Tanh. Huck. 1.—*Pl.* חברת. Snh. 65<sup>b</sup> את ד' thou art a creation of the charmers.—2) Parsee. Gitt. 16<sup>b</sup>, sq. אהא ד' Parsee came and took the lamp from them.—*Pl.* חברי. Sabb. 45<sup>a</sup> מקמי ד' from fear of the Parsees (that they might see the lights). Yeb. 63<sup>b</sup> ארו ד' the Parsees have entered the Jewish colonies

of Babylonia. Bets. 6<sup>a</sup> but nowadays ד' דאיכא when there are Parsees (forcing to public labors).

חבר m. = h. 1) friend, neighbor, fellow-being &c. Targ. Prov. X, 24 (h. text ורע); a. fr. [Targ. Hos. III, 1 בחבריה, v. חברת I.]—B. Bath. 28<sup>b</sup>, a. fr. ד' חברת thy friend has a friend, and thy friend's friend has a friend (you cannot claim ignorance). Sabb. 31<sup>a</sup> ד' חברת do not unto thy neighbor what would be hateful to thee; a. v. fr.—*Pl.* חברי, חברין. Targ. Jud. XIV, 11; a. fr.—B. Bath. 16<sup>b</sup> כד דאיוב וכ' either a friend like those of Job, or death; a. e.—Esp. *Haber*, a) scholar (v. preced.), fellow-student; b) member of an order. Bets. 25<sup>a</sup> חברין our fellow-student (Rab Hisha); ר' בר ד' the son of &c. (Rab Huna).—Y. Taan. I, 64<sup>c</sup> חבירי R. H. the 'Fellow of the Babbis'.—*Pl.* חברין, חברין. Targ. Job XII, 2. Ib. XL, 30 Ms. (ed. חבירי). Nidd. 6<sup>b</sup> ד' מוכן וכ' the *Häberim* observe &c., v. חבר. Hull. 12<sup>b</sup> ד' אושערי וזערא דמן ד' O. junior, of the *Häberim* (Tosaf.: of *Häbaria*, pr. n. pl.); Taan. 24<sup>a</sup>. Gen. R. s. 13, end אבימי מן ד' A., one of the *H.*, visited a sick person, v. חבירי.—*Fem.* חברת, חברת. Targ. Ps. CX, 1 (v. Ber. 48<sup>b</sup> quot. s. v. חבר fem.). Targ. O. Ex. XI, 2; a. e.—Yeb. 63<sup>b</sup> (prov.) חבירתא correcting a bad wife by giving her a rival will be more effective than thorns; a. fr.—*Pl.* חברת, חברת. Targ. Jud. XI, 37, sq. [בית חבירתא, v. בית חבירתא.]

חבריר (denom. of חברת) to darken. Targ. Ps. CXXXIX, 11 מחבריר, מחבריר (ed. Wil. בך).

חבריר m. (v. preced.) [hiding in the dark,] *häbar-bar*, a species of lizard. Sifra Sh'mini, Sh'rats, ch. VI, Par. 5 (a subspecies of צב; Hull. 127<sup>a</sup> צב). Gen. R. s. 82, end ויצא מהם ד' (not ויצא; Hull. l. c. עיר); Y. Ber. VIII, 12<sup>b</sup>, v. חבירת. Ib. V, 9<sup>a</sup> bot. (Bab. ib. 33<sup>a</sup>, Tosef. ib. III, 20 עיר).—Y. Yoma VIII, 45<sup>b</sup> top חביריר.

חבריר ch. same. Y. Ber. V, 9<sup>a</sup> bot. ד' חביר (not בריר).

חבריר m. pl. (preced. wds.) groping in the dark; temporary loss of direction. Targ. Y. II Gen. XIX, 11 Var. (ed. חביריר, read חביריר, v. חביריר).

חבר v. חברות, pl. חברת.

חבר (b. h.) pr. n. pl. *Hebron*, in Judea. Macc. 9<sup>b</sup>. Gen. R. s. 84 (ref. to Gen. XXXVII, 14) וכלא אין ד' וכ' is not H. situated on a mountain? Yoma III, 1 עד שבת' up to the horizon over H.; a. fr.

חברות m. (reduplic. of חבר) companionship, association. Keth. 65<sup>a</sup> ולחברך ולחברך for thine own sake, and for the sake of thy friend and thy association (social standing). [Yalk. Is. 292, ed. Salon, fr. Pes. 118<sup>b</sup> לחברך, v. Rabb. D. S. a. l. note 300.]

חברות f. (חבר) 1) the condition of a *Häber* with reference to levitical pureness; the Order of *Häberim*. Bekh. 30<sup>b</sup> ד' חבא לקבל דברי ד' he who comes before scholars to take upon himself the obligations of a *haber*. Tosef. Dem. III, 4 דוחין איהו מחברותהו ed. Zuck. (Var.



הוא (הוא) is expelled from the order; Y. ib. II, 23<sup>a</sup> top פורש (cor. acc), a. fr.—2) the position of a scholar, 'fellowship'. Y. Ber. V, 9<sup>a</sup> bot. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ even the appellation of fellowship (if you had called me *father-in-law*) would not have been unbecoming to us.

**הַחֲבֵרָה** (h. *ḥaverah*) 1) *association, companionship, fellowship*. Targ. Ps. CXXXIX 7 (h. text *חֲבֵרָה*—Taan. 7<sup>a</sup> (pass.) וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (Ms. M. חֲבֵרָה וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ) either companions or death; B. Bath. 16<sup>b</sup> (v. Rabb. D. B. a. l. note 90). Ber. 24<sup>a</sup> top וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (v. חֲבֵרָה) is there a social equality with reference to Heaven (dare man treat prayer as he would a talk with a friend)? Meg. 26<sup>a</sup> — 2) (collect. noun) *scholars of the college*. Yoh. 96<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (the fellows (my pupils), too, are quoted against me)—Y. Shob. VII, 37<sup>a</sup> (top) וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (v. חֲבֵרָה)—*Pl. חֲבֵרָה*. Ber. 47<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (v. חֲבֵרָה).

**חֲבֵרָה** Y. M. Kat. I, 30<sup>a</sup> top, v. חֲבֵרָה.

**חֲבֵרָה, חֲבֵרָה**, v. חֲבֵרָה.

**חֲבֵרָה** (b. h.) *to tie; 1) to ensnare, harm*. Gen. R. 1, 50, end וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ the harm which Abraham did.—2) *to imprison, chain*. Y. Ber. IX, 24<sup>a</sup> top; Tosef. s. XV, 7 (Var. text.) וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ attempted to force him by imprisonment, v. חֲבֵרָה. Deut. R. a. 2 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ he could imprison (condemn) whom he wanted to, opp. חֲבֵרָה. Y. Pes. VIII, 30<sup>a</sup> bot. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ let Jerusalem keep him in prison (and promised to let him free for Passover); a. fr.—Part. pass. חֲבֵרָה, חֲבֵרָה. Ber. 3<sup>a</sup>, a. e. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ a prisoner cannot release himself from prison (one cannot do as much for himself as he can for others). Ib. 34<sup>b</sup>. B. Bath. 20<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ imprisoned by royal authority; a. fr.—3) *to harm, to plant one species in one another species, to produce Kilayim* (קִלְיִים). Y. Kil. III, beg., 28<sup>a</sup>; Y. Sabb. IX, 11<sup>d</sup> bot. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ one species must not meet with the other (in the soil) so as to prevent its growth. Y. Kil. III, 23<sup>d</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ at what distance, lengthwise, does one interfere with the other (so as to be forbidden to plant)? Ib. II, 28<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ one cannot make forbidden as Kilayim that which is not his own (by planting too near); a. fr.—Part. pass. חֲבֵרָה, חֲבֵרָה *too closely planted between different species*. Ib. I, end, 27<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ too closely planted between.

*Nif. חֲבֵרָה* 1) *to be imprisoned, to be detained*. Koth II 9 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ a married woman that has been detained in the power of gentiles, if for money &c.; a. e.—2) *to be planted too closely, to become forbidden as Kilayim*. Y. Kil. III, 28<sup>d</sup> bot. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ becomes forbidden by a neighborhood of eight cubits. Ib. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ that it is not made forbidden at a distance of more than eight cubits.

*Hif. חֲבֵרָה* *to be the cause of prohibition as Kilayim*. Ib. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ that it does not cause a prohibition at a distance of more &c.

*Hithpa. חֲבֵרָה* *to be kept as prisoner*. Sabb. 152<sup>b</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (Ms. M. חֲבֵרָה) and they, themselves, shall be kept in prison.

**חֲבֵרָה** (h. *ḥaverah*, *to imprison*, Y. B. Bath. V, end, 15<sup>b</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ he was put in prison. Part. pass. חֲבֵרָה, חֲבֵרָה *to be put in prison*. Part. pass. חֲבֵרָה, חֲבֵרָה *to be put in prison* (g. wheel) is liable to cause injury to an animal falling upon it.

*Hithpa. חֲבֵרָה* *to be imprisoned*. Lev. R. a. 80 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ he was put in prison, Pesh. Ullah, p. 183<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ.

**חֲבֵרָה** (h. *ḥaverah*) *enjoining, harmonizing*. Gen. R. a. 20, end (ref. to Gen. XXII, 2, a. Num. XXII, 21) וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ let (Abraham's) act of harmonizing (anxiety to obey the Lord's intent) come and stand (protect) against (Balak's) harmonizing (anxiety to curse), Mekh. H'ball. a. 1 חֲבֵרָה.

**חֲבֵרָה**, Y. Habb. V, 9<sup>a</sup>, וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ.

**חֲבֵרָה** pr. n. pl. *Hadda*, home of a High-priest Phineas (Josephus R. J. IV, 3, 8 *Aphtha*) Tann. Yuma I, 6 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (Lev. R. a. 24, end וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ).

**חֲבֵרָה**, v. חֲבֵרָה.

**חֲבֵרָה**, v. חֲבֵרָה.

**חֲבֵרָה**, v. חֲבֵרָה.

**חֲבֵרָה** m. (b. h.; 23<sup>a</sup>; emp. חֲבֵרָה, חֲבֵרָה) 1) *anniversary, festival*. Lev. R. a. 29; Pesh. Balaad. p. 123<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ a New-Moon of a month in which there is a festival and whose festival coincides with the New-Moon, v. חֲבֵרָה. Y. Taan. IV, 60<sup>a</sup> bot., v. חֲבֵרָה. Sabb. 20<sup>a</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ their (the Egyptians') festive day; a. fr.—*Yag. hag* (festive period), the Feast of Booths with its Eighth Day of Commemoration (חֲבֵרָה). Succ. IV, 3 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ the first Holy Day of the *hag*; Ib. 6 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ the last &c. (the eighth day); a. fr.—2) *pilgrim's festive offering*. Hag. 10<sup>b</sup>, v. next w., a. חֲבֵרָה.—*Pl. חֲבֵרָה*, constr. חֲבֵרָה. Ber. 33<sup>b</sup> וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ periods of free-will offerings.

**חֲבֵרָה** I ch. same. Targ. Deut. XVI, 16.—Targ. Y. Gen. XVIII, 14 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ (h. text חֲבֵרָה); a. fr.—Hag. 10<sup>b</sup> (ref. to Ex. XII, 14) how can you prove that this *hag* means (festive) offering, וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ perhaps it means 'celebrate a feast'—Ib. וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ... וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ perhaps the text means to say, 'eat and drink and have a feast (rejoice) before me' (without alluding to special pilgrims' offerings)?—Ib. (ref. to Ex. XXIII, 16) וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ Ma. M. (ed. חֲבֵרָה) if you would say, חֲבֵרָה means feast (merry-making) &c.—Koh. R. to III, 2 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ between the Feast of Booths and Hanukkah. Y. Sabb. VIII, beg. 11<sup>a</sup>; a. fr.—*Pl. חֲבֵרָה*, constr. חֲבֵרָה. Targ. Ex. XLVI, 11; a. fr.

**חֲבֵרָה** II pr. n. m. (abbr. of Haggai) *Hagga*, an Amora. Ab. Zar. 68<sup>a</sup>. B. Kam. 43<sup>a</sup> Ms. M. (ed. חֲבֵרָה).

**חֲבֵרָה**, pl. חֲבֵרָה, v. חֲבֵרָה.

**חֲבֵרָה** m. (b. h.) 1) *hopper, locust*. Sabb. IX, 7 וְאִם יִשְׁמַע אֶת אֶתְנָתְךָ a living clean (festive) locust.—*Pl. חֲבֵרָה*.

Hull. 63<sup>b</sup> ה' species of locusts. Pes. III, 5 (spreading apart) ה' בקרני like the proboscides of locusts. Sabb. 106<sup>b</sup>; Tosef. ib. XII (XIII), 5. Gen. R. s. 38 the palm-trees appeared to them כאלו ה' as though they were locusts (v. הגזא).—2) (metaph.) *putenda*. Sabb. 152<sup>a</sup>, v. פגבה. V. also קרסול.

**הגבא** ch. same. Targ. O. Lev. XI, 22 ed. Berl. (oth. ed. הגבא; Y. כרובא).

**הגג** (b. h.; cmp. הגג [to turn,] (denom. of הגג) to celebrate an anniversary, to observe a festival, to make a periodical pilgrimage. Num. R. s. 20 אומה ההגגת ו' a nation that celebrates three pilgrims' festivals.—Esp. to offer the pilgrim's festive sacrifice (הגגה). Hag. I, 6 ה' הגג ו' he who failed to offer on the first day . . . , may do so during the entire festive season. Pes. 70<sup>b</sup> הגגה הגגה you have offered &c.; a. fr.

**הגג** ch. same, 1) to turn, draw a circle. Targ. Prov. VIII, 27 (Ms. הגג).—2) to celebrate a festival; to feast. Targ. O. Deut. XVI, 15 הגג (Y. הגג). Targ. I Sam. XXX, 16.—Hag. 10<sup>b</sup> הגג, v. הגג I.

**הגגא** m., pl. constr. הגג (b. h. constr. הגג; תגא, cmp. הגג) rugged places, clefts. Targ. Cant. II, 14.

**הגג**, v. הגג.

**הגג** m. (b. h.) girdle, outfit, v. next w.

**הגגה** f. (b. h.; הגג) 1) girding, wearing apparel for travelling, outfit.—Pl. הגגה, constr. הגגה. Gen. R. s. 19 (ref. to Gen. III, 7) אלא הגגה הגגה . . . אלא הגגה אין . . . אלא הגגה הגגה it does not say *hagorah* (a girdle) but *hagoroth* which means sets of outfits; [Ar. הגגה הגגה]; v. הגגה.—2) an enclosure, rope-fence, contrad. to הגגה a. פסין. Erub. II, 4 (Ar. הגגה).

**הגגה** m., pl. הגגה (cmp. הגג, הגג) a species of wild bees, or locusts. Sabb. 106<sup>b</sup> ה' הצד הגגה ה' Ms. O. (Alf. ed. Const. הגגה, Rashī, ed. v. Rabb. D. S. a. l. note 200) if one catches (on the Sabbath) locusts, *hagazin* &c.; Y. ib. XIV, beg. 14<sup>b</sup> הגגה וחושי, read הגגה וחושי, (=הגג, cmp. הגג); Bekh. 7<sup>b</sup> רבש הגגה והצירעין (Makhsh. VI, 4 הגגה omitted) the honey of &c.

\***הגגה** ch. same.—Pl. הגגה or הגג. Y. R. Hash. II, 58<sup>a</sup> top the palm-trees of Babylon appeared to us כאלו ה' (corr. acc. or הגגה); v. Gen. R. s. 38, quot. s. v. הגג.

**הגגה** (b. h.) pr. n. m. 1) *Haggai*, the Prophet. Naz. 53<sup>a</sup>. Yeb. 16<sup>a</sup>; a. fr.—2) also הגגה, name of several Amoraim. Y. Ber. II, 5<sup>b</sup> top.—Y. Dem. III, 23<sup>b</sup> bot. B. Kam. 42<sup>a</sup>, v. הגג II. V. Fr. M'bo, p. 79<sup>b</sup>, sq.

**הגגה** f. (הגג) 1) celebration, esp. pilgrimage to Jerusalem for the festivals. Ber. 33<sup>b</sup> הגגה הגגה the pilgrimage of the festive season. Lam. R. to I, 17, v. הגגה.—2) the festive offering of the visitors of the Temple on the festivals (Ex. XXIII, 14, a. e). Hag. I, 2. Y. ib. 76<sup>a</sup> bot.

הגגה his festive sacrifice; a. fr.—Pl. הגגה. Hag. I, 8 the laws concerning festive sacrifices; Tosef. Ib. I, 9.—3) *Hāgigah*, a treatise of the Mishnah, Talmud Babil. a. Y'rushalmi, a. Tosefta.

**הגגה**, v. הגגה.

**הגג**, v. הגג.

**הגגה**, Y. R. Hash. II, 58<sup>a</sup> top, v. הגגה.

**הגגה**, **הגגה**, **הגגה** m. (=h. הגג) lame, halting. Targ. Lev. XXI, 16. Targ. Job XXIX, 15; a. e.—Pl. הגגה. Targ. Is. XXXIII, 23.

**הגגה** f.; v. הגגה.—2) Beth-Hāgīrah, name of a family. Y. Meg. I, 71<sup>d</sup> bot. של ב' ה' (ed. Krot. הגגה) those of the family of &c.

**הגג** (cmp. הגג) 1) to draw a circle. Targ. Prov. VIII, 27 Ms., v. הגג.—2) to go around, v. infra.

*Pa.* הגגה to go around (visiting, peddling, begging; cmp. P. Sm. 1191). Y. Sot. III, 19<sup>a</sup> bot. (expl. הגגה) [read:] she goes about visiting and gets a bad reputation. [Gen. R. s. 17 הגגה נגדה לה Ar. ed. Koh.; Yalk. Is. 352 הגגה נגדה לה and she (his wife) went around begging, leading him.]

**הגג** m. (cmp. הגג, הגג) rabbit, or cony.—Pl. הגג. Targ. Prov. XXX, 26 (Ar. s. v. הגג; some ed. הגג, corr. acc.).

**הגג** I (b. h.) to encircle; to gird. Sabb. 63<sup>a</sup> ה' הגגה על מתקד . . . if a scholar be even revengeful . . . like a serpent, bind him around thy loins (be not afraid of him). Midd. III, 1 ה' הגגה ו' and a red line went around it.—Gen. R. s. 71 הגגה כנגדה did he not gird his loins (in bold prayer) in her presence (Gen. XXV, 21)? Ex. R. s. 43, beg. הגגה בחפלה (sub. he began to pray boldly. Taan. 14<sup>b</sup> הגגה שק put on sackcloth (for prayer); a. fr.

**הגג** ch. same. Y. Ned. III, beg. 37<sup>d</sup> עלה מותא הגג tied a rope around it, i. e. made the law more stringent. Bab. ib. 49<sup>b</sup> הגגה צדי (Rashi: הגגה, Ar. יד) and I had my forehead tied up.

**הגג** II (v. הגג) to halt, to limp; to hesitate. Hull. 18<sup>a</sup> כרי שהגגה ו' a notch deep enough for the nail to halt on passing over the edge; Bekh. 37<sup>b</sup>; Tosef. ib. IV, 1 והיא הגגה and it (the finger nail) is caught.

*Hif.* הגגה same. Y. Pes. VII, 35<sup>b</sup> top כרי שהגגה ו' enough for the finger to be caught. Zab. III, 1 הגגה they halt (do not stand firm).

*Nithpa.* הגגה to become lame. Tosef. Eduy. I, 14.

**הגג** ch. same, to be lame. Targ. II Sam. IV, 4.

*Af.* הגגה same. Targ. II Esth. I, 2. Targ. II Sam. XIX, 27 מהגגה ed. Ven. (ed. Lag. מהגגה, oth. ed. הגגה). [הגגה constr. of הגגה q. v.]

**הגג**, **הגג** m. (הגג; cmp. הגג) [tied,] limping, lame. Hag. I, 1. Shh. 91<sup>b</sup>; a. fr.—Pl. הגגה, הגגה, הגגה.



ib. VIII, 4. Mekh. Yithro, Hahed., a v; a e.—Yem. 87b, יד. B. Kam. 72b, Tosef. ib. VII, 15 יד a lame animal. [Y. Shohb. VII, 37<sup>a</sup> top ידע, read; ידעך.]

**חגרא** pr. n. *Hagar* (*Jidra*), a district, comp. next w. Gitt. I, 1 וכן ידע and from the district of H., v. next w.

**חגרא** **חגרה** **חגרה** ch. pr. n. *Hagra*, 1) a town and province in the desert of Shur. Targ. O. Gen. XVI, 14 (h. text חגרה). Ib. 7 (h. text חגרה). Targ. Gen. XX, 1.—Targ. O. Gen. XXV, 18 (v. חגרה).—2) *Jidra*, Tosef. Shohb. IV, 11 חגרה ed. Zuck. (Var. חגרה חגרה, corrupt.); Biffo Deut. 31 חגרה; Yalk. ib. 674 חגרה V. Hildesh. Geogr. p. 81, sq. [Yeb. 116<sup>a</sup> Anan b. Hilya חגרה v. חגרה.]

**חגרה** pr. n. m. *Hagra*. Y. Meg. I, 71<sup>a</sup> bot.—Y. Pesh. IV, end, 10<sup>a</sup> (Tosef. Kil. I, 12, a. e. חגרה q. v.).

**חגרה** m. ch.—b. חגרה 1) *lame*. Targ. Job XXIX, 15 Var. Sabb. 22<sup>a</sup> (prov.) חגרה חגרה the shepherd lame, and the sheep running (i. e. in critical moments man's sins come home to him).—2) constr. חגרה *hesitating in speech*. Targ. Y. I E. IV, 10 (Y. II חגרה). Ib. VI, 12; 30 Ar. (ed. חגרה).

**חגרה** v. חגרה I.

**חגרה** **חגרה** **חגרה** f. (v. חגרה) *lame, frailty*. Gen. R. s. 23; Tanh. B'rush. 11 חגרה חגרה (Yalk. ib. 38 חגרה) physician, cure thy own infirmity.

**חגרה** f. (v. חגרה) *pilgrims' festive season*. Ab. Zar. 11<sup>a</sup> חגרה חגרה the travelling merchants' season (Arabic fair).

**חגרה** I m. (b. h.; חגרה) 1) *pointed, sharp*. Hull. 64<sup>a</sup> חגרה חגרה if one side of the egg is pointed, the other rounded (חגרה); ib. (Ohald.) חגרה חגרה.—Pl. חגרה. Ib.—Fem. חגרה. Sukh. 94<sup>a</sup>. Ber. 10<sup>a</sup> חגרה חגרה even if a sharpened sword is laid on one's throat, one must not despair of praying for divine mercy. Gen. R. s. 16 (play on חגרה, Gen. II, 14) חגרה חגרה (Greece) who was rash and sharp in her decrees.—2) *swift*. Pl. as ab. Ber. 59<sup>b</sup> (play on חגרה) חגרה חגרה its waters are swift and light.—V. חגרה.

**חגרה** II m., חגרה a. h. חגרה, *one, singular, particular*. Targ. Gen. I, 5; a. v. fr.—חגרה חגרה first day in the week. Targ. II Esth. III, 7.—Targ. Ps. XXVII, 4. Targ. Ez. XVIII, 10 (some ed. חגרה); a. fr.—Y. Ab. Zar. I, 39<sup>b</sup> bot. חגרה חגרה, v. supra. Meg. 11<sup>a</sup>, a. fr. חגרה חגרה one authority . . . , another authority &c. Ber. 28<sup>a</sup> חגרה חגרה is this a unique subject to thee (the only thing learned from R. Joh.) or a novel (strange) thing!—Gitt. 44<sup>a</sup>; Bekh. 3<sup>a</sup> חגרה חגרה one time more (eleven times the value of the sold object); a. v. fr.—[Sabb. 67<sup>a</sup> bot. חגרה חגרה, v. חגרה.—חגרה חגרה [like one] together, simultaneously. Targ. Ps. II, 2; a. fr.—חגרה חגרה singularly, very much, too much. Targ. Gen. I, 31. Targ. Ps. CXIX, 8; a. fr.

**חגרה** I, v. preced.

**חגרה** II to be glad, v. חגרה.

**חגרה**, Tosef. Sabb. VI (VII), 11, Var., v. חגרה II.

**חגרה** m. (v. חגרה) *merry*. Targ. Is. XXII, 1

**חגרה**, Pesh. Vayhi, p. 83<sup>a</sup>, v. חגרה חגרה.

**חגרה** (b. h.) [to cut, point,] to be sharp, pointed.

Pl. חגרה to sharpen, whet, point. Y. Men. Y. 87<sup>a</sup> top חגרה חגרה they differ as to pointing the top of the spit (on the Holy Day)—Targ. to whet the mind, to try somebody's acumen, to puzzle. Tana. 7<sup>a</sup> (ref. to Prov. XXVII, 17) חגרה חגרה so do two scholars whet each other's mind &c. Naz. 10<sup>a</sup>, a. e. חגרה חגרה R. J. said it only in order to encourage the students in raising points; a. e.—Part. pass. חגרה sharpened, well discussed, clear and ready. Kidd. 30<sup>a</sup> (ref. to Deut. VI, 7) חגרה חגרה that the words of the Law be ever ready in thy mouth (Biffo Deut. 31 חגרה), v. חגרה.

*Hithpa.* חגרה to be whetted. Gen. R. s. 69 חגרה חגרה a knife is whetted on the brand side of another, חגרה חגרה a student's mind whetted by a fellow-student, v. supra.

**חגרה** ch. same Targ. Job XLII, 7. [Targ. Y. I Deut. I, 44 חגרה which sting; some ed. חגרה, v. חגרה.]

Pl. חגרה 1) as preced. Pl. Sabb. 32<sup>a</sup> (prov.) חגרה חגרה Ma. M. (ed. חגרה, Ma. O. חגרה) when the ox is thrown down, sharpen the knife (in critical moments man's sins are visited, v. חגרה). Hull. 45<sup>a</sup>, a. fr. חגרה חגרה to try Abhayas' acumen.—Part. pass. חגרה ready in answering questions, well-versed, quick (v. preced.). Erub. 15<sup>a</sup> חגרה חגרה Ma. M. (ed. חגרה) the reason that I am readier than my fellow-students. Yeb. 14<sup>a</sup> חגרה חגרה those of the school of Sh. were more acute. Nidd. 14<sup>a</sup> חגרה חגרה (read חגרה, v. infra)—2) to cheer up, entertain. Gitt. 68<sup>a</sup>, v. חגרה.

*Hithpa.* חגרה to be well studied, recited by hand. Keth. 12<sup>a</sup> [read:] חגרה חגרה (Rashi: חגרה) he recited his lessons (traditions) well.

**חגרה** f. 1) fem. of חגרה; 2) *sharp side, edge*. Y. Ber. I, 2<sup>a</sup> bot. [חגרה, Tosef. Sabb. VII/VIII, 11 Var., v. חגרה II.]

**חגרה** **חגרה** f. (חגרה) *joy*. Targ. Is. XXXII, 14.—Cont. R. to I, 4, v. חגרה. Ber. 55<sup>a</sup> חגרה חגרה, v. חגרה.

**חגרה** **חגרה** **חגרה** f. 1) same. Targ. O. Gen. XXXI, 27 חגרה ed. Ber. [Y. חגרה, some ed. חגרה]. Targ. Is. XXXII, 14; a. e.—2) (an exclamation of joy) *aha!* (h. חגרה). Targ. Ps. XXXV, 21 (Var. חגרה). Ib. 25 Ma. (ed. חגרה, v. חגרה)—Pl. חגרה, v. supra; חגרה, v. חגרה.—3) *enigma, allegory*; Pl. חגרה, v. חגרה.

**חגרה**, v. חגרה.

**חגרה** **חגרה**, v. חגרה.

**חגרה**, Targ. Y. Deut. XVIII, 10; 14 some ed., v. חגרה.

תָּדָק (b. h.), תָּדָק m. (preced.) 1) *thorn*. Erub.101<sup>a</sup> it is written about you (Jews) כִּיבֹשׁ כְּדֵי (Mic. VII, 4) the best among them is like a thorn.—2) *anything used for filling a gap, stop-gap*.—Pl. תְּדָקִים, תְּדָקוֹן, תְּדָה. Ib. כִּשֵּׁם



שֶׁדֶּר (Ma. O. שֶׁדֶּר) as the stop-gaps protect the breach. So.—Ib. X, 2 (101<sup>b</sup>) חֲדָשָׁה חֲדָשָׁה (Hab. ed. חֲדָשָׁה, Ma. M. חֲדָשָׁה, Var. חֲדָשָׁה, חֲדָשָׁה, v. Rabb. D. B. a. l. note) and the stop-gaps in a breach.

**חֲדָשָׁה** **חֲדָשָׁה** I ch. mme. 1) *thorn*. Targ. Mic. VII, 4. —*Pl.* חֲדָשָׁה חֲדָשָׁה Y. Tanna II, 60<sup>a</sup> top (ref. to Mic. I, 4; v. preced. 1, 2) חֲדָשָׁה חֲדָשָׁה parts or limbs of a manufactured finished in their places, opp. חֲדָשָׁה movable limbs. Babb. 60<sup>a</sup> ed. a. Ma. M. (Ar. חֲדָשָׁה).

**חֲדָשָׁה** **חֲדָשָׁה** II pr. n. m. *Hidha*, a Tanna, disciple of R. Abba. Babb. 117<sup>b</sup>, Keth. 64<sup>b</sup>, B. Bath. 110<sup>a</sup>.

**חֲדָשָׁה** m. (derivative denominative of חֲדָשָׁה I) *derivation of a thorny rose*. Krub. 101<sup>a</sup>; Yalk. Mic. 254 (with ref. to Mic. VII, 4, v. חֲדָשָׁה; our w. absent in Ma. M., v. Rabb. D. B. a. l. note).

**חֲדָשָׁה** (b. h.) pr. n. *Hidshel*, *Tigris*. Gen. R. a. 16; Ber. 59<sup>b</sup>, v. חֲדָשָׁה.

**חֲדָשָׁה** (b. h.) [to cut off,] *to surround, enclose*. Part. pass. חֲדָשָׁה rounded, v. חֲדָשָׁה.

**חֲדָשָׁה** ch. mme. *to surround*. Targ. Y. I Deut. 1, 44 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה (same ed. חֲדָשָׁה, v. חֲדָשָׁה) as the wasps swarm around (man) and bite away (emp. חֲדָשָׁה in Targ. Ps. CXVIII, 11, sq.).

**חֲדָשָׁה** m. (b. h.; preced. wda.) *enclosure, chamber, walled compartment*. B. Bath. IV, 1 חֲדָשָׁה the special enclosure for storage inside of the building; a. fr.—Trnsf. *the inner part of the female genitals, the upper end of the vagina or uterus*. Nidd. II, 5, Ib. 17<sup>b</sup>; Y. Ib. II, 50<sup>a</sup> top.—*Pl.* חֲדָשָׁה חֲדָשָׁה in the remotest recesses, in strict secrecy. Bera. 9<sup>a</sup> a. fr., v. חֲדָשָׁה. Cant. R. to I, 4 חֲדָשָׁה חֲדָשָׁה in the mysteries of Hohennoth &c.; חֲדָשָׁה חֲדָשָׁה, v. חֲדָשָׁה; Yalk. Cant. 982.

**חֲדָשָׁה**, v. חֲדָשָׁה.

**חֲדָשָׁה** (b. h.) pr. n. pl. *Hadrahk*. Sifre Deut. 1; Cant. R. to VII, 5 (ref. to Zech. IX, 1) I am from Damascus חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה and there is a place there named H. Yalk. Zech. 17<sup>a</sup>. Ib. (play on the word) חֲדָשָׁה חֲדָשָׁה . . . severe . . . and mild. Cant. R. l. c. חֲדָשָׁה חֲדָשָׁה he [the Messiah] will lead the entire world &c.

**חֲדָשָׁה** (b. h.) [to be bright,] *to be new*.

*Pl.* חֲדָשָׁה חֲדָשָׁה 1) *to renew, renovate, polish*. Lev. R. a. 19 (ref. to בִּרְדָּה, Ps. LXXXI, 4) חֲדָשָׁה חֲדָשָׁה ye shall polish (cleanse) your doings. Gen. R. a. 78, beg. (ref. to Lam. III, 23) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה thou renewest our lives every morning; חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה thou inspirest us with new life in the morning (rise to power) &c., v. חֲדָשָׁה; a. fr.—2) *to commence anew, do again*. R. Hash. 7<sup>a</sup>, a. e. (ref. to Num. XXVIII, 14) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה commences a new account and offer Trumah of the new produce.—3) *to promulgate a new law, to establish a new interpretation of a Biblical law, to find a new point*. Sabb. 164<sup>a</sup>, a. fr.

(ref. to Lev. XXVI, 46) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה (v. Rabb. D. B. a. l.) since the promulgation of these laws no prophet has a right to issue a new law. Y. Erub. V, 27<sup>a</sup> bot. It is called the New Gate, because there חֲדָשָׁה חֲדָשָׁה (not חֲדָשָׁה) the Rabbis instituted the interpretation (*Hallakha*), a. fr.

*Hidpa*. חֲדָשָׁה חֲדָשָׁה 1) *to be renewed, to be established as a new interpretation* (emp. lat. novellus), *to be offered as a new point* (חֲדָשָׁה חֲדָשָׁה). Y. Yab. VIII, 5 top (ref. to I Chr. VIII, 9) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה as her instance the new interpretation (of the law Deut. XXIII, 4) was established. Midr. Sam. ch. XXII, Keth. R. to II, 5 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the law has been interpreted long before. Bera. 8<sup>b</sup>, a. fr. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the section is repeated for the sake of a new point added.—2) *to change laws*. Yoma 30<sup>a</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the Temple attendants are relieved.

**חֲדָשָׁה** m. (b. h.; preced.) *new, fresh, additional*. Ber. IX, 2. *Ulra* introd. חֲדָשָׁה חֲדָשָׁה in order to be defined by a new point (not included in the general law); a. fr.—Yap. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the new produce of the field not permitted for use before the (Omer day (Lev. XXIII, 10–14). Kidd. I, 9 (37<sup>a</sup>) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה also with the exception of the new produce (the law concerning which applies even to foreign countries). Ib. 30<sup>a</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה read 'the new fruit' (leaving out 'also'). Dem. IV, 7 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה mine is new fruit (not yet permitted); a. fr.—*Pl.* חֲדָשָׁה חֲדָשָׁה Yoma II, 4 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה new men for offering incense (such as never before have performed that function), come and &c. Ib. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה new men and also old ones (who have officiated before this). Lev. R. a. 2, end (ref. to Cant. VII, 14) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the later leaders, opp. חֲדָשָׁה חֲדָשָׁה the patriarchs. a. fr.—Yoma. חֲדָשָׁה חֲדָשָׁה Ib. a. 13 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה a new law, expl. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה a novel interpretation of the law (concerning slaughtering). Pesik. Bahod., p. 102<sup>a</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה a recent decree; a. fr.

**חֲדָשָׁה** **חֲדָשָׁה** m. (b. h.; preced.) 1) *new moon, i. e. the first appearance of the crescent*. R. Hash. I, 9, a. e. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה he who sees the new moon (when it was his duty to travel to the place of the Supreme Court to testify). Ib. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה they travel for the purpose of testifying to the sight of the new moon; a. fr.—2) *month*. Bnh. V, 1 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה in what month? חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה on what day of the month?; a. v. fr.—חֲדָשָׁה חֲדָשָׁה (abbr. חֲדָשָׁה) *the first day of the month, the festival of New Moon*. Meg. 21<sup>b</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the section of the Law read on the New Moon Day (Num. XXVIII, 1–15); a. fr.—*Pl.* חֲדָשָׁה חֲדָשָׁה Ib. III, 4 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה on New Moon Days. R. Hash. I, 9 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה for the promulgation of the New Moon Days messengers are sent abroad. Keth. 60<sup>a</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה at an age of three months; a. fr. [Pesik. Bahod., p. 154<sup>b</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה read חֲדָשָׁה חֲדָשָׁה—Y. Shebi. IV, 35<sup>b</sup> bot. חֲדָשָׁה חֲדָשָׁה read חֲדָשָׁה חֲדָשָׁה, v. חֲדָשָׁה.]

**חֲדָשָׁה** I f. l. fem. of חֲדָשָׁה —2) *dedication of a new building*. Sifre Deut. 229 (ref. to חֲדָשָׁה, Deut. XXII, 9) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה (Yalk. Ib. 930 חֲדָשָׁה חֲדָשָׁה) you must make a battlement as soon as you dedicate it (not delay).

חדשה II (b. h.), חדשה pr. n. pl. *Ir Hādashah*, in Judaea. Erub. V, 6 (v., however, Y. ib. 28<sup>a</sup> top).

**חֲדָשָׁה** *m.*, **חֲדָשָׁה** *f.* ch. = h. חדש.  
 Targ. Num. VI, 3. Targ. Ex. I, 8 (Y. ed. Amst. חֲדָשָׁה); a. e.—  
 Targ. Deut. XXIV, 5 (ed. Berl. חֲדָשָׁה); a. e.—Targ. Jer.  
 XXXI, 21 חֲדָשָׁה a new event.—Ber. 28<sup>a</sup>, v. חֲדָשׁ II.—  
 Yoma 19<sup>b</sup> (expl. אחת, ib. I, 7) חֲדָשָׁה על חֲדָשָׁה (for showing)  
 something novel.—*Pl.* חֲדָשִׁין; fem. חֲדָשָׁה, חֲדָשָׁתָא.  
 Targ. Is. LXV, 17. Ib. XLVIII, 6; a. e.—Shek. VI, 5  
 חֲדָשִׁין new Shekels (of this year's contributions). Y.  
 Gitt. V, 47<sup>a</sup> מִהּ דִּי יִמְרוּן (read: יִמְרוּן דִּי) what were the  
 novel things to-day (at college)?; Y. Yoma III, 40<sup>c</sup> bot.  
 חֲדָשָׁה (corr. acc.); Y. B. Kam. IX, 8<sup>d</sup> bot. חֲדָשָׁה.—Men. 35<sup>a</sup>,  
 sq. חֲדָשָׁה new *T'fillin*.—Denom.:

**חֲתִית** = **חֲתִית** = **חֲתִית** 1) *to renew, restore*. Targ. I Sam. XI, 14; a. fr.—[Targ. O. Deut. XXXII, 12, v. infra.]—2) *to add something new, to change; to make an exception*. Targ. Y. Lev. XXVII, 34 (v. חֲתִית, Pi. 3); a. e.—Keth. 45<sup>n</sup> חֲתִית הַבִּיבְלִית the biblical text states an exceptional law.

*Itkpa* אִתְּכָּא to be renewed &c. (v. אִתְּכָּא). Targ. O. Deut. XXXII, 12 לִאִתְּכָּא ed. Berl. (oth. ed. לִתְּכָּא, לִתְּכָּא which He will renew).—Targ. I Chr. VIII, 9 (v. תִּשְׁמַח ch.). Targ. Y. Deut. XXXII, 1.

חֲדָתָהּ, חֲדָתָהּ, v. חֲדָתָהּ.

יָדִית, v. חֲדָתוֹן.

**חֲדָשָׁה** f. (preced. wds.) *new condition*. Targ. O.  
Lev. XIII, 55 (h. text **בְּחַתָּה** q. v.).

**חֲדָתָנָא** m. (preced. wds.) a new-fangled (deity).—*Pl.*  
**חֲדָתָנָא** Targ. Y. II Deut. XXXII, 17.

תוֹחָא, v. תוֹ רַב וְכ', Y. Sabb. I, 3<sup>b</sup>, תוֹ

חַיָּה, constr. חַיֹּת, v. חַיָּה.

חור, v. חור.

**חַיֵּב** (b. h.), perf. חָב, part. חַיֵּיב, [to be bound over, seized,] 1) to be declared guilty, be sentenced; to be punishable; to be (legally, morally or religiously) bound, to be responsible. B. Kam. I, 1 חב הזמיק he who caused the damage must pay. Ib. 6<sup>b</sup> חייב ... מיביב חב ... ליה the Mishnah says *hab*, ought it not rather to read *hayab* (part)?—[Ans.: they are the words of a Jerusalem Tannai.]—Ib. I, 2 כל שנחבט בשמירתו וכו' for whatever I am legally bound to guard, I am legally answerable in case of injury. Sabb. I, 1 הנני חייב the recipient (the person standing outside) is guilty (of transgressing the Sabbath law).—Y. Ned. I, 36<sup>d</sup> top חב על כל וכו' he is punishable for each separately.—Ber. IX, 5 חייב אדם וכו' man must praise the Lord &c. Hag. 4<sup>a</sup>, a. e. חב מצוה כל מצוה whatever religious act is obligatory on woman, is also obligatory &c.—Ib. מה לחלן נשים חייבות as there (Deut. XXXI, 12) women are included in the obligation; a. v. fr.—2) to act in behalf of a person to the latter's disadvantage. Erub. VII, 11 ואני חבני וכו' I act in behalf of him &c.

בַּחֲלוֹהוּ . . . עִמָּה לַחֹב. Y. B. Kam. IV, 4<sup>b</sup> bot. originally guardians are not assigned to minors that they may eventually act to their disadvantage &c.; but if they have done so, their action is legal (and they cannot be held responsible); Y. Gitt. V, 47<sup>a</sup> top.—Y. Keth. XI, 34<sup>b</sup> bot. then would cause a disadvantage to the relics; a. fr.—*to be alone answerable* for one's loss. Ber. I, 3 thou wouldst have deserved to be made answerable &c., i. e. if you had met with an accident you would have had none but yourself to blame: —3) *to owe, be indebted*. Shebu. VII, 5; a. fr.—*to be bound to bring a sin-offering*; *to be subject to death penalty*. Sabb. VII, 1. Ib. XI, 6 *those eventually bound to bring &c., are not bound, unless &c.* Suh. 58<sup>b</sup>; a. fr.

*Pi. חייב to declare guilty, to convict, sentence* (opp. זקוק, פטר). *Snh. 6<sup>a</sup>* אם הזכיא ר' if a judge (by an illegal decision) convicted one who ought to have been acquitted. *Ib. III, 6* ואחד מחייב and one votes for acquittal. *Shebu. IV, 13* ר' מאיר מ' ו' R. M. says, he is guilty (of blasphemy); a. v. fr.—*Ex. R. s. 32*, beg. חייבם עצמיהם you have given judgment against yourselves. *B. Mets. 3<sup>b</sup>* מ' ו' מחייב אין the defendant's own statement cannot cause a judgment against him to pay a penalty, but causes the imposition of an oath. *Yoma 35<sup>b</sup>* הכל מ' ו' ח'ל. v. ח'ל. —*Part. pass.* מחויב=חייב, sentenced, bound. *Y. Keth. III, 27<sup>b</sup>* מ' ו' מ' ו' מ' ו' those sentenced to death, מ' ו' sentenced to lashes.—*Ber. 20<sup>b</sup>*, a. fr. מ' ו' כל שאינו מ' ו' whatever is not obligatory upon a person himself, cannot be done by him as a representative of the community, v. חובה; a. fr.

*Hithpa.* תִּתְחַבֵּב, *Nithpa.* נִתְחַבֵּב 1) *to be convicted, amenable to law.* Keth. 80<sup>b</sup> מִי שֶׁנִּתְחַבֵּב he who (under Jewish jurisdiction) would have been sentenced to death through stoning. Ib. כָּבֵר בְּבִגְיָתוֹ he was amenable to punishment for theft, before he transgressed &c. Ib. מִתְחַבֵּב בְּנֶפֶשׁוֹ אִם חַיִּי הָיָה he was not until he ate it; a. fr.—2) *to be responsible.* Ab. III, 4, a. fr. הָרִיז זֶה מִתְחַבֵּב בְּנֶפֶשׁוֹ he is responsible for his life, would have himself to blame, if any accident should befall him (v. Ber. 3 quoted above).—3) *to be doomed, to have the misfortune to.* Tosef. Shebu. III, 4 אֵין אִדֶּם אֶחָד אֲשֶׁר יִשְׁמָעֵל מִתְחַבֵּב one has not the misfortune to hear (a curse &c.), unless he sinned himself (ref. to Lev. V, 1). Ib. עֲבִירָה בְּלִירָאָה . . . חֲרִיבָהּ if one sees people sin, (we say) he had the misfortune to see, opp. זָכָה.

**חַיִּב** ch., perf. a. part. חָב, חָב same, esp. *to incur guilt, to sin*. Targ. Ex. XXXII, 31. Targ. Lev. IV, 22; a. fr.—Targ. O. Num. XV, 28 בְּמַחְבֵּיָהוּ ed. Berl. (oth. ed. בְּמַחְבֵּיָהוּ).

*Pa.* תַּיִב 1) as preced. *Pi.* Targ. Job XXXIV, 17; a. fr.—Lam. R. to II, 1 (expl. תַּיִב, ib.) 'וב' איך ה' how did the Lord . . condemn &c.; there are places תַּיִב where *hayaba* (the guilty) is pronounced *ayaba*, v. תַּיִב.—B. Kam. 68<sup>b</sup> לֹא לַתַּיִב (omitted in Ms. P.) do not condemn him (to pay a fine). Ber. 20<sup>b</sup> וְלֹא בִּי תַּיִב we might just as well by rabbinical ordinance



**חֲזָקָה**, **חֻזְקָה** f. ch.—**חֲזָקָה**, 1) *dell.* Targ. Ez.  
XVIII, 7 (ed. Wil. חֲזָקָה, pl.). Targ. II Kings IV, 7.  
2) *obligation, duty.* Targ. Koh. VII, 18 חֲזָקָה ד' יד  
יג, v. חֲזָקָה—3) *guilt, sin, sin-offering.* Targ. Lev. V, 6,  
sq.—Targ. Pa. CIX, 7; a. e.—Y. Sot. V, 20<sup>b</sup> bot. ת' חֲזָקָה  
יג; Y. Ber. IX, 14<sup>b</sup> bot. חֲזָקָה יד יג, v. חֲזָקָה—4) *dis-*  
*advantage; condemning evidence.* B. Meta. 25<sup>a</sup> חֲזָקָה  
יג one is not supposed to offer evidence against  
himself.—Pl. חֲזָקָה, v. supra.—Targ. Lam. IV, 22 חֲזָקָה  
(h. form).





**ΣΠΙΤ** ch. same, 1) *thread* so. Targ. Gen. XIV, 23  
comp. ΣΠΙ; a. fr.—B. Bath. 91<sup>b</sup> ΣΠΙΤΙ is a continuous

8. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup>

**חומרא** m. (חומרא I) *striped like a staff* (v. Gen. XXX, 37). Sabb. 110<sup>b</sup> דבר אחר ד' striped (checkered) swine. [Oth. opin. in Ar.: *hump-backed*, v. next w., a. P. Sm. 1250.]

**חומרת** f. = חומרת, camel's hunch. Sabb. 54<sup>a</sup> ובחומרתו (בחומרתו) and tied to its hunch.

**חור** Pi. חור (b. h.) 1) *to point*. Meg. 16<sup>a</sup> חור she was pointing at Ahasver.—2) *to show, teach, tell*. Gen. R. s. 20 (play on חור ו' Adam told her &c.

**חור** ch., Pa. חור same, *to show; to tell*. Targ. Y. II Deut. XXXIV, 1. Targ. Jud. IV, 12; a. fr.—Y. Kil. VII, 31<sup>a</sup> top חור (סלעיה) showed a Sela to R. E. (for examination).

**חור** same. Targ. Y. Deut. l. c.; a. e.—B. Kam. 100<sup>a</sup> חור א' ליה דנרא ו' showed a Denar to R. E. (v. supra). Ib. 116<sup>b</sup> חור (אחור) he pointed the field out (to the officials for confiscation). Ib. חור ארעיה (not אחור, v. Babb. D. S. a. l. note 70) and the officials said to him show (us) his field. Snh. 107<sup>b</sup> Mss. a. old eds. (omitted in later ed.) חור א' ליה he made a sign to him with his hand; a. fr.—Y. Yeb. XII, 12<sup>a</sup> top חור R. Z. told R. Ba that &c. [Targ. II Esth. II, 21 חור, read with ed. Lag. ויחור, v. חור II.]

**חור** to be announced; to be told. Targ. Gen. XXVII, 42. Targ. Ps. LXXXVIII, 12 (not חור).

**חור**, **חור**, **חור**, v. חור.

**חור**, v. חור II.

**חור** to rub, scratch, v. חור.

**חור** I ch. same. Sabb. 54<sup>b</sup> חור ביה דלא חור חור that the animal might not turn to scratch (and make the wound sore again).

**חור** II (onomatop., v. preced.) [to hawk,]—to laugh, (=חור) to jest with, caress; to laugh at. Part. חור, חור. Targ. Y. Gen. XXVI, 8. Targ. Prov. XXIX, 9 חור, חור. ed. Lag. (Lev. אחר Af.).—Gitt. 55<sup>b</sup> חור, v. infra. M. Kat. 17<sup>a</sup> חור קא חור קא Ms. M. (ed. חור) I do not laugh at thee; a. fr.

**חור** same, 1) to hawk. Gen. R. s. 67, v. חור. —2) to laugh. Targ. Jud. XVI, 25. Targ. O. Gen. XXI, 9 חור (Ms. חור). Ib. XVIII, 12; a. fr.—Pesik. B'shall. p. 90<sup>a</sup> חור . . . חור א' א' (Ms. O. חור, Ms. Carm. חור) I will go and make sport of &c. (v. חור). Snh. 26<sup>b</sup> חור קא חור does thou make sport of us?—M. Kat. 17<sup>a</sup> חור ed. (Ms. M. חור). Ib. חור, v. supra.

**חור** same. Targ. O. Gen. XXI, 9; a. e., v. supra.—Ber. 18<sup>b</sup> חור מ"ש חור why didst thou laugh (with joy)? Ib. 19<sup>b</sup> חור לא חור לא do not laugh at it (v. supra).—Ned. 51<sup>a</sup> חור א' (not חור); a. fr.—V. חור.

**חור** I m. scab, v. חור.

**חור** II, חור, חור m. (חור II) laughter, gladness,

object of derision. Targ. O. Gen. XXXVIII, 23. Targ. Jud. XVI, 27; a. fr.—Targ. Job XII, 4 חור (ed. Lag. חור).—Ber. 9<sup>b</sup> חור לא חור laughter did not vanish from his lips (he felt happy) &c. Shebu. 34<sup>b</sup> חור what is the cause of the laughter?—Erub. 68<sup>b</sup>, v. חור; a. e.

**חור**, **חור**, **חור** f. (חור) 1) wisdom, learning. Targ. Ex. XXVIII, 3; a. fr.—Sabb. 90<sup>b</sup> חור for acquiring wisdom. Ib. 30<sup>a</sup> חור where is thy wisdom? M. Kat. 28<sup>a</sup> חור; a. e.—2) subtly. Targ. Gen. XXVII, 35.

**חור** m. farmer, v. חור.

**חור** (b. h.; emp. חור) [to turn around, circle,] 1) to dance. Part. חור, חור; perf. חור. Taan. IV, 8 חור חור חור used to go out and dance in the vineyards; Lam. R. introd. חור (חור) (ed. Wil. חור). Koh. R. to I, 11 חור dance before Him, v. חור. Gen. R. s. 74 חור לפני Cant. R. to VII, 1; a. e.—2) (emp. חור) to come in turn, to occur. Meg. I, 1 חור חור if the fourteenth fell on a Monday. R. Hash. IV, 1; a. v. fr.—3) (with חור) to hover around one's head, to rest upon one as a duty; to take effect (as a law). Shebu. 25<sup>a</sup> חור חור vows are binding even if referring to a religious obligation. Ib. חור חור oaths are binding &c.; Ned. 15<sup>a</sup>. Ib. 17<sup>a</sup> חור חור one vow of naziritism does not take effect &c.; Hull. 101<sup>a</sup> חור חור, v. חור, Y. Sabb. VII, 9 top; a. v. fr.

**חור** [to be made to circle,] to be commenced, established. Ber. 31<sup>a</sup> חור it (prayer at fixed times) was instituted.

**חור** ch. same, 1) to dance. Part. חור. Targ. Y. Ex. XV, 20 חור (read חור).—2) to take effect. Yoma 14<sup>a</sup> חור חור the observation of mourning rests upon him. Ned. 17<sup>a</sup> חור חור, v. preced. Shebu. 24<sup>b</sup> חור חור takes effect with reference to figs. Hull. 103<sup>a</sup> חור חור comes and takes effect in addition to &c. Ib. חור חור and they differ as to whether or not the prohibition of . . . comes to take effect &c.; a. fr.—3) to hover over one's head, be impending. Targ. Jer. VII, 20; a. e.

**חור** to turn in a circle, dance. Targ. Ps. XLII, 5 (h. text חור).

**חור** II (חור) to be smooth, quiet, v. infra.

**חור** to be quieted. Ber. 30<sup>b</sup> חור חור until his mind is quieted (collected for prayer).

**חור** ch. same, to be smooth, lax; to be forgiving, renounce; to be sweet. Targ. O. Gen. IV, 26 חור חור men became lax in worshipping.—Keth. 86<sup>a</sup> top חור חור let her go and renounce her mother's widowhood in favor of her father.—Gitt. 47<sup>a</sup> חור חור that he (the gladiator) may be in a forgiving mood for his life (which he is forced to risk); [oth. opin. חור חור that his blood may be sweet, Ar. s. v. חור].



If I want to sweeten the adding good wine, I can grade it. Make 80° or 90° and when lost he may add common wine and improve it, and then sell it for pure wine.

17/ *Heim* *Ching*, fr. *show* *to be liberal to forgive*. Ber 17  
 18/ *He* *show* *that they in heaven forgive him*. Matt. 18  
 19/ *He* *show* *that He pardoned them for the violation of*  
 20/ *the Day of Atonement*. M. Kat. 17. Kath. 1. *He* *show*  
 21/ *the* *renounced it*. v. *supra*.—B. Mats. 77 *show* . . . *show*  
 22/ *Ma. B.* (ed. *show* . . . *show*, v. 101 ch.) *they were*  
 23/ *liberal towards you*. B. Bath. 144 *show* *show* *the*  
 24/ *renounced her claim*. [M. Kat. 17 *show* *show*, v. 177.  
 25/ *show*.

חֹמֶל I (b. h.; חֹמֶל or חֹמֶל; comp. חֹמֶל, חֹמֶל) sand, sand-region, comp. the sand used for glass making. Habb. VIII, v חֹמֶל חֹמֶל fine sand (marl used for manure); חֹמֶל חֹמֶל coarse sand (for cementing). Meg. 6<sup>a</sup>, v. חֹמֶל. [Habb. 90<sup>a</sup> חֹמֶל חֹמֶל, v. חֹמֶל] — II. חֹמֶל sandy region, sea-shore, desert. Habb. 81<sup>a</sup> חֹמֶל חֹמֶל on an oasis surrounded with sand/land. Meg. 6<sup>a</sup> חֹמֶל חֹמֶל חֹמֶל which was situated between the sea-places, v. חֹמֶל. — Lev. R. s. חֹמֶל חֹמֶל, v. חֹמֶל. — Y. R. Kam. I, s. חֹמֶל חֹמֶל of one digs a pit in sandy ground. Sifre Deut. 29 חֹמֶל חֹמֶל, v. חֹמֶל.

Gen. R. a. 10 (ref. to Job XXIX, 16); Midr. Sam. ch. XII; Yalk. Job 917. Omp. *ayyūn*.

**חֹדֶשׁ** (b. l., חֹדֶשׁ) [outside of the sanctuary, foreign,] *profane, common*, opp. **קֹדֶשׁ**, *sacred*; **חֹדֶשׁ**, *week-day*, opp. **שַׁבָּת**, *Sabbath*.  
**Pes. 104<sup>a</sup>**; **Hull. 36<sup>b</sup>** **חֹדֶשׁ** **בֵּין קֹדֶשׁ לְחֹדֶשׁ** between what is sacred and what is secular. **Shebu. 35<sup>b</sup>** **חֹדֶשׁ** ... **שַׁבָּת** all names of lordship (*Adonim*) ... are sacred, except the following which is secular (referring to persons).—**חֹדֶשׁ** **לִפְנֵי**, or **חֹדֶשׁ** **לִפְנֵי** the half-festive days intervening between the first and the last days of Passover or of Succoth. **Meg. 22<sup>b</sup>**; a. fr.—**Maas. Sh. III, 8** **חֹדֶשׁ** **לִפְנֵי** having an entrance on secular ground; **ib. 7** **חֹדֶשׁ** **לִפְנֵי** their inside is secular ground. **B. Mets. 84<sup>b</sup>** ... **חֹדֶשׁ** **לִפְנֵי** shall the vessel once used for sacred things, be used for secular purposes (shall R. Eleazar's widow marry Rabbi)?, a. v. fr.—**17** **חֹדֶשׁ** **לִפְנֵי** *profane things, animals &c. not consecrated, ordinary objects*. **Hull. 7<sup>a</sup>**, a. v. **חֹדֶשׁ** **לִפְנֵי** ordinary food (not T'rumah) prepared with the precautions required for the levitical cleanness of consecrated food.—**Pes. 22<sup>a</sup>**, a. fr. **חֹדֶשׁ** **לִפְנֵי** **חֹדֶשׁ** **לִפְנֵי** animals not consecrated for sacrifices which were slaughtered in the Temple court. **ib.**, a. fr. **חֹדֶשׁ** **לִפְנֵי** ... **חֹדֶשׁ** the law forbidding the use of ordinary animals slaughtered &c., is not Biblical. **Gitt. 62<sup>a</sup>** **חֹדֶשׁ** **לִפְנֵי** his ordinary dough: **חֹדֶשׁ** **לִפְנֵי** (not ...), v. **חֹדֶשׁ**. **Hag. I, 9** **חֹדֶשׁ** **לִפְנֵי** are procured from secular funds, opp. to proceeds from second tithes; a. fr.—**Ber. 32<sup>a</sup>** (play on **חֹדֶשׁ**, **Ex. XXXII, 11**) **חֹדֶשׁ** **לִפְנֵי** it is too foreign to thy nature to do such a thing. **Yalk. Gen. 88**, v. **חֹדֶשׁ**.—**Hulin** (**חֹדֶשׁ** **לִפְנֵי**), name of a treatise of the Mishnah, Tosefta and Talmud Babil., of the Order of Kodashim, containing the laws concerning ordinary meat.

**ḤAYY (חַיִּי)** *adj.* alive. Targ. Lev. V. 14, 26.—*It* *is* *alive*, Gen. (Gen.). Targ. Y. Ex. XXIII. 26. *It* *is* *alive* *in* *the* *land* *of* *the* *living*, 1 Sam. II. 6. Targ. Y. Lev. VI. 21.—Targ. Y. Gen. XVIII. 25. *It* *is* *alive*, c. *prossed*.

דברי יצחק, v. 111.

**STYLLIS** Group. Very a fortified place, really. Yala.  
 Nov. 14. "2" before 12.00. When done and down the machine  
 (named after him, *Styllis* Dec. 1. 17. *Styllis* — *Styllis*.  
 lb. (*Styllis* L. a. Var. *Styllis*, v. ed. Fr. note; lb. *Styllis*.  
 out. no.)

אָרטיקל 11. - בעט 11, פאג 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 84

1. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup>

**מִן הַיָּם** II. f. v. preced., comp. **מִן הַיָּם** a back-gate  
**מִן הַיָּם** the male-drivers' gate, entrance for loads.  
Y. Yoma I, 80; Y. Meg. IV, end, 79v. Midd. I, 1 **מִן הַיָּם**  
**מִן הַיָּם** two Temple-Mount gates formed like a *buldak*.  
Cant. R. to II, 9 **מִן הַיָּם**

photom. Meg. 16<sup>b</sup> (transl.  $\text{XV}^{\text{b}}$ ). Y. Naz. IX, 57<sup>d</sup> bot.  $\text{XV}^{\text{b}}$  the graves of the sons of H., Trist. S'mah. ch. XIV  $\text{XV}^{\text{b}}$ , a. e.

11. **לְהֵלֵךְ** m. (ל. ה. לֵלֵךְ, *lelek*, a perfect Ben 10°  
 לֵלֵךְ לְהֵלֵךְ לְהֵלֵךְ to go and visit the sick (King). Ib. 54° לְהֵלֵךְ  
 לְהֵלֵךְ לְהֵלֵךְ he who has been sick and recovered. Ib. 60°  
 לְהֵלֵךְ לְהֵלֵךְ לְהֵלֵךְ a sick person, a bridegroom &c.; a. v. fr.—*Fl.*  
 11. **לְהֵלֵךְ** Cant. R. to II, 5 לְהֵלֵךְ לְהֵלֵךְ לְהֵלֵךְ suffering from  
 oppression. Gitt. 28° a. fr. לְהֵלֵךְ לְהֵלֵךְ לְהֵלֵךְ the majority  
 of the sick recover again. Ib. 61° לְהֵלֵךְ לְהֵלֵךְ לְהֵלֵךְ you  
 are bound to visit the sick of the gentile community  
 alike with &c.; a. fr.—לְהֵלֵךְ לְהֵלֵךְ, v. לְהֵלֵךְ.—*Fem.* **לְהֵלֵךְ**  
 Sot. 26° לְהֵלֵךְ לְהֵלֵךְ that she was sick.—*Midr.* Till. to Ps.  
 XLVIII, 14 (play on לְהֵלֵךְ, lb.) לְהֵלֵךְ לְהֵלֵךְ לְהֵלֵךְ  
 לְהֵלֵךְ (pay attention) to that sick (nation), for she is  
 destined to be sick (suffering). Cant. R. I. e.; a. fr.

**חֹלֶה** I f. (v. preced.) evil, bad. Koh. R. to V, 12  
 וְהָיָה שֶׁיִּשְׁתַּחֲוֶה לַחֹלֶה וְלַטֹּב הָיָה שֶׁיִּשְׁתַּחֲוֶה לַחֹלֶה וְלַטֹּב is there a bad evil and a good evil?

II. 1. (צָמַח, v. l. הָצִיחַ) chorus of singers and dancers. Y. Meg. II, 77 (ed. in Pozn. Ps. XI-VIII, 14) (וְיִצְחָק וְיִשְׁשַׁכָּר וְיִשְׁמָעֵאל וְיִשְׁחָבֵב וְיִשְׁחָבֵב וְיִשְׁחָבֵב) ... וְיִצְחָק the Lord will be chosen the leader of the chorus (choragus) etc., Cant. R. to Eccl. VII, 1 (read:) וְיִצְחָק; Lev. R. a. 11, and וְיִצְחָק וְיִשְׁשַׁכָּר; Yab. Ia. 194 בְּיָמָיו, Koh. R. to I. 11 בְּיָמָיו, Ps. סְבִיחָה וְיִצְחָק וְיִשְׁשַׁכָּר read *Phalac*. Cant. R. i. c. וְיִצְחָק וְיִשְׁשַׁכָּר the chorus which was arranged for us &c.

חולונא, v. חולונא.

חולות, v. חול I, a. חולת. [V. also חול I h.]

חולץ m. (חול), pl. חולצין *loins*. Targ. II Esth. VI, 11  
חולצו, v. חולצו, חולצו.

חולחול, read חולחול.

חולחולות, pl. חולחוליות, v. חולחולית.

חולחולתא, חולחולתא f. ch.=h.  
חולחולתא, *intrigues, trickery*. Targ. Koh. II, 12 חול' ed.  
Lag. (Var. חולחול, v. חולחול); VII, 25; X, 13.

חולחולית, pl. חולחוליות, v. חולחולית.

חולמיתא, v. חולמיתא.

חולמנית, v. חולמנית.

חולי, חו' *sweet*, v. חלי.

חולי disease, v. חלי.

חוליא, חולית, חולית f. (b. h. חליה; חלי, cmp.  
חלי III; cmp. חלי) [*loose part, something movable*] *limb*,  
*link; vertebra of the spinal column*. Bekh. VI, 5 בין ד' *between two vertebrae*.—  
Talm. ed. 39<sup>b</sup> (מוד' לוח) between two vertebrae.—  
Hull. 52<sup>a</sup> if a rib is displaced וחד' עמה and a vertebra with  
it. Ib. 42<sup>b</sup>; a. fr.—Y. Succ. I, 51<sup>d</sup> של עמוד ד' a *segment*  
of a column. Men. 38<sup>b</sup> ד' a *joint* of the plaited show-  
threads.—Pl. חוליות, חוליות. Kel. XI, 8 a chain שלה וכו'  
'the links of which are of metal strung on &c. Ib.  
'links consisting of jewels, pearls &c. Gen.  
R. s. 79, v. חוליות. Ohol. I, 8 עשרה חוליות eighteen  
vertebrae.—Bets. 22<sup>a</sup> מנורה של חוליות a candlestick which  
can be taken apart. Sabb. 46<sup>a</sup>, v. חוליות. Kel. V, 8; 10  
'החריב if he cut the burned clay of an oven into tiles;  
a. fr.—Esp. a *segment of earth* cut out in digging a pit  
and piled up on its borders; (collect.) *the entrenchment*  
*around a well* (increasing its capacity). Ber. 3<sup>b</sup>; 59<sup>a</sup>  
(prov.) חוליות חבור מחוליות a pit cannot be filled up  
with its own earth, i. e. a community cannot live on its  
own resources. Sabb. XI, 2 (99<sup>a</sup>) חוליות חבור, Mish.  
חוליות, pl.) the entrenchment of a well. Erub. 78<sup>a</sup>; Sabb. 99<sup>a</sup>  
'וכ' חוליות חבור the depth of the well and its en-  
trenchment are counted together to make up ten hand-  
breadths. Ib. ד' ... ביר תשעה if the pit was nine hand-  
breadths deep, and he took out of the bottom one segment  
(which had been cut before this). Ib. ונתן לחוכה ד' and  
threw a segment in. B. Kam. 51<sup>a</sup> וכו' עקרו שניהם both of  
them took the last segment out together, so as to complete  
the legal depth &c. Yoma 84<sup>b</sup> עוקר ד' break loose one  
segment of the entrenchment; a. fr.

חוליא II, חוליא m. ch. (v. חלי) *something sweet*,  
*sweetness*. Targ. Jud. XIV, 14. Ib. IX, 11.—Meg. 7<sup>b</sup> אב  
ד' I sent him something sweet. Pes. 115<sup>b</sup> אב ד'  
חוליא Rashb. (ed. חלייה רחבלין, read: חוליא, v. Rabb.  
D. S. a. l. note 60) on account of the sweetness in it &c.

חולית, חולית, חולית, v. preced. wds.

חולית m. (חלל) *chisel* (h. גרון). Targ. Is. X, 15.—  
Pl. חולית. Targ. I Kings VI, 7 (Var. חולית, חולית).

חולית, v. חול III.

חולץ, חולץ m. (חלץ) *tongs*. Tosef. Kel. B. Mets.  
IV, 5 [read:] המסמרים ד' של נגר the carpenter's tongs  
with which he pulls nails.

חולת, v. חולת.

\*חולית, Targ. Esth. VIII, 15 חולת ד' a corruption,  
prob. to be read: חולית חולית f. (חלל) (the hollow) *sheath*  
of a sword.

חולל m. (b. h.; חול I) *dancer*. Pl. חוללים. Yalk.  
Ps. 72<sup>a</sup>, v. חולל.

חולל, v. חולל.

חולסית f. (denom. of חול I) *sand-field, ground from*  
*which sand for glass-making is dug*. [Cmp. Gr. *θαλας*,  
*θαλας*.] B. Bath. 67<sup>a</sup> (Ms. M. חול, Var. חול, v. Rabb. D.  
S. a. l. note); Arakh. 32<sup>a</sup>; Meg. 6<sup>b</sup> (missing in censured  
editions) ד' ונמצאה (Ms. M. חרסית, v. Rabb. D. S. a. l.),  
v. חול. —Sifre Deut. 39 Var. חולית ביה חול glass-sand soil,  
v. חול I.—Pl. חולסית ביה חול glass-shop on sandy soil.  
B. Bath. 1. c. (Ms. F. חולסית, Ms. H. חולסית, v. Rabb.  
D. S. a. l. note 60).

חולף m. (חלף) *slaughtering knife*. Tosef. Kel. B.  
Bath. VII, 3 ושל ד' and the handle of &c. Ib. בן ד' (not  
בן, v. R. S. to Kel. XXIX, 8) a small slaughtering knife.

חולף, constr. of חולף, v. חולף II.

חולפת or חולפת, pl. חולפות *shoots*, v. חולף a.  
חולפת.

חולפתא m., constr. חולפתא (חלף) *value received in*  
*exchange* (h. בחיר). Targ. O. Deut. XXIII, 19.

חולפניתא, Vers. in Ar. for חולפניתא.

חולץ, v. חולץ.

חולקא, חולקא m. ch.=h. חלק, *portion, share*. Targ.  
Deut. XIV, 27. Targ. Gen. XLVIII, 22; a. fr.—Y. Yeb.  
VII, 8<sup>b</sup> top וכו' נסבה ד' she is entitled to a share with  
her sisters. B. Bath. 142<sup>b</sup> אינה ד' לטעמי א' is the young  
man (to whom a share equal to that of the eventual  
future issue from a second wife was promised as a do-  
nation) entitled to that share besides the inheritance  
with the other children, or not?—Pl. חולקא, חולקא.  
Targ. Gen. XLVII, 24 (Y. חולקא). Targ. Ez. XLVIII, 21  
(ed. Lag. חולקא); a. e. V. חולקא.

חולשא (חולשא) m. (חלש) *faintness, weariness*.  
Targ. Is. XL, 23.—B. Mets. 80<sup>b</sup>. Yoma 56<sup>b</sup> רכח'ג on account of the faintness of the Highpriest (under  
the excitement of the services of the Day of Atonement)  
he may not take notice of it. Sabb. 87<sup>a</sup> ד' ראוהו ר' wear-  
iness from travelling. Ber. 40<sup>a</sup> רלבא indigestion.



33•

place &c.; a. fr.—*קל וחומר* *Kal Vahomer*, a conclusion *a minori ad majus*. Sifra introd. (ref. to Num. XII, 14, sq., a. Gen. XLIV, 8). Pes. 66<sup>a</sup> *ק"ח הוא מה חומר בו* we conclude (that the Passover sacrifice must be offered on a Sabbath day) by the syllogism &c.: if the daily sacrifice &c., v. *דין*; a. fr.—Gen. R. s. 23 *ק"ח של חושך* an absurd syllogism:—*Pl.* *קלים בתמורים* (fr. *חומר*). Ib. s. 92, end *אחד מנשרה ק' ות' בו* one of the ten conclusions *a minori* in the Bible; Yalk. Sam. 132.

**חֹמֶר** (חֹמֶר II (Ar. *Ar.*) m. I; (חֹמֶר) v. P. Sm. 1310 s. v. חֹמֶר) [*whatever joins or is joined*], bead, little ball (bulls) hung around the neck; jewel, clasp, seal; transf. חֹמֶר like a jewel, i. e. a precious ethical principle (cmp. Prov. I, 9, אֶת־חֹמֶר, a symbol. Kidd. 22<sup>b</sup> הִיא דֹרֶשׁ חֹמֶר interpreted this in a symbolical way (giving the practical Biblical law about perforating the slave's ear an ethical signification); Mekh. Mishp. N'zik, s. 2 חֹמֶר (Var. חֹמֶר, corr. acc.). *Sot.* 15<sup>a</sup> אֶשׁל אֶרְשֶׁנָּה חֹמֶר I shall interpret it symbolically.—*Pl.* חֹמֶר, חֹמֶר, חֹמֶר, חֹמֶר. Hull. 184<sup>b</sup> דֹרֶשׁ חֹמֶר (Ar. חֹמֶר) symbolizing interpreters.

**חומרא** I m. = חומר I. Snh. 49<sup>b</sup> a mere restrictive measure (which does not allow a conclusion as to the rank of the successive functions of the High-priest). Ib. bot. ח' ומה wherein consists the greater import (the greater gravity of the crime)? Pes. 11<sup>a</sup> משום ח' רשבה וכו' on account of the great import of the Sabbath (the grave penalty for its desecration) people are careful &c.—Hull. 9<sup>b</sup> פסק סכנתא לח' where there is a doubt about a prohibition based on danger to health the stricter practice is preferred; ib. פסק איסורא נמי לח' the same is the case with a doubt about a ritual prohibition. Bets. 3<sup>b</sup>; a. fr.—[Targ. II Esth. III, 8, v. ח'ימרא.]

**חֲבוּמָה** II m. (v. חֲבוּמָה II) *joint, knot, bead, amulet*.  
 Kidd. 73<sup>b</sup> וּב' חֲבוּמָה אֵר' Ar. (ed. רמ"י חֲבוּמָה) if the child is  
 found with an amulet (beads, by which the mother in-  
 timated the hope of future identification) . . . it is not  
 considered a foundling (v. אֶסְפֵּר).—**חֲבוּמָה**. Ib. 9<sup>a</sup> top  
 פְּתִיחוֹת ח' glass-beads. Sabb. 147<sup>b</sup> bot. חֲבוּמָה ח' the verte-  
 brae (v. חֲבוּמָה I). Gitt. 69<sup>a</sup> top ח' עֲקָרְבָּא דְּשֶׁבַח ח' a scorpion  
 with seven joints (Rashi: seven shades of color, stripes);  
 v. חֲבוּמָה.

חומרא III m. (v. preced.) *accumulated sum, result of calculation*. Ab. Zar. 9<sup>a</sup> וחמשה ליה לחומרא (Ar. חמריה, אחרריה) and he will find the sum he wants.

**חֹמֶרֶת** m. (חֹמֶר) *weight* for holding the tent, *socket*.  
Targ. Y. Ex. XXXVIII, 27 (h. text אֶרֶץ).—Pl. חֹמֶרֶת.  
חֹמֶרֶת, constr. חֹמֶרֶת. Ib.; a. fr.

**חַוִּימָרְפָּא** f. (v. preced. wds.) 1) *a ball* (bulla), *bead*, *charm*. Sabb. 57<sup>b</sup> (expl. קטורתא טוטפת) *a charm* containing balsam. Ib. 62<sup>a</sup> (expl. כוכבא); Gitt. 69<sup>b</sup> ח' דרפילין *a charm* containing phyllon. M. Kat. 12<sup>b</sup>; Erub. 69<sup>a</sup> ח' דמדושא (Ms. ח. מר.) *a bulla* containing a jewel for sealing (differ. opin. v. R.ashi to Erub. l. c.).—2) *bud*, (*ball*). Gitt. 69<sup>a</sup> bot. ח' דנשרתא *the bud* of cuscuta.—3) *weight-stone*, *lever*. B. Bath. 67<sup>b</sup> (expl. גגל) ח' *the weight* used for

hoisting the beams of the press. Zeb. 21<sup>b</sup> בִּמְכֹרֶתָּהּ with its wheel work.—4) *smoothing weight* in the laundry. Keth. 10<sup>b</sup> top.—5) *stone or sand in the bladder*. Gitt. 69<sup>b</sup> bot. מִיִּנְיָהּ הוּא' דִּנְפָקָא the stony substance which he passes.

**חֹמֶשׁ** m. (b.h. חָמֵשׁ; חַמֵּשׁ) 1) *one fifth*, esp. one fifth of the value to be added as *fine* on restoring misappropriated property or redeeming dedicated property (Lev. V, 16; 24; XXVII, 27). B. Kam. IX, 6. B. Mets. 54<sup>a</sup> חֹמֶשׁוֹ שֶׁל קֶרֶן the fifth part of the principal (assessed value), i. e. one plus one fifth, v. next w.; a. fr.—2) *Homesk*, one of the five books of Moses, also one of the five books of Psalms. Sot. 36<sup>b</sup> הַפְּקוּדִים 'the Book of Numbers; שֶׁנִּי הַ' the Book of Exodus; a. fr.—*Pl.* חֹמֶשֶׁת, חֻמְשֵׁת, חֻמְשֵׁת. B. Mets. IV, 8 חֲמֵשׁ דָּבָר הֵם there are five things to which the law ordaining the addition of one fifth applies.—Hag. 14<sup>a</sup> חֲמֵשֶׁת חֻמְשֵׁי תוֹרָה the five books of the Law. Y. Meg. III, 74<sup>a</sup> top חֲמֵשֶׁת חֻמְשֵׁי תוֹרָה the Pentateuch. Kidd. 33<sup>a</sup> חֲמֵשֶׁת סְפָרִים two books of the Psalms.

**חֲמִישָׁה**, constr. **חֲמִישָׁה** ch. same. Targ. Lev. V, 24. Targ. Y. Gen. XLVII, 26; a. e.—B. Mets. 53<sup>b</sup> ח' מלגו the one fifth is included in the amount, i. e. the addition is one fifth of the principal (v. preced. w.); ח' מלבר the one fifth is excluded, i. e. the addition must form one fifth of the principal plus the addition (25 percent), v. בר I ch.—Ib. 54<sup>b</sup> ח' דח' a fine of one fifth for misappropriating the addition of one fifth; a. fr.—Pl. חֲמִישָׁה. B. Kam. 108<sup>a</sup>.

**חִימוֹתָא** *f.* = חִימוֹתָא, *heat*. Targ. Y. Ex. XII, 39 (ed. Amst. חִימוֹתָא). Targ. Cant. I, 7 (ed. Amst. חִימוֹתָא, pl.).— [Targ. Prov. XXIX, 11, v. חִימוֹתָא.]

**חומתא** ch.=h. חומה; constr. חומת. Lam. R. to II, 2.

**ח'ר'r' (ח'ר'ר'ר'ר'r; corresp. to Gr. *ῥόσθρον*) name of a plant, pellitory (*Parietaria*). Gitt. 69<sup>a</sup> bot. ח'ר'ר'ר'ר'ר'ר' (Ar. incorr. ח'ר'ר'r) pellitory leaves are in such a case as good as Mamru, but the root of p. &c.**

תָּבֵן v. חֶרֶף.

חִינָה, חִינָה pr. n. m., v. חִינָה.

**חוני** pr. n. m. (abbrev. of **חֹנִיָּה**) *Honi, Onias*, 1) *H.* surnamed *M'aggel* (circle-drawer). *Taan.* III, 8; *Ber.* 19<sup>a</sup>. —2) his grandson. *Y. Taan.* III, 66<sup>d</sup> bot.; *Midr. Till.* to *Ps.* CXXVI.—*Tosef. R. Hash.* IV (II), 11 **ח' הקטן**.

**חֹנִיָּא**, **חֹנִיָּת**, **חֹנִיָּא** pr. n. m. (preced.) *Honia*,  
name of several Amoraim. Y. Sabb. XIV, 14<sup>c</sup> bot. B. H.  
Jacob of Ephrataim. Y. Shek. I, 46<sup>a</sup>; Y. M. Kat. I, 80<sup>b</sup>  
bot.; a. e. v. חֹנִיָּא.—V. חֹנִיָּא.

(חֹנִי) pr.n.m. (preced.) *Onias*, the founder of the Onias Temple, בֵּית ה', in Egypt. Men. XIII, 10. lb. 109<sup>b</sup>; a. e.—V. נְחֻמְיוֹן.

ח. חנייט, ח. חנייט, v. ח. חנייט.

**חַיִּים** (b. h.) 1) [to bend over, have affection for (v. Jon. IV, 10),] to protect, spare, have consideration for (with עַל). Neg. XII, 5 'כָּד חֶסֶד הַחַיִּים וְכ' if the Law



YFII m. (b. h.; preced.) 1) that which is divided off, outside, street. Kel. XXVIII, 9 <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup>

to Zeb. 1. c.) what is done outside the Temple and what inside. Hull. VI, 2 בַּח הַחוּץ he who slaughters unconsecrated animals within the Temple court, or consecrated animals without. Ib. 85<sup>a</sup> שְׁחִיטָה חִיצוֹנָה consecrated animals slaughtered outside the Temple court. Ib. 68<sup>a</sup> לְמַחֲצֵהוּ was carried outside of its legal limits; a. fr.—בַּח, מִבַּח, *outside, from outside*, יָצָא *out* (through the window &c.). Sabb. I, 1. Ab. Zar. 11<sup>a</sup>; a. v. fr.—2) (followed by בִּי) *except, without*. Hull. I, 1 מִדְּבַר שֶׁל חֵרֶשׁ except a deaf and dumb &c. Gen. R. s. 49 מִדְּבַר שֶׁל חֵרֶשׁ without consulting him; a. v. fr.

**חוצב** *stone-cutter*, v. **חצב**.

**חוצות** f. (b. h.) 1) = חוץ II; (followed by ל-) *outside of, out of*. Ab. Zar. I; 4 לה חוץ outside the town limits.—חוץ לארץ outside of Palestine, *foreign territory*. Hull. V, 1 בא' abroad; a. v. fr.—2) *an outskirts*, not included in the Sabbath community (**ערוב**). Erub. V, 6.

חֲרֻצָּה II f. (preced.) 1) = חֲרֻצָּה, *outsider, stranger* (not related). Yeb. 13<sup>b</sup> (interpret. Deut. XXV, 5) אִשְׁתּוֹ 'wife of the deceased's wife who is a stranger (to the brother); Y. ib. I, 3<sup>a</sup>. Ib. חֲרֻצָּה הָהָא (the Samaritan) who interpret *hahutsah* like *hahitsnah*.— 2) a *strange, unnatural act*. Yalk. Is. 303, v. חֲרֻצָּה I.

חוצל m., v. next w.

II מִרְיָהּ, מִחְצֵהָ. f. (חֶצֶל, v. חֶצֶן; emp. חֶצֶה). חֶצֶה. *matting used for partitions, coverings &c.* — Pl. חֶצֶה. Eduy. III, 4; Succ. 20<sup>a</sup> כל חֶצֶה וְכ' all kinds of mattings are liable to uncleanness by contact with corpses; v. מִרְיָהּ. Tosef. Kel. B. Bath. IV, 14 חֶצֶה ed. Zuck. (Var. חֶצֶה; ed. חֶצֶה).

**חֲצִיָּנָה** m., pl. **חֲצִיָּנִים** (denom. of חוץ) *outworks, outposts*. Targ. Jer. LI, 12 (h. text אַרְבִּים).

**חוצפה** *m. (חצה) barefacedness, boldness, impudence.* Targ. Jer. III, 3. Targ. Y. Num. XVI, 2; a. e.—Sot. 49<sup>b</sup> (IX, 15) in the Messianic period **ד' יסנא** 'impudence will prevail' (Snh. 97<sup>a</sup> **הצויה תרבה** Snh. 105<sup>a</sup> **ד' יסנא** 'boldness will carry its point even against heaven. Ib. **ד' מלכותא** 'insolence is a royal power without a crown. B. Bath. 155<sup>b</sup>, a. e.

**הַיִּצְפִּית** pr. n. m. *Hutspith*, surnamed the Interpreter, a Tannai, one of the martyrs of the Hadrianic persecution. Shebi. X, 6; Tosef. ib. VIII, 10. Hull. 142<sup>a</sup>. Ber. 27<sup>b</sup>. Y. ib. IV, 7<sup>d</sup> top (some ed. **מַצְפִּית**).

**חֹק** (imp. חַוּ) *to round, arch, hollow.* Denom. חָפֵק.

חֹק ch. same.—*Parit.* חָזַק, Targ. Job XXIV, 16 ed. Lag. (Var. חָזַק, ed. Wil. חָזַק, oth. ed. רָאִי, corr. acc.; h. text חָזַר).

*Pa.* חָיִיק to dig out. Sabb. 109<sup>b</sup> וּלְתַחֲבִיקָהּ לַגִּידָה Rashi a. Ms. O. (v. Rabb. D. S. a. l. note 200) let him dig out its interior. Snh. 56<sup>a</sup> (ref. to נִקְבַּה, Lev. XXIV, 16) וַיִּחְמֹק

יִכָּרֵךְ שֵׁם יְיָ may it not mean that he cut out the Divine Name in the edge of the knife?, v. יִכָּרֵךְ.

**חֹק** *m.* (b. h. חֹק; חֻק, v. *preced.*) [*circle, drawing, engraving,*] *law, rule, custom; assigned share, mark.* Erub. 54<sup>a</sup> אֶנְיָה לְבָנַי ה' I will leave to my sons a due share (a fixed living). Sabb. 137<sup>b</sup> ה' בְּשָׂאֵר שֶׁם He ordered a mark to be put on his (Abraham's) flesh. Snh. 111<sup>a</sup> אֶחָד שֶׁמִּשְׁעִיר אֶפֶר' ה' אחד (חֹק) who leaves even one law unobserved. Ib. 'כֹּמֶץ שֶׁלֹּא עָשָׂה אֶפֶר' Ms. M. (ed. differ., v. Rabb. D. S. a. l. note) who observed not even one law; a. fr.—*Pl.* חֻקִּים, חֻקִּים. Kidd. 39<sup>a</sup> (ref. to Lev. XIX, 19) ה' שֶׁחֻקְתִּי וְכ' the lines which I have drawn long ago (by creating separate species); Y. Kil. I, 27<sup>b</sup> top (it is forbidden) ... בְּעֹלָמִי כָּשֶׁם ה' as coming under the interpretation of (Lev. l. c.) "the lines which I have drawn &c." Tam. 31<sup>b</sup> חֻקֵּי הָעֲרֵמִים customs of gentiles. Sifra Ahārē ch. XII, Par. 9 ה' חֻקֵּי קִדְּשׁוֹ (idolatrous) usages practiced by them and their fathers &c., v. next w.; a. fr.

חֻקָּה, חֻקֹּת. f. (b. h.) same, esp. *firmly established distinctive usage, religious observance*. Ab. Zar. 11<sup>a</sup> שְׂרִיפָה לְאֹהֵל הָהוּא the burning of costly materials at funerals is not a specific (gentile) religious custom. Num. R. s. 19, beg. חֻקָּה וְחֻקֵּי ה' I have ordained a ceremony (without giving a reason). Ib. four (laws) בְּהֵן ה' in reference to which the word *hukkah* (rule without reason) is used. Ib. חֻקֵּי אֱלֹהִים אֲנִי מְגַלֶּה . . . אֲבָל לְאַחֵר ה' I reveal the reason . . . , but to anybody else it is a rule; a. fr.—*Pl.* חֻקֹּת, חֻקֵּי. Tanh. B'huuk. 4 מִצְוֹת וְחֻקֵּי; a. fr.

רַרְר (b. h.; cmp, רָרַר) to perforate; to be transparent, white, clear.

*Pi. קהור, זר, to make clear, evident.* Mekh. Mishp., N'zikin, s. 13 (ref. to Deut. XXII, 17) כְּשֵׁמֶלָה . . מְקוֹרֵרִין they must make the fact as clear as a (white) sheet. Gen. R. s. 98 (ref. to בבס, ib. XLIX, 11) וְהָיָא מְקוֹרֵר וְכ' he will make clear to them the words of the Law; שְׂהוּא שְׂהוּא לָהֶם מְקוֹרֵרֵיהֶם מִד' he will prove to them their errors; a. e.—*Part. pass.* מְקוֹרֵר *clear, proved, evident.* Y. Shek. III, end, 47<sup>c</sup> מ' שְׁבֻכּוֹל the clearest of all the quoted Biblical evidences. Gen. R. s. 47, end; Y. Ab. Zar. I, 39<sup>d</sup> top שְׁבֻכּוֹל מ' the least doubtful of all. Y. Succ. V, beg. 55<sup>a</sup> מ' משום שאינו מ' because the use of the flute is not clearly stated in the Law. Y. Ter. II, 41<sup>c</sup> bot. שְׁחָן . . . אַחֵר זה אחד this is one of the three interpretations (of the Rabbis) which are clearly indicated in the Bible text. Y. Erub. III, 21<sup>a</sup> bot. שְׁאִין מ' הַגִּיטִיךְ thou must finally admit that the law of Sabbath limits finds no proof in the Biblical words. Y. Ber. II, 5<sup>a</sup> bot. הַגִּיטִיךְ מ' מַלְאכּוֹת תַּפְלָה שְׁאִין מ' מַלְאכּוֹת ed. Lehm. (oth. ed. corr. acc.) thou must admit that for labors permitted or forbidden during prayer no support is to be found in &c.; a. fr.

*Hithpa.* הִתְחַלַּף to be made clear. Y. Keth. IV, 28<sup>c</sup> top (ref. to Deut. XXII, 17) עַד שִׁתְּחַלַּף וּב' the facts must be as clear &c., v. *supra*.

יָתִיר, יָתִיר ch. same, 1) *to be white, to shine*. Targ. Joel I, 7. Targ. O. Gen. XLIX, 12 יִתְיִר ed. Berl. (ed.



Feb. 1898, coll. ed. 1898. Targ. is 1. 16 to the ed. 1898, and with 61 top ~~1898~~ 1898 that he looked pale. The Kam. 60 ~~1898~~ 1898 1898 1898 that it was apparent still more white (glowing from a distance). See 1898, eq. 1898, 1898, 1898 the lower ends of dyed hair are white which prove that the growth comes from beneath. u. fr.—9) (of eyes) to be bright, to look with gratification. Targ. Prov. XXIII. 92. In XVII. 24 ~~1898~~ 1898 1898 1898 1898. (ib. IV. 23, emend. by Luzzatto Olok Ger p. 108, 2, however, ~~1898~~ 1898.)—Kidd. 39 ~~1898~~ 1898 ab you do not are clearly (the law is not clear to you).

Put. Turn 1) to wash, clean. Tang II Nam.  
XIX, 20; a. fr.—B. Moa. 60<sup>th</sup> 3<sup>rd</sup> 1777, v. 37. Hull 65<sup>th</sup>  
top 1777, v. 37 II. (Y. Text IV 60<sup>th</sup> 3<sup>rd</sup> 1777, v. 37  
or 3777 to wash.)—Part. pass. 1777, f. 1777 1777  
Tang Y. Ho IV, 4—5) to make evident to prove. Gen.  
B. a. 97<sup>th</sup> 3<sup>rd</sup> 1777 which will prove it better; Yalk.  
Koh. 65<sup>th</sup>—1777 it is proven, obvious. Hull. 117<sup>th</sup>.  
Per. 65<sup>th</sup>; a. fr.

*Af. "work to make white." B. Kam. 26<sup>b</sup> מְעַלְמֵם מְעַלְמֵם*  
and it (the corrodent) made his skin look white (like a  
leper's; Var. v. Habb. D. S. a. l.). B. Metz. 26<sup>b</sup> מְעַלְמֵם  
מְעַלְמֵם (they guard against) whitening faces (putting per-  
sons to shame); Yalk. Ex. 34v.

ידי. חזק, חזק, חזק.

לְחַבֵּל, or לְחַבֵּל (comp. preced. wds.) to have. Said: For  
שָׁמַיִם to be bored a hole.

חור I, חור II m. (b. h.; preced. wds.) 1) *hole, cavity*. Pes. 3<sup>a</sup> טוּבן אֵת לְחִיָּהּ a cave between two residences of neighbors.—Sabb. 52<sup>a</sup> נִשְׁכַּל הָאֵיזָה (Ms. M. חֲרָה, Ma. O. חֲרָה, some ed. חֲרָה) a needle whose eye is broken off; B. 122<sup>a</sup> חֲרָה (Ms. M. חֲרָה), Kel. XIII, 5 חֲרָה; Tosaf. 1b. B. Mets. III, 9 חֲרָה.—*Pl.* חור. Pes. l. c. 1b. חור בֵּית רֹאשׁ the upper and the lower holes in the wall; a. fr.—2) *one's store, v.* חוֹר. [Pesik. Shor p. 74<sup>b</sup> חוֹר וְכֵסֶף, v. חוֹר.] [Y. Maasr. V, end, 52<sup>a</sup> חוֹר וְכֵסֶף, v. חוֹר II.]

**חֵרֵץ** *h. m.* (b. h.), *pl.* חֵרָצִים [white garments,] *freedom*.  
**חָפֵץ** *free, freed*, opp. to *slave*. Gitt. IV, 4 חָפֵץ  
 חָפֵץ . . . and he must declare him free. Ib. 5 חָפֵץ  
 חָפֵץ half a slave and half a freedman; a fr.—*Pl.*  
**חָפֵץ**. B. Kam. I, 8 חָפֵץ בְּדִין witnesses who are  
 freemen and of the Jewish faith, Esth. R. to I, 6 (expl.  
 חָפֵץ ib.) חָפֵץ בְּדִין garments which freemen wear;  
 a fr.—*חָפֵץ* (חָפֵץ) *free (not mortgaged) property*, opp.  
 מְשֻׁבָּעֵת. B. Kam. 8<sup>b</sup>; a fr. [Bibl. Hebr. חָפֵץ  
 noblemen.

מִיָּחִי (b. h.) pr. n. m. *Hur*, the husband of Miriam, Mosh. B'shall, Amalek 1. Pesik. R. s. 12. Ex. R. s. 48 (grandfather of Bezaleel); a. fr.

**חַלְהוּ** ch.—h. חֲלִי I. hole. Tang II Kings-XII. 16  
 (ed. Wil. חָלִי); a. fr.—Arakh. 80<sup>a</sup>, a. e. (prov.) חֲלֵי הַבַּיִת  
 חֲלֵי הַמֶּלֶךְ not the mouse is the thief but the hole  
 (which hides the theft, i. e. fine the purchaser of the  
 slave but not the seller). Ib. חֲלֵי הַבַּיִת . . . חֲלֵי הַמֶּלֶךְ but  
 for the mouse (which steals), whence would the hole have

nothing to hide? - If you say I have XIV, 11, -  
Mag. 18° (incl. 70° N. 6) Ma. 18° 18' 18" (incl. 70°  
N. 6) were full of holes, not work.

877711 ch.—h. wh. 11, gl. 7777, 7777, 7777. 7777  
free man. Yang. Hs. XXI, 4, 4. Yang. Hs. XX, 4, 4  
a. fr.—Gen. Hs. 2. 67 7777 7777 then freedman.—B. Hs. 15  
eq. 7777 7777 7777 7777 property; Y. H. Kam. X. 10, 7777  
a. fr.

Y. (v. grand.) pr. a. east. Hord (Vietnam)  
Targ O. Inst. II, 18 (Y. H. 1900, h. last 500), comp.  
24-19-19-19

2777 m. (h. h. 374; 375) seeds. Prob. N. a. 20.  
seed. (Yak. la 237 77m).

82771 in. by ground, 11 cent. diameter. Targ. Pa. XC, 6-7) deviation, wide. Targ. Es. XXIX, 10-11  
 (not found) injurious confusion of ideas. A. 11  
 (ed. 1877). V, next w.

*Stenotriton* II, *Stenotriton* f., constr. *Stenotriton* w. Targ. No. NNIN.9 a fr.—Kells. *Stenotriton* f. *Stenotriton* a small building standing in the field. Bot. 48°, v. *Stenotriton* f.; a c. *H. Stenotriton*, *Stenotriton*: constr. *Stenotriton*. Targ. Mal. I, 4. Targ. Is. LXI, 4; a fr.—Sub. 71° *Stenotriton* f. (Targ. Neg. VI.) *Stenotriton* *Stenotriton* a piece named *Stenotriton* Debris (Debris of debris of leprous houses).

**וְהָיָה כִּי יֵרָדוּ מִן הַשָּׁמַיִם אֶת הַבָּנִים וְאֶת הַבָּנוֹת** ruin, ruins, descent  
building. Ber. i. Y. Dem. VI, 24<sup>a</sup> top וְהָיָה כִּי יֵרָדוּ מִן הַשָּׁמַיִם (If  
one sees, the space filled with clouds hanging in form  
lb. וְהָיָה כִּי יֵרָדוּ מִן הַשָּׁמַיִם break some stones from this ruin by  
which thou mayest take possession of the space; a fr.  
[Arakh, 18<sup>a</sup>, v. שָׂפָר L.] — **חֲלָקֵי הַבָּנוֹת**, Ber. I c.  
20 חֲלָקֵי הַבָּנוֹת one of the ruins of Jerusalem.

1277, 1278 m. (v. preced.) destruction, *decalate*  
*conditio*. Hag. 1:11-12 the destruction of the  
 Temple. M. Kat. 26:12 in most ruined state. Y.  
 Kil. IV, end, 29:12 in its (the vineyard's) waste state.  
 opp. 1277. Ab. Zar. 9<sup>b</sup> 1277 from the destruction  
 of the Second Temple. Yoma 38<sup>b</sup>; a. fr. — Pl. 1277,  
 1278. Gen. R. a. 34; Yalk. Gen. 102 1277 for  
 she (Palmyra) took a part in both destructions of the  
 Temple; Lam. R. to II, 2 1277 (*sem.*).

חֲסִידֵיךָ ch. same. Targ. Ia. XXXIV, 11. Targ. Lam.  
1. 12<sup>1</sup> 12<sup>2</sup> 12<sup>3</sup> 12<sup>4</sup> 12<sup>5</sup> 12<sup>6</sup> 12<sup>7</sup> 12<sup>8</sup> 12<sup>9</sup> 12<sup>10</sup> 12<sup>11</sup> 12<sup>12</sup> 12<sup>13</sup> 12<sup>14</sup> 12<sup>15</sup> 12<sup>16</sup> 12<sup>17</sup> 12<sup>18</sup> 12<sup>19</sup> 12<sup>20</sup> 12<sup>21</sup> 12<sup>22</sup> 12<sup>23</sup> 12<sup>24</sup> 12<sup>25</sup> 12<sup>26</sup> 12<sup>27</sup> 12<sup>28</sup> 12<sup>29</sup> 12<sup>30</sup> 12<sup>31</sup> 12<sup>32</sup> 12<sup>33</sup> 12<sup>34</sup> 12<sup>35</sup> 12<sup>36</sup> 12<sup>37</sup> 12<sup>38</sup> 12<sup>39</sup> 12<sup>40</sup> 12<sup>41</sup> 12<sup>42</sup> 12<sup>43</sup> 12<sup>44</sup> 12<sup>45</sup> 12<sup>46</sup> 12<sup>47</sup> 12<sup>48</sup> 12<sup>49</sup> 12<sup>50</sup> 12<sup>51</sup> 12<sup>52</sup> 12<sup>53</sup> 12<sup>54</sup> 12<sup>55</sup> 12<sup>56</sup> 12<sup>57</sup> 12<sup>58</sup> 12<sup>59</sup> 12<sup>60</sup> 12<sup>61</sup> 12<sup>62</sup> 12<sup>63</sup> 12<sup>64</sup> 12<sup>65</sup> 12<sup>66</sup> 12<sup>67</sup> 12<sup>68</sup> 12<sup>69</sup> 12<sup>70</sup> 12<sup>71</sup> 12<sup>72</sup> 12<sup>73</sup> 12<sup>74</sup> 12<sup>75</sup> 12<sup>76</sup> 12<sup>77</sup> 12<sup>78</sup> 12<sup>79</sup> 12<sup>80</sup> 12<sup>81</sup> 12<sup>82</sup> 12<sup>83</sup> 12<sup>84</sup> 12<sup>85</sup> 12<sup>86</sup> 12<sup>87</sup> 12<sup>88</sup> 12<sup>89</sup> 12<sup>90</sup> 12<sup>91</sup> 12<sup>92</sup> 12<sup>93</sup> 12<sup>94</sup> 12<sup>95</sup> 12<sup>96</sup> 12<sup>97</sup> 12<sup>98</sup> 12<sup>99</sup> 12<sup>100</sup> 12<sup>101</sup> 12<sup>102</sup> 12<sup>103</sup> 12<sup>104</sup> 12<sup>105</sup> 12<sup>106</sup> 12<sup>107</sup> 12<sup>108</sup> 12<sup>109</sup> 12<sup>110</sup> 12<sup>111</sup> 12<sup>112</sup> 12<sup>113</sup> 12<sup>114</sup> 12<sup>115</sup> 12<sup>116</sup> 12<sup>117</sup> 12<sup>118</sup> 12<sup>119</sup> 12<sup>120</sup> 12<sup>121</sup> 12<sup>122</sup> 12<sup>123</sup> 12<sup>124</sup> 12<sup>125</sup> 12<sup>126</sup> 12<sup>127</sup> 12<sup>128</sup> 12<sup>129</sup> 12<sup>130</sup> 12<sup>131</sup> 12<sup>132</sup> 12<sup>133</sup> 12<sup>134</sup> 12<sup>135</sup> 12<sup>136</sup> 12<sup>137</sup> 12<sup>138</sup> 12<sup>139</sup> 12<sup>140</sup> 12<sup>141</sup> 12<sup>142</sup> 12<sup>143</sup> 12<sup>144</sup> 12<sup>145</sup> 12<sup>146</sup> 12<sup>147</sup> 12<sup>148</sup> 12<sup>149</sup> 12<sup>150</sup> 12<sup>151</sup> 12<sup>152</sup> 12<sup>153</sup> 12<sup>154</sup> 12<sup>155</sup> 12<sup>156</sup> 12<sup>157</sup> 12<sup>158</sup> 12<sup>159</sup> 12<sup>160</sup> 12<sup>161</sup> 12<sup>162</sup> 12<sup>163</sup> 12<sup>164</sup> 12<sup>165</sup> 12<sup>166</sup> 12<sup>167</sup> 12<sup>168</sup> 12<sup>169</sup> 12<sup>170</sup> 12<sup>171</sup> 12<sup>172</sup> 12<sup>173</sup> 12<sup>174</sup> 12<sup>175</sup> 12<sup>176</sup> 12<sup>177</sup> 12<sup>178</sup> 12<sup>179</sup> 12<sup>180</sup> 12<sup>181</sup> 12<sup>182</sup> 12<sup>183</sup> 12<sup>184</sup> 12<sup>185</sup> 12<sup>186</sup> 12<sup>187</sup> 12<sup>188</sup> 12<sup>189</sup> 12<sup>190</sup> 12<sup>191</sup> 12<sup>192</sup> 12<sup>193</sup> 12<sup>194</sup> 12<sup>195</sup> 12<sup>196</sup> 12<sup>197</sup> 12<sup>198</sup> 12<sup>199</sup> 12<sup>200</sup> 12<sup>201</sup> 12<sup>202</sup> 12<sup>203</sup> 12<sup>204</sup> 12<sup>205</sup> 12<sup>206</sup> 12<sup>207</sup> 12<sup>208</sup> 12<sup>209</sup> 12<sup>210</sup> 12<sup>211</sup> 12<sup>212</sup> 12<sup>213</sup> 12<sup>214</sup> 12<sup>215</sup> 12<sup>216</sup> 12<sup>217</sup> 12<sup>218</sup> 12<sup>219</sup> 12<sup>220</sup> 12<sup>221</sup> 12<sup>222</sup> 12<sup>223</sup> 12<sup>224</sup> 12<sup>225</sup> 12<sup>226</sup> 12<sup>227</sup> 12<sup>228</sup> 12<sup>229</sup> 12<sup>230</sup> 12<sup>231</sup> 12<sup>232</sup> 12<sup>233</sup> 12<sup>234</sup> 12<sup>235</sup> 12<sup>236</sup> 12<sup>237</sup> 12<sup>238</sup> 12<sup>239</sup> 12<sup>240</sup> 12<sup>241</sup> 12<sup>242</sup> 12<sup>243</sup> 12<sup>244</sup> 12<sup>245</sup> 12<sup>246</sup> 12<sup>247</sup> 12<sup>248</sup> 12<sup>249</sup> 12<sup>250</sup> 12<sup>251</sup> 12<sup>252</sup> 12<sup>253</sup> 12<sup>254</sup> 12<sup>255</sup> 12<sup>256</sup> 12<sup>257</sup> 12<sup>258</sup> 12<sup>259</sup> 12<sup>260</sup> 12<sup>261</sup> 12<sup>262</sup> 12<sup>263</sup> 12<sup>264</sup> 12<sup>265</sup> 12<sup>266</sup> 12<sup>267</sup> 12<sup>268</sup> 12<sup>269</sup> 12<sup>270</sup> 12<sup>271</sup> 12<sup>272</sup> 12<sup>273</sup> 12<sup>274</sup> 12<sup>275</sup> 12<sup>276</sup> 12<sup>277</sup> 12<sup>278</sup> 12<sup>279</sup> 12<sup>280</sup> 12<sup>281</sup> 12<sup>282</sup> 12<sup>283</sup> 12<sup>284</sup> 12<sup>285</sup> 12<sup>286</sup> 12<sup>287</sup> 12<sup>288</sup> 12<sup>289</sup> 12<sup>290</sup> 12<sup>291</sup> 12<sup>292</sup> 12<sup>293</sup> 12<sup>294</sup> 12<sup>295</sup> 12<sup>296</sup> 12<sup>297</sup> 12<sup>298</sup> 12<sup>299</sup> 12<sup>300</sup> 12<sup>301</sup> 12<sup>302</sup> 12<sup>303</sup> 12<sup>304</sup> 12<sup>305</sup> 12<sup>306</sup> 12<sup>307</sup> 12<sup>308</sup> 12<sup>309</sup> 12<sup>310</sup> 12<sup>311</sup> 12<sup>312</sup> 12<sup>313</sup> 12<sup>314</sup> 12<sup>315</sup> 12<sup>316</sup> 12<sup>317</sup> 12<sup>318</sup> 12<sup>319</sup> 12<sup>320</sup> 12<sup>321</sup> 12<sup>322</sup> 12<sup>323</sup> 12<sup>324</sup> 12<sup>325</sup> 12<sup>326</sup> 12<sup>327</sup> 12<sup>328</sup> 12<sup>329</sup> 12<sup>330</sup> 12<sup>331</sup> 12<sup>332</sup> 12<sup>333</sup> 12<sup>334</sup> 12<sup>335</sup> 12<sup>336</sup> 12<sup>337</sup> 12<sup>338</sup> 12<sup>339</sup> 12<sup>340</sup> 12<sup>341</sup> 12<sup>342</sup> 12<sup>343</sup> 12<sup>344</sup> 12<sup>345</sup> 12<sup>346</sup> 12<sup>347</sup>

2271, 2272 m. 2273 (filling a gap, & 2274) design. Sub. III, 4 (27) 2275 (2276) has stepwise volume (not his relations). Feb. 21<sup>st</sup>; a. a.—H. 2277. Y. ib. II, 5<sup>th</sup> but 2278 2279 two stepwise design of different potential brought up in the same house.

סְבִיבָה f. (pressed) step-daughter: Y. Yeb. II. 8<sup>b</sup> but  
סְבִיבָה one's step-daughter: Bab. ib. 21<sup>b</sup>; a. c.

**חורבנות** ch. same. *Sot.* 43<sup>b</sup> 'ח' הגדילה וב' a man's wife's daughter brought up among step-brothers.

**חורר**, v. next w.

**חורר**, **חורר** m. (חור, v. Sm. 1231) *white spots on the cornea* (λευκωματα). *Bekh.* VI, 3 (38<sup>b</sup>; *Mish.* ed. חורר, v. Koh. Ar. Compl. s. v.); v. חורר. *Omp.* חורר.

**חורון**, **חורון** pr. n. pl. *Beth-Horon*, a border town between Benjamin and Ephraim. *Nidd.* 61<sup>a</sup>. *Snh.* 32<sup>b</sup> 'ח' מעלות בית ה' (narrow); *Erub.* 22<sup>b</sup> 'ח' מעלות בית ה' ed. Sone. (ed. מרון; ed. Sal. 'ח' בית ה' v. R. Hash. 18<sup>a</sup>, a. D. S. a. l. note 4). [*R. Hash.* II, 4, v. חורון.]

**חורון**, pl. חורונין, v. חורן.

**חורר**, v. חורר.

**חורר** m. pl. constr. = אחור (v. אחורא) *behind, after*. *Y. Shebi.* IV, 35<sup>a</sup> bot. 'ח' חורר רכב running after (driving) an ass on a Sabbath (being forced to public labor). *Y. Snh.* I, 18<sup>c</sup> bot. [read:] חורר מצלי (מן אחוריו) stood up from behind him to pray. *Y. Sot.* VII, end, 22<sup>a</sup> פרוכתא v. חורר, v. חורר. *Y. Ber.* II, 5<sup>a</sup> bot. לחורר two thirds of the load on his back; a. fr.

**חורר** I m. = אחור, *another, second*. *Y. Peah* VIII, 21<sup>a</sup> 'ח' חורר a second caravan came. — *Pl.* חורר. *Y. Ber.* IX, 14<sup>a</sup> bot. 'ח' חורר there are other cases for you to quote. — *Fem.* חורר, חורר (noun) *something else*. *Lev. R. s.* 33 'ח' חורר gave another explanation. *Y. M. Kat.* I, 80<sup>c</sup> bot. 'ח' חורר it is another sore (not the one seen before). *Ib.* II, 81<sup>b</sup> top 'ח' חורר (ed. Krot. חורר) in the year following. *Y. Succ.* V, beg, 55<sup>a</sup> 'ח' חורר בשבתא the next Sabbath; a. e.

**חורר** II f. (b. h.) *cakes*, v. חורר.

**חורל** m. ch. = ח. חורל. — *Pl.* חורל. *Targ. Prov.* XXIV, 31.

**חורם** m. *net-maker*, or *fisher*, v. חורם.

**חורמה**, v. חורמה.

**חורמנא**, **חורמנא** m. (חורם, v. P. Sm. 1375) 1) (adj.) *burning, venomous*. *Targ. Y. Num.* II, 25 (ed. Amst. חורמן). *Targ. O. Gen.* XLIX, 17. — 2) *basilisk*. *Targ. Y. ib.* — *Pl.* חורמנא. *Targ. Y. I Num.* XXI, 6. *Targ. Job* XX, 16; a. e.

**חורר**, v. חורר.

**חורר**, **חורר** m. = חורר, *another, next; last*. *Targ. Y. Lev.* XIX, 6. *Targ. Y. Ex.* IX, 6. *Targ. Job* XX, 18; a. e. — *Y. Pes.* VI, 33<sup>a</sup> bot. 'ח' חורר another man will sanctify &c. *Y. Peah* II, 17<sup>a</sup> bot. חורר and the other (scholar) says; *Y. Ter.* II, 41<sup>c</sup> top חורר; a. fr. — *Pl.* חורר, חורר. *Targ. I Chr.* XXIII, 17; a. e. — *Y. Peah* VIII, 21<sup>b</sup> top לח' חורר

other people (not himself). — *Fem.* חורר, חורר (אחרותא). *Targ. Y. Ex.* XXI, 10 (ed. Amst. חורר). *Targ. II Chr.* III, 12; a. e. — *Y. Sabb.* II, 5<sup>a</sup> sq. חורר why the other sacrifice? — *Pl.* חורר, חורר. *Targ. I Chr.* XXIII, 27. — *Y. Sabb.* X, end, 12<sup>d</sup>; a. fr.

**חורספיתא**, v. חורס.

**חורף** m. (b. h. חורף; חורף) [*severe season*,] *Midwinter*. *B. Mets.* 106<sup>b</sup>, a. e. (ref. to *Gen.* VIII, 22) חורף half of Kislev, Tebeth and half of Sh'bat form the midwinter. *Yoma* 10<sup>a</sup> 'ח' חורף they are called Winterhouse or Summerhouse, but not house without qualification. *Koh. R.* to VI, 3; *Esth. R.* to I, 2 חורף winter-season.

**חורפא** m. (חורף) *sharpness, edge; pungent taste*. *Snh.* 56<sup>a</sup> רסכנא 'ח' חורפא the sharp edge of the knife. *Ab. Zar.* 39<sup>a</sup> חורפא דחלתא (not פיה) the pungency of *assa foetida*; a. fr. — *Trnsf. acumen, ingenuity*. *B. Mets.* 96<sup>b</sup> חורפא as great as a man's ingenuity, is the mistake he makes; *Nidd.* 33<sup>b</sup>. *Erub.* 90<sup>a</sup> חורפא לא וב' relying on his ingenuity he did not study it carefully; *B. Bath.* 116<sup>b</sup>. — *Pl.* חורפא. *Targ. Y. Lev.* XIX, 16 חורפא דחורפא its double edge.

**חורפא** f. (v. *Ges. H. Dict.* 10 s. v. חורף I; emp., however, *R. Hash.* 8<sup>a</sup> s. v. חורפא) *a young lamb* (used as a standard value in exchange). *Targ. Job* XLII, 11 (h. text קשימה, Ms. a. Ar. Var. מלא, v. *Gen.* R. s. 79, end). — *Pl.* חורפא. *Targ. O. Gen.* XXXIII, 19 (Y. *ib.* XXI, 28; a. fr.

**חורפיתא** pr. n. f. *Hurphitha* (the quick maid), name of one of Esther's servants (for Friday). *Targ. Esth.* II, 9; v. חורפיתא.

**חורר** m. (חור IV) *pile, esp. ant's store*. — *Pl.* constr. חורר, contr. חורר; only in הנמלים. *Peah* IV, 11 ed. חורר (Y. ed. חורר, *Mish. Nap.* חורר; *Maasr.* V, 7 (Y. ed. חורר; Ms. M. חורר); *Y. ib.* 52<sup>a</sup> top; *Y. M. Kat.* I, 80<sup>c</sup> חורר).

**חורש** m. (b. h. חורש, v. *Ges. H. Dict.* s. v. חורש II, emp. חורש) [*difficult of accession*,] *thicket, wild-growing bushes*. *Y. Ab. Zar.* I, 39<sup>c</sup> חורש גדול and it grew to a large thicket of reeds; *Cant. R.* to I, 6. *Lev. R. s.* 29 'ח' חורש tears himself loose from one thicket and is caught in another; *Y. Taan.* II, 65<sup>d</sup> top; *Pesik. Bahod.*, p. 154<sup>b</sup> חורש (corr. acc.), חורש; *Yalk. Lev.* 645. — *Pl.* חורש, חורש, חורש, חורש. *B. Kam.* 81<sup>a</sup> top חורש בח' חורש that people shall have the privilege of pasture on untitled lands. *Ib.* 79<sup>b</sup>, opp. חורש. *Ib.* 80<sup>a</sup>. *Y. Sabb.* VII, 10<sup>a</sup> top, v. חורש. *Y. Shebi.* IV, 35<sup>b</sup> bot. חורש (corr. acc.).

**חורשא** ch. 1) same. *Targ. Ps.* LXXX, 14; a. fr. — *Cant. B.* to I, 1 חורשא 'ח' חורשא III. *Ib.* to III, 4 (ref. to LXXX, 14 חורשא with suspended י). חורשא אם ובהם... חורשא if you will do good, your invaders shall be (like animals) from the water (חורשא), if not, they shall be (like animals) from the forest; *Yalk. Ps.* 830. — 2\*) (*P. Sm.* 1386 *angina*) *narrow place in the throat, windpipe*. *Shebu.* 6<sup>b</sup>



'nah 'tohu 'ah 'tohu' that man came into the world, he  
 (asks a dangerous question; Rashi: came into his *fores*, i. e.  
 knows not what is going on in the world; R. Hai G. in  
 Ar. he scratches his eyes out).—**II.** תַּרְגִּי, תַּרְגִּי, Targ.  
 Job IV, 19.—**III.** ה. a H. long road to be. **IV.** תַּרְגִּי, תַּרְגִּי  
 emp. Targ. a. l. עַם רַב כְּעַם רַב thickets of people (crowded  
 population).

הַמִּנְיָן (—מִנְיָן, corr. Ned. 30<sup>b</sup> 7<sup>b</sup> 17 (cf. מִנְיָן))  
the monkey went into a cave. (Targ. Y. Num. XX1, 17,  
v. מִנְיָן.)

תורה, ח. חסד

**עָנַף** I m. (ענף, comp. ענפים) the bud; branch.—*H. Ezer.*  
H. Bath. 148b (play on ענף, Gen. XLVI, 26) **עֲנָפֵי הָאֶרֶץ**  
**כְּמִסְפַּח הָעֵלֶךְ** as numerous as the leaves [or the buds] of reeds,—  
Y. Rosh.

שָׁמַעְתִּי (b. h.; v. preced.) [to feel, press.] 1) to feel pain, be affected. Arab. 24° **شَمَعْتُ** **شَمَعْتُ** if one has a headache; **شَمَعْتُ** **شَمَعْتُ** one whose throat is affected; a. fr.—2) to apprehend, consider. Y. Peah V, 18<sup>d</sup> bot. **שָׁמַעְתִּי** **שָׁמַעְתִּי** but then he reconsidered saying &c.—Ex R. 1. **שָׁמַעְתִּי** **שָׁמַעְתִּי** but not mind it—3) to be anxious, quick, to hurry. Y. Yeb. VIII, 8<sup>o</sup> top (play on **שָׁמַעְתִּי** .. **שָׁמַעְתִּי**, I Chr. VIII, 8) **שָׁמַעְתִּי** **שָׁמַעְתִּי** **שָׁמַעְתִּי** he was quick like a panther and made clear &c.—4) to think, be silent, v. **שָׁמַעְתִּי**.—V. **שָׁמַעְתִּי**.

עָלַי, *ch.*, *prob.* עָלַי, part. עָלַי, same, 1) *to feel, suffer, be troubled.* Targ. Ps. LXXIII, 21. Targ. Prov. XXVI, 10; a. e. — Sabb. 140<sup>a</sup> עָלַי בְּדָקָא וְלֵבָא *suffered with heaviness of the heart.* — Ib. עָלַי בְּדָקָא א.ר. (*ed.* עָלַי, Ms. P. עָלַי בְּ דָקָא, fr. עָלַי, עָלַי) and I felt the cooling effect from the hair &c. — 2) *to apprehend, care for.* Targ. Y. Num. XII, 3; a. e. — Y. Ber. VI, 10<sup>b</sup> *bot.* עָלַי... עָלַי... עָלַי... since R. Z. cared to do it, we must do likewise. Pes. 84<sup>a</sup>; Yoma 46<sup>a</sup>, a. e. עָלַי (עָלַי) לֹא עָלַי עָלַי cares not what flour he grinds (what argument he offers). Keth. 21<sup>a</sup> לְבַד בְּדִין עָלַי and S. took into consideration that a court might have a mistaken opinion (and was more explicit in his document than the law required), Yeb. 106<sup>a</sup> עָלַי לְבַד בְּדִין for we must take into consideration &c.; B. Bath. 164<sup>a</sup>. Ib. עָלַי עָלַי (עָלַי) but should we not apprehend that perhaps &c.; a. fr. — 3) *to be anxious, hasten to, see.* Targ. Cant. II, 9. Targ. Ps. CXXI, 1 עָלַי לִי *hasten to my help.* Targ. Y. Deut. I, 44. v. עָלַי.

At. שָׁמַח to provide for with anxiety. Targ. O. Deut.  
XXXII, 11 שָׁמַח (Y. שָׁמַח). [Targ. Ps. LV, 9 שָׁמַח Ma.  
[ed. שָׁמַח].]

מִדּוּתֵּי הַיָּמִים m.=h. מִדּוּת, calculation, number, measurement. Targ. Ex. XXX, 12. Targ. Koh. IX, 16 (Ms. מִדּוּתֵּי הַיָּמִים), a. e.—Yoma 17<sup>b</sup> הָיָה דָּא בִּנְטָא דָּא it is merely an account of measurements (without observing a particular order). Hull. 9<sup>a</sup> וְדָא בִּנְטָא דָּא הָיָה נִשְׁמַר now I see only that he understands astronomical calculations. Y. Ber. II, 5<sup>a</sup> top כִּי הָיָה הַמִּדּוּת הַזֶּה הַמִּדּוּת הַזֶּה the numerical value of the letters of the one (מִדּוּת) is the same as of those of the other (הַמִּדּוּת), Lev. R. s. 30 הָיָה נִשְׁמַר דָּא מִן עַתָּה from now let us commence

a new genus, *Neb. N. to IX. 7, Poiss. U'ach. p. 185*.  
*Neb. 27, v. 270 II. Lam. N. to I, 5 2707 (Ar.*  
*2707, 2707) calculation with fingers (N-man notation)*  
*a. 27. - 1/2 2707, copied. 2707. Targ. Cant.*  
*VII. A. - Lam. N. I. c. v. supra.*

דוד בן יצחק

תלמוד, ח. פסוק 11.

8. <sup>1</sup> ~~הוא~~ <sup>2</sup> ~~הוא~~ <sup>3</sup> ~~הוא~~ <sup>4</sup> ~~הוא~~ <sup>5</sup> ~~הוא~~ <sup>6</sup> ~~הוא~~ <sup>7</sup> ~~הוא~~ <sup>8</sup> ~~הוא~~ <sup>9</sup> ~~הוא~~ <sup>10</sup> ~~הוא~~ <sup>11</sup> ~~הוא~~ <sup>12</sup> ~~הוא~~ <sup>13</sup> ~~הוא~~ <sup>14</sup> ~~הוא~~ <sup>15</sup> ~~הוא~~ <sup>16</sup> ~~הוא~~ <sup>17</sup> ~~הוא~~ <sup>18</sup> ~~הוא~~ <sup>19</sup> ~~הוא~~ <sup>20</sup> ~~הוא~~ <sup>21</sup> ~~הוא~~ <sup>22</sup> ~~הוא~~ <sup>23</sup> ~~הוא~~ <sup>24</sup> ~~הוא~~ <sup>25</sup> ~~הוא~~ <sup>26</sup> ~~הוא~~ <sup>27</sup> ~~הוא~~ <sup>28</sup> ~~הוא~~ <sup>29</sup> ~~הוא~~ <sup>30</sup> ~~הוא~~ <sup>31</sup> ~~הוא~~ <sup>32</sup> ~~הוא~~ <sup>33</sup> ~~הוא~~ <sup>34</sup> ~~הוא~~ <sup>35</sup> ~~הוא~~ <sup>36</sup> ~~הוא~~ <sup>37</sup> ~~הוא~~ <sup>38</sup> ~~הוא~~ <sup>39</sup> ~~הוא~~ <sup>40</sup> ~~הוא~~ <sup>41</sup> ~~הוא~~ <sup>42</sup> ~~הוא~~ <sup>43</sup> ~~הוא~~ <sup>44</sup> ~~הוא~~ <sup>45</sup> ~~הוא~~ <sup>46</sup> ~~הוא~~ <sup>47</sup> ~~הוא~~ <sup>48</sup> ~~הוא~~ <sup>49</sup> ~~הוא~~ <sup>50</sup> ~~הוא~~ <sup>51</sup> ~~הוא~~ <sup>52</sup> ~~הוא~~ <sup>53</sup> ~~הוא~~ <sup>54</sup> ~~הוא~~ <sup>55</sup> ~~הוא~~ <sup>56</sup> ~~הוא~~ <sup>57</sup> ~~הוא~~ <sup>58</sup> ~~הוא~~ <sup>59</sup> ~~הוא~~ <sup>60</sup> ~~הוא~~ <sup>61</sup> ~~הוא~~ <sup>62</sup> ~~הוא~~ <sup>63</sup> ~~הוא~~ <sup>64</sup> ~~הוא~~ <sup>65</sup> ~~הוא~~ <sup>66</sup> ~~הוא~~ <sup>67</sup> ~~הוא~~ <sup>68</sup> ~~הוא~~ <sup>69</sup> ~~הוא~~ <sup>70</sup> ~~הוא~~ <sup>71</sup> ~~הוא~~ <sup>72</sup> ~~הוא~~ <sup>73</sup> ~~הוא~~ <sup>74</sup> ~~הוא~~ <sup>75</sup> ~~הוא~~ <sup>76</sup> ~~הוא~~ <sup>77</sup> ~~הוא~~ <sup>78</sup> ~~הוא~~ <sup>79</sup> ~~הוא~~ <sup>80</sup> ~~הוא~~ <sup>81</sup> ~~הוא~~ <sup>82</sup> ~~הוא~~ <sup>83</sup> ~~הוא~~ <sup>84</sup> ~~הוא~~ <sup>85</sup> ~~הוא~~ <sup>86</sup> ~~הוא~~ <sup>87</sup> ~~הוא~~ <sup>88</sup> ~~הוא~~ <sup>89</sup> ~~הוא~~ <sup>90</sup> ~~הוא~~ <sup>91</sup> ~~הוא~~ <sup>92</sup> ~~הוא~~ <sup>93</sup> ~~הוא~~ <sup>94</sup> ~~הוא~~ <sup>95</sup> ~~הוא~~ <sup>96</sup> ~~הוא~~ <sup>97</sup> ~~הוא~~ <sup>98</sup> ~~הוא~~ <sup>99</sup> ~~הוא~~ <sup>100</sup> ~~הוא~~ <sup>101</sup> ~~הוא~~ <sup>102</sup> ~~הוא~~ <sup>103</sup> ~~הוא~~ <sup>104</sup> ~~הוא~~ <sup>105</sup> ~~הוא~~ <sup>106</sup> ~~הוא~~ <sup>107</sup> ~~הוא~~ <sup>108</sup> ~~הוא~~ <sup>109</sup> ~~הוא~~ <sup>110</sup> ~~הוא~~ <sup>111</sup> ~~הוא~~ <sup>112</sup> ~~הוא~~ <sup>113</sup> ~~הוא~~ <sup>114</sup> ~~הוא~~ <sup>115</sup> ~~הוא~~ <sup>116</sup> ~~הוא~~ <sup>117</sup> ~~הוא~~ <sup>118</sup> ~~הוא~~ <sup>119</sup> ~~הוא~~ <sup>120</sup> ~~הוא~~ <sup>121</sup> ~~הוא~~ <sup>122</sup> ~~הוא~~ <sup>123</sup> ~~הוא~~ <sup>124</sup> ~~הוא~~ <sup>125</sup> ~~הוא~~ <sup>126</sup> ~~הוא~~ <sup>127</sup> ~~הוא~~ <sup>128</sup> ~~הוא~~ <sup>129</sup> ~~הוא~~ <sup>130</sup> ~~הוא~~ <sup>131</sup> ~~הוא~~ <sup>132</sup> ~~הוא~~ <sup>133</sup> ~~הוא~~ <sup>134</sup> ~~הוא~~ <sup>135</sup> ~~הוא~~ <sup>136</sup> ~~הוא~~ <sup>137</sup> ~~הוא~~ <sup>138</sup> ~~הוא~~ <sup>139</sup> ~~הוא~~ <sup>140</sup> ~~הוא~~ <sup>141</sup> ~~הוא~~ <sup>142</sup> ~~הוא~~ <sup>143</sup> ~~הוא~~ <sup>144</sup> ~~הוא~~ <sup>145</sup> ~~הוא~~ <sup>146</sup> ~~הוא~~ <sup>147</sup> ~~הוא~~ <sup>148</sup> ~~הוא~~ <sup>149</sup> ~~הוא~~ <sup>150</sup> ~~הוא~~ <sup>151</sup> ~~הוא~~ <sup>152</sup> ~~הוא~~ <sup>153</sup> ~~הוא~~ <sup>154</sup> ~~הוא~~ <sup>155</sup> ~~הוא~~ <sup>156</sup> ~~הוא~~ <sup>157</sup> ~~הוא~~ <sup>158</sup> ~~הוא~~ <sup>159</sup> ~~הוא~~ <sup>160</sup> ~~הוא~~ <sup>161</sup> ~~הוא~~ <sup>162</sup> ~~הוא~~ <sup>163</sup> ~~הוא~~ <sup>164</sup> ~~הוא~~ <sup>165</sup> ~~הוא~~ <sup>166</sup> ~~הוא~~ <sup>167</sup> ~~הוא~~ <sup>168</sup> ~~הוא~~ <sup>169</sup> ~~הוא~~ <sup>170</sup> ~~הוא~~ <sup>171</sup> ~~הוא~~ <sup>172</sup> ~~הוא~~ <sup>173</sup> ~~הוא~~ <sup>174</sup> ~~הוא~~ <sup>175</sup> ~~הוא~~ <sup>176</sup> ~~הוא~~ <sup>177</sup> ~~הוא~~ <sup>178</sup> ~~הוא~~ <sup>179</sup> ~~הוא~~ <sup>180</sup> ~~הוא~~ <sup>181</sup> ~~הוא~~ <sup>182</sup> ~~הוא~~ <sup>183</sup> ~~הוא~~ <sup>184</sup> ~~הוא~~ <sup>185</sup> ~~הוא~~ <sup>186</sup> ~~הוא~~ <sup>187</sup> ~~הוא~~ <sup>188</sup> ~~הוא~~ <sup>189</sup> ~~הוא~~ <sup>190</sup> ~~הוא~~ <sup>191</sup> ~~הוא~~ <sup>192</sup> ~~הוא~~ <sup>193</sup> ~~הוא~~ <sup>194</sup> ~~הוא~~ <sup>195</sup> ~~הוא~~ <sup>196</sup> ~~הוא~~ <sup>197</sup> ~~הוא~~ <sup>198</sup> ~~הוא~~ <sup>199</sup> ~~הוא~~ <sup>200</sup> ~~הוא~~ <sup>201</sup> ~~הוא~~ <sup>202</sup> ~~הוא~~ <sup>203</sup> ~~הוא~~ <sup>204</sup> ~~הוא~~ <sup>205</sup> ~~הוא~~ <sup>206</sup> ~~הוא~~ <sup>207</sup> ~~הוא~~ <sup>208</sup> ~~הוא~~ <sup>209</sup> ~~הוא~~ <sup>210</sup> ~~הוא~~ <sup>211</sup> ~~הוא~~ <sup>212</sup> ~~הוא~~ <sup>213</sup> ~~הוא~~ <sup>214</sup> ~~הוא~~ <sup>215</sup> ~~הוא~~ <sup>216</sup> ~~הוא~~ <sup>217</sup> ~~הוא~~ <sup>218</sup> ~~הוא~~ <sup>219</sup> ~~הוא~~ <sup>220</sup> ~~הוא~~ <sup>221</sup> ~~הוא~~ <sup>222</sup> ~~הוא~~ <sup>223</sup> ~~הוא~~ <sup>224</sup> ~~הוא~~ <sup>225</sup> ~~הוא~~ <sup>226</sup> ~~הוא~~ <sup>227</sup> ~~הוא~~ <sup>228</sup> ~~הוא~~ <sup>229</sup> ~~הוא~~ <sup>230</sup> ~~הוא~~ <sup>231</sup> ~~הוא~~ <sup>232</sup> ~~הוא~~ <sup>233</sup> ~~הוא~~ <sup>234</sup> ~~הוא~~ <sup>235</sup> ~~הוא~~ <sup>236</sup> ~~הוא~~ <sup>237</sup> ~~הוא~~ <sup>238</sup> ~~הוא~~ <sup>239</sup> ~~הוא~~ <sup>240</sup> ~~הוא~~ <sup>241</sup> ~~הוא~~ <sup>242</sup> ~~הוא~~ <sup>243</sup> ~~הוא~~ <sup>244</sup> ~~הוא~~ <sup>245</sup> ~~הוא~~ <sup>246</sup> ~~הוא~~ <sup>247</sup> ~~הוא~~ <

צִיּוֹן, צִיּוֹן in Job 1:10 comp. 20:1 breast-plate.  
Zech. 13:7 הַצִּיּוֹן in the High-priest's breast-plate brings  
atonement for wrong judgments. Salm. 130:7 הַצִּיּוֹן  
צִיּוֹן was privileged to wear the breast-plate of  
judgment upon his heart. Yoma 72a הַצִּיּוֹן הַזֶּה הַזֶּה הַזֶּה  
who looses the breast-plate from the Episk; a. fr.

תת, נחמך. Targ. Ps. XXVIII, 6 u. 9.

לִּשְׁתּוֹ (comp. שָׁתָה) to shrink from, to loathe. — *Plant.*  
הָ, לִּשְׁתּוֹ, שָׁתָה (comp. הָלָה a. הָלָה fr. שָׁלַח). Y. Ter.  
VIII, 4b<sup>1</sup> top (ref. to שָׁתָה) שָׁתָה שָׁתָה ..... שָׁתָה שָׁתָה  
to anything loathe-me. *Peek. B.* s. II שָׁתָה שָׁתָה שָׁתָה  
שָׁתָה שָׁתָה and one shrinks from eating them. *Roth. B.* to  
I, 7 שָׁתָה שָׁתָה שָׁתָה שָׁתָה שָׁתָה שָׁתָה שָׁתָה שָׁתָה  
to drink out of golden cups? [Y. Yoma IV, 41<sup>1</sup> bot. שָׁתָה,  
read שָׁתָה, v. שָׁתָה.]

Pl.  $\pi\pi\pi$ ,  $\pi\pi\pi$  to create version. Y. Shohi. IV, 15<sup>b</sup> bot.;  
Y. Maasr. I, 46<sup>d</sup>, v.  $\pi\pi\pi$ .

of reed-matting in which dates are packed, bak. Tosef.  
 Kel. B. Meta. VI, 4 מַטְרַת תְּמָרִים a mat for dates which is  
 intended to be thrown away when the dates are eaten.  
 Kel. XVI, 5 מַטְרַת תְּמָרִים a bale which you can add to or  
 take from [without cutting it open] &c. Y. Sukk. I. end, 4<sup>b</sup>  
 מַטְרַת תְּמָרִים a bale filled with fruit stones. Ulta.  
 II, 2. v. מַטְרַת. — [Y. Keth. VIII, 32<sup>b</sup> top מַטְרַת תְּמָרִים  
 read מַטְרַת תְּמָרִים ...] — H. M. M. Sukk. 146.

התחלה, v. preced.

**Seal** m. (h. l. **Seal**) 1) *seal, stamp, die, and/or seal*  
 locked up with a mark. **Sabb. VIII.** 1) **Seal** m. (h. l. **Seal**) 2) *seal, stamp, die, and/or seal*  
 sealing clay as required for a seal on bags. **Id.** 1) **Seal** m. (h. l. **Seal**) 3) *seal, stamp, die, and/or seal*  
 seal on letters. **Snh. IV.** 5 **Seal** m. (h. l. **Seal**) 4) *seal, stamp, die, and/or seal*  
 a human being prints many coins from one die &c., but the Lord  
 1) **Seal** m. (h. l. **Seal**) 5) *seal, stamp, die, and/or seal*  
 stamped every human being with  
 the die of Adam, and yet not one is like the other; **Y.**  
**ib. IV.** 22<sup>b</sup> **Seal** m. (h. l. **Seal**) 6) *seal, stamp, die, and/or seal*  
**Sabb. 56<sup>b</sup>** **Seal** m. (h. l. **Seal**) 7) *seal, stamp, die, and/or seal*  
 the slave with the mark hanging down from his neck, **Id.**

with the mark tied to his garment; a. fr.—*Trnsf. sexual innocence, purity.* Yalk. Num. 766, v. infra.—*Pl.* חֶרְמָא, חֶרְמָא. Y. Snh. l. c.—Bets. 31<sup>b</sup> חֶרְמָא שְׁבָרְקָא knots which serve as marks on doors of subterranean stores, may be untied &c.; a. e.—Tan. d'be El. ch. XX, חֶרְמָא in their innocence.—2) [lock,] the oblate side of a berry to which the stalk is attached. Y. Ab. Zar. V, 44<sup>d</sup> top. Toh. X, 5 חֶרְמָא גִּרְגֵר a single berry, if its oblate part with the stalk is intact; Tosef. ib. XI, 10. Ib. חֶרְמָא the place where the stalk (now torn out) was seated (and where now juice is oozing out).—3) the membranous enclosure separating the stone of a date from its flesh, pericarp (as far as not eatable). Tosef. Hull. I, 23 חֶרְמָא בִּיבְשָׁה quot. by R. S. to Ukts. II, 2 (ed. Zuck. חֶרְמָא omitted; oth. ed. חֶרְמָא in place of the preceding חֶרְמָא) the pericarp is counted in with the unclean matter in dry dates; Ukts. l. c. חֶרְמָא שֶׁל יִבְשָׁה R. S. (ed. a. Maim. חֶרְמָא).—4) concluding formula of prayers.—*Pl.* as ab. Taan. II, 3 חֶרְמָא. Y. Ber. I, 3<sup>d</sup> bot. חֶרְמָא, v. חֶרְמָא.

חֶרְמָא ch. same. Targ. Job XLI, 7. Ib. XXXVIII, 14 (Ms. חֶרְמָא, pl.).

חֶרְמָא f. (b. h.) same, seal. Gen. R. s. 61.

חֶרְמָא m., pl. חֶרְמָא, v. חֶרְמָא.

חֶרְמָא, pl. חֶרְמָא, v. חֶרְמָא.

חֶרְמָא, v. חֶרְמָא.

חֶרְמָא Ar. ed. Koh. III, p. 356, v. חֶרְמָא II.

חֶרְמָא, constr. of חֶרְמָא.

חֶרְמָא f.=next w. Targ. O. Gen. XXIV, 16 (ed. Berl. למיחזי).—Ib. Num. XII, 8; a. e.—*Pl.*, v. חֶרְמָא.

חֶרְמָא, חֶרְמָא, חֶרְמָא I m. (חֶרְמָא) looks, appearance; vision. Targ. Gen. XXIX, 17. Targ. Y. I ib. XVI, 18 (ed. Amst. חֶרְמָא).—Targ. Is. LIII, 2 חֶרְמָא חֶרְמָא the appearance of an ordinary being; a. fr.—Koh. R. to V, 2 חֶרְמָא this is a vision (not a mere dream); Yalk. Esth. 1057 [read:] חֶרְמָא חֶרְמָא חֶרְמָא חֶרְמָא (for חֶרְמָא חֶרְמָא חֶרְמָא חֶרְמָא ed., read חֶרְמָא) did I see this in a dream, or was it a vision?—*Pl.* חֶרְמָא, חֶרְמָא, חֶרְמָא. Targ. O. Num. XII, 6 (some ed. חֶרְמָא, fr. חֶרְמָא). Targ. Esth. VI, 1; a. e.—2) look-out, cross-road.—*Pl.* constr. חֶרְמָא, חֶרְמָא. Targ. Y. Gen. XIII, 18; XIV, 13; Deut. XI, 30, v. next art.

חֶרְמָא, v. חֶרְמָא.—חֶרְמָא, v. חֶרְמָא.

חֶרְמָא m.=חֶרְמָא. Targ. Y. II Ex. III, 3 (חֶרְמָא).—Targ. Y. II Gen. XII, 6; XIV, 6; XXXV, 9 (quot. of XVIII, 1).

חֶרְמָא (חֶרְמָא, חֶרְמָא) m. (חֶרְמָא) seer. Targ. I Sam. IX, 9. Targ. II Sam. XXIV, 11; a. e.

חֶרְמָא, Y. Ab. Zar. II, 40<sup>d</sup> top, v. חֶרְמָא.

חֶרְמָא m. (b. h.; חֶרְמָא) vision. Lev. R. s. 1 חֶרְמָא in word and in vision.

חֶרְמָא m. (חֶרְמָא) seer. Targ. I Chr. XXIX, 29 (ed. Lag. חֶרְמָא, oth. ed. חֶרְמָא).

חֶרְמָא, חֶרְמָא, חֶרְמָא m. (preced. wds.) vision, astounding spectacle; wonder. Targ. O. Ex. III, 3; a. e.—*Pl.* חֶרְמָא. Targ. Deut. XXVI, 8 (ed. Berl. sing.). Ib. XXXIV, 12 (ed. Berl. sing.; Y. II חֶרְמָא, pl. of חֶרְמָא). [Targ. I Chr. XXIX, 29, v. preced.]

חֶרְמָא, v. חֶרְמָא.

חֶרְמָא (חֶרְמָא) m. (חֶרְמָא) surrounding. חֶרְמָא all around. Targ. Y. Ex. XIX, 12; a. e.—Targ. Ps. L, 3 (ed. Wil. חֶרְמָא). Y. Bicc. I, end, 84<sup>b</sup> חֶרְמָא חֶרְמָא around Zephoris.

חֶרְמָא, חֶרְמָא, חֶרְמָא, חֶרְמָא m. (v. preced.; cmp. חֶרְמָא) apple; apple-tree; apple-shaped ball, bell &c. Targ. Joel I, 12 (ed. Lag. pl.). Targ. Ex. XXV, 33 (h. text חֶרְמָא; a. fr.—Lev. R. s. 12 trees are called by their names (of the fruits) חֶרְמָא חֶרְמָא there is the apple, it (the tree) is also called apple(-tree).—*Pl.* חֶרְמָא, חֶרְמָא. Targ. Prov. XXV, 11; a. e.—Lev. R. s. 27. Gen. R. s. 93 (retransl. from Aquila Prov. l. c.); Yalk. Prov. 961; a. e.—Targ. Y. Ex. XXXIX, 25 חֶרְמָא.

חֶרְמָא f. (חֶרְמָא) polish, lustre, beauty. Yoma 70<sup>a</sup> חֶרְמָא to show the people the beauty of it (his copy of the Law); Tosef. ib. IV (III), 18 חֶרְמָא.—B. Mets. 21<sup>b</sup> חֶרְמָא חֶרְמָא (masc.) the looks of the olive proves the owner; [Ar. Var. חֶרְמָא].

חֶרְמָא ch. same, 1) vision. Targ. Job XX, 8.—*Pl.* חֶרְמָא, חֶרְמָא, v. חֶרְמָא.—2) watch-tower.—*Pl.* as ab. Targ. Is. XXIII, 18. Targ. Y. Num. XXXV, 11 (v. חֶרְמָא).—3) appearance, color. B. Kam. 101<sup>a</sup> חֶרְמָא חֶרְמָא appearance (improved by dying) is a substantial improvement. Hull. 47<sup>b</sup> חֶרְמָא חֶרְמָא resembling wood in appearance, v. חֶרְמָא I. Sabb. 77<sup>a</sup> חֶרְמָא חֶרְמָא there it treats about color.—*Pl.* as ab. Targ. Y. Deut. XXVIII, 27 חֶרְמָא חֶרְמָא which dull the eye-sight (h. text חֶרְמָא).—Hull. 46<sup>b</sup> חֶרְמָא חֶרְמָא Ar. (ed. חֶרְמָא) several spots of abnormal colors.

חֶרְמָא, Hif. חֶרְמָא, v. חֶרְמָא.

חֶרְמָא, v. חֶרְמָא.

חֶרְמָא f. (חֶרְמָא to make incisions) lichen, a cutaneous disease connected with desquamation and sometimes ulceration. Bekh. VI, 12 חֶרְמָא חֶרְמָא an animal afflicted with lichen. Ib. 41<sup>a</sup> (expl. חֶרְמָא, Lev. XXII, 22) חֶרְמָא חֶרְמָא Egyptian lichen; חֶרְמָא חֶרְמָא ordinary lichen.—Succ. III, 6 (84<sup>b</sup>) חֶרְמָא חֶרְמָא if an Ethrog is covered with lichen (scabs). Ruth R. to III, 8 (ref. to חֶרְמָא, a. e. חֶרְמָא).—[Y. Yoma VIII, 45<sup>b</sup> top חֶרְמָא חֶרְמָא, v. חֶרְמָא.]

חֶרְמָא ch. same. Targ. Y. I Lev. XXI, 20 חֶרְמָא חֶרְמָא (h. text חֶרְמָא, v. preced.—Gitt. 70<sup>a</sup> top (some ed. חֶרְמָא). Y. Sabb. XIV, 14<sup>d</sup> חֶרְמָא חֶרְמָא (putting spittle on) a scab; Y. Ab. Zar. II, 40<sup>d</sup> top חֶרְמָא חֶרְמָא (corr. acc.).—*Pl.* חֶרְמָא (חֶרְמָא m.). Targ. Y. II Lev. l. c.

חֶרְמָא m. (preced.) one afflicted with lichen. Targ. O. Lev. XXI, 20; XXII, 22.



חזיר m. (b. h.) swine. Hull IX, 2 חזירי תי domestic swine; חזירי תי wild boar. Num. R. s. 12 חזירי תי . . . חזירי תי is the swine more strictly forbidden than other unclean animals—Lev. R. s. 12 חזירי תי חזירי תי

(read ארום or דומי). Ib. 'מה ח' וב' as the swine . . . stretches out its cloven feet (sign of cleanness), . . . so does the Roman government &c., v. ברמה. Gen. R. s. 65, beg.; a. fr.—*Pl.* חזיר, חזיר. Kidd. 49<sup>b</sup> חשנה נטלו ח' nine (measures of plagues) did swines receive. B. Kam. VII, 7; a. e.—Fem. חזירה, חזירה sow. Esth. R. to III, 1. Ib. to I, 15 כרת ח' the swine (Vashti) to be treated according to law, but the holy people &c., v. אקרייהו.

**חזירא** ch. Targ. Ps. LXXX, 14. Targ. Lev. XI, 7 (some ed. 'חזיר').—Y. Ber. II, 4<sup>e</sup> bot. 'חזיר' the swine is a moving privy. Sabb. 155<sup>b</sup> 'מן ח' none is poorer than the dog, none richer than the swine (finding its food everywhere); a. e.—*Pl.* חזיר, חזיר. Gen. R. s. 68; Y. Ter. VIII, end, 46<sup>e</sup>, v. דקלסאנאם. Taan. 21<sup>b</sup> 'חזירא there is an epidemic among the swine; a. e.—Fem. חזירה, Lam. R. to I, 16, end 'חזירא like the (nursing) sow, the more their young fatten &c.

**חזירא** m. (preced.) *swine-herd*. Y. Ter. VIII, 40<sup>b</sup> sq., v. חזירא.

**חזירא** I *sow*, v. חזיר.

**חזירא** II f. (חזיר) 1) *return, going back*, opp. חזירה. Y. B. Mets. VI, beg. 10<sup>d</sup> 'חזירא שכר חליבה וד' indemnification for loss of time in going to the field and returning. Lev. R. s. 5 'חזירא רבוהי לשם when the teachers came again to that place, v. חזירה.—Y. Yoma III, 48<sup>e</sup> bot. 'חזירא דרך ח' on the way homeward. Koh. R. to XI, 9 . . . מעט בריצה 'חזירא slacken thy speed, that thou mayest not have too far to return (regret and punishment will reach you); a. fr.—2) *reconsideration, reversion of judgment*. Y. Hor. I, beg. 45<sup>d</sup> bot. 'חזירא וכן בה' the same rule applies when the court reverses &c.—3) *going round*. Y. Sot. I, 16<sup>e</sup> bot. 'חזירא דרי (Bab. ib. 4<sup>a</sup> חזירה) the time required for going round a palm-tree.—4) *restoration*, v. חזירה.

**חזירא**, v. חזיר.

**חזירא** f. (חזיר) cmp. fr. חזיר *cutting; rough, unfinished side*. Tam. II, 4 חזירא מיתה the uneven side of the pile (where the thinner and pointed ends of the logs leave gaps and make the front uneven) was eastward. Par. III, 8. Y. Meg. IV, end, 75<sup>e</sup> bot. 'חזירא נותן בה' he puts (the M'zuzah) on the rough door (which is more used by the inmates); 'חזירא חזיר if both are of rough work.—Esp. the rough side of a fence or wall, indicating that the neighbor had no right to it, border-mark. B. Bath. I, 2 (2) 'חזירא חזירא he moves back on his own ground and builds, and makes the border-mark outside. Ib. 4<sup>a</sup> 'חזירא wherein consists the border-mark? Answ. He bends the pegs on top outward.—2) *rough sore, contusion*.—*Pl.* חזירא. Y. Ber. IX, 13<sup>e</sup> bot. (emended in ed. Lehm. כחירא, as Sabb. 77<sup>b</sup>). Cmp. חזירא.

**חזירא** f. (preced.) *contusion*. Gitt. 70<sup>a</sup> top some ed., v. חזירא.

**חזירא** Hif. חזירא (cmp. חזיר) to cut, trim, thin. Dem. III, 2 'חזירא חזירא he who desires to trim leaves of vegetables for the sake of lightening the burden; Tosef. b. IV, 2 לחזירא Var. ed. Zuck. (ed. לחזיר, corr. acc.).

**חזירא** ch. same, to cut off, nip off. Targ. Y. I Lev. I, 15 (Y. II חזירא; h. text מלק).

**חזירא** or **חזירא** m. (חזיר) *superintendent, officer*; 1) (school) governor superintending children at their studies. Sabb. I, 3 'חזירא חזירא on Friday night the governor may look in where the children read, but must not read himself.—2) (in collegiate debates) one who announces the order of proceedings, crier, janitor &c. Y. Ber. IV, 7<sup>d</sup> top 'חזירא חזירא they said to R. Zinon the hazan, 'Say, Commence' (the debate) 1—3) (in synagogue) superintendent at prayer-meetings, giving the signals for responses, assigning seats &c., sexton. Succ. 51<sup>b</sup> 'חזירא חזירא and the sexton stood upon it with the flag in his hand. Yoma VII, 1; Sot. VII, 8.—4) (in court) crier, sheriff (collecting the votes, executing punishment). Macc. III, 12. Y. Sot. VII, 21<sup>d</sup> top.—*Pl.* חזירא, חזירא. Tam. V, 3 (Temple sextons).—Tosef. Snh. IX, 1 חזירא חזירא the criers call out each judge's name (to take his vote); Y. ib. V, end, 23<sup>a</sup> חזירא חזירא Macc. 23<sup>a</sup> אין מעבירין חזירא חזירא we must appoint as constables (for punishing) men of lesser physical strength &c. Sabb. 56<sup>a</sup>.

**חזירא** or **חזירא** ch. 1) same. Y. Ber. V, 9<sup>e</sup> bot. 'חזירא חזירא the sexton came and urged one to go up (to read the prayers). Y. Meg. IV, 75<sup>b</sup> bot.; Y. Sot. VII, end, 22<sup>a</sup>.—2) town-guard (watching the flocks of the common and guarding the town by night). B. Mets. 93<sup>b</sup>.—*Pl.* חזירא חזירא. Ib.

**חזירא** (b. h.; cmp. חזק, חזק, אדק [to squeeze together.]) (neut. verb) to be thick, solid; to be strong. Y. Ber. I, 2<sup>a</sup> bot. (ref. to Gen. I, 6) 'חזירא חזירא let the expanse become solidified, let it coagulate, congeal; Gen. R. s. 4; (Yalk. ib. 5 חזירא, Hithpa.).

*Pi.* חזירא to join, repair, tighten, strengthen. Snh. 94<sup>a</sup> (expl. חזירא) 'חזירא חזירא אבא ישראל וד' (Ms. M. חזירא, Hif.) he joined Israel to their Father &c. Ib. חזירא חזירא the Lord strengthened him. Pes. 45<sup>a</sup> חזירא חזירא Ms. M. where the dough in the cracks is put in for repairing the trough. Sabb. 146<sup>b</sup> חזירא חזירא when the hole was filled up for making the vessel sound, opp. לשמר to prevent evaporation; a. fr.—*Part. pass.* חזירא, pl. חזיראים. Sifré Num. 1 'חזירא חזירא (ed. חזירא) only the strong-minded it is worth while to strengthen (encourage).

*Hif.* חזירא 1) same, v. supra.—חזירא חזירא ל- טובה ל- merit to, to account as merit, to be grateful. Ab. II, 8 חזירא חזירא do not claim credit for it (be not proud). Yoma 86<sup>b</sup> חזירא חזירא but He even gives him credit (for his sins when he repents). Men. 53<sup>a</sup> חזירא חזירא give me credit for making Thee known &c. Keth. 68<sup>a</sup>, a. e. חזירא חזירא let us be thankful to the fraudulent poor &c.; a. fr.—2) (with יד) to strengthen, to encourage, abet. Gitt. V, 9 חזירא חזירא because we must not encourage (by favors) those who do wrong. Ib. חזירא חזירא ומהזיק יד עכו"ם we may encourage (greet with חזק, Zech. VIII, 9) gentiles at agricultural work in the Sabbatical year; a. fr.—3) to hold, contain. Ib. 57<sup>a</sup> חזירא חזירא its skin (once flayed) can not again cover its entire body (it shrinks). Ib. (in Chald. dict.)



לא יא... (it would not have room even for sixty myriads of reeds. Par. VII, 8 **תקנ** **תקנ** in order that it (the reservoir) might hold more water. Ukt. III, 12 **תקנ** **תקנ** the Lord found no vessel so fit to contain all blessings as peace; Dent. II. c. 5 end; a. fr.—4) (with **תקנ**) to take a hold of, seize, take possession. Hull. 4<sup>a</sup>, a. c. **תקנ** **תקנ** whatever Jewish law the Samaritans have adopted &c., v. **תקנ**. B. Meta. I, 4 **תקנ** and took a hold of it. B. Bath. III, 2 **תקנ** when one is in possession (basing his claim on possession) Ib. **תקנ** **תקנ** he who takes possession of the estate of a convert (who has no heirs in law). Ib. 2 **תקנ** **תקנ** (that he may be in possession for one year, v. **תקנ**, a. fr.) **תקנ** **תקנ** Y. Hag. I, 76<sup>a</sup>, a. c. **תקנ** **תקנ** they did not cling to the duty of maintaining teachers &c.—5) (v. **תקנ**) to presume, to be under a certain impression, to be convinced. Y. Kidd. IV, 46<sup>b</sup> **תקנ** **תקנ** if people were under the impression that a certain person was their neighbor's son, but in his dying hour he declared &c. Ib. **תקנ** **תקנ** if people took him to be a relation of his; a. c.—Hag. 19<sup>a</sup>, v. infra.

**Hof. תקנ** (denom. of **תקנ**) to be presumed, to be held for, to be known for. Gitt. 14<sup>a</sup> **תקנ** **תקנ** when the man is known to be a liar. Shob. 34<sup>a</sup>, a. fr. **תקנ** (in such a case) he is considered a confirmed liar.—Y. Kidd. I, c. last **תקנ** if they were generally assumed (to be husband and wife); a. fr.—Hag. 19<sup>a</sup> **תקנ** **תקנ** the vessel for which he had immersed for that purpose. Ib. **תקנ** **תקנ** if he did immerse but did not have a certain purpose in view. Ib. **תקנ** **תקנ** as long as he has one foot yet in the water, when he had had in view a minor purpose for his bath, he may still change it for a higher purpose. Ib. **תקנ** **תקנ** if he had had no particular object in view, he may on coming out define the object for which he has bathed.—Part. **תקנ** 1) held in possession, adhered to. Bekk. VIII, 9 **תקנ** **תקנ** nor does he take a double share of what is coming due to the estate as he does of what is held in possession; B. Bath. 34<sup>a</sup>, a. fr.—Shab. 130<sup>a</sup> **תקנ** **תקנ** it is still strongly adhered to, opp. **תקנ**, v. **תקנ**.—2) being known, approved. Sifra K'dosh. Par. 3, ch. V **תקנ** **תקנ** when he is known to thee (to be a proselyte); a. c.—3) being sure, convinced, knowing from experience. Beth. 23<sup>b</sup> **תקנ** **תקנ** (בן אר) I know this man to be a priest; a. c.—Sifra Num. I, v. supra.

**Nithpa. תקנ**, **Nithpa. תקנ** 1) to become solid, strong. Yalk. Gen. 5 **תקנ** **תקנ**, v. preced.—2) to feel encouraged, take courage. Ber. 32<sup>a</sup> **תקנ** **תקנ** became emboldened to pray.

**תקנ** ch. 1) same.—Part. pass. **תקנ** tied up, bandaged. Y. Ber. II, 4<sup>a</sup> top **תקנ** **תקנ** when his head was tied up (with a turban); Pesik. R. a. 22 (not **תקנ**, v. notes in ed. Fr.). Y. Pes. X, 87<sup>a</sup> **תקנ** **תקנ** and his head was tied up (or he felt like having a bandage around his head) &c.; Y. Shek. III, 47<sup>a</sup> top **תקנ** **תקנ** (read **תקנ**) (corr. acc.)—2) to take possession. B. Bath. 32<sup>a</sup>, sq. **תקנ** **תקנ** take possession and acquire; a. fr.

**תקנ** to fence.—Lev. II, c. 31 (read) **תקנ** **תקנ** tighten his muzzle, v. **תקנ**.—Part. pass. **תקנ**. Targ. Y. Gen. I, 1.

**At. תקנ** as preced. **Hif. תקנ** 1) (with **תקנ** &c.) to give credit to. Y. Ber. II, 6<sup>a</sup> **תקנ** **תקנ** I give credit to my head, which bonds of itself &c. B. B. 15<sup>a</sup> **תקנ** **תקנ** that due credit for the preservation of Israel be given to Moses.—2) to presume, Shob. 46<sup>a</sup> **תקנ** **תקנ** we must not put a person in the category of thieves (on the charge of one individual), a. c.—3) to adhere to, adopt. Hull. 4<sup>a</sup> **תקנ** **תקנ** since they (the Samaritans) have adopted it, they observe it (also for Israelites). Ib. **תקנ** **תקנ** as to their observance or non-observance of adopted or written customs for Israelites there are differences of opinion; a. fr.—4) to take possession, to claim possession. B. Bath. 29<sup>a</sup> **תקנ** **תקנ** ed. (diff. in Ms. M., v. Rabb. D. B. a. L.) that you might not claim possession against one another. Ib. 24<sup>a</sup> **תקנ** **תקנ** if one claims a field on the ground of possession, if it lies outside &c., v. **תקנ**. Ib. **תקנ** **תקנ** they have no claim of possession against us (for one might have been afraid to disturb them), and they have no claim against us (for, being wealthy, they might not have cared to drive one out); a. fr.—5) to be strong, encouraged. Gitt. 67<sup>a</sup> **תקנ** **תקנ** 'be strong' (a greeting to field laborers, v. preced.).

**Nhpa. תקנ**, **Nhpa. תקנ** 1) to adhere to. Targ. Prov. IV, 13; a. c.—2) to be known, to be under the presumption. Targ. Y. Lev. XIX, 23 (v. preced.).—Hull. 10<sup>b</sup> **תקנ** **תקנ** where no presumption (of leprosy) has as yet been formed. Shk. 89<sup>b</sup> **תקנ** **תקנ** Ma. M. (ed. **תקנ**) where one is approved (as a righteous prophet), it is different.

**תקנ** in — **תקנ** a presumption, ascertained status. Hull. 10<sup>b</sup> **תקנ** **תקנ** place everything on its once ascertained status as long as you have no evidence of a change. Yeb. 31<sup>a</sup> **תקנ** **תקנ** upon her condition as it would be if there were no evidence at all.

**תקנ** 1) taking hold. Y. M. Kat. III, 27<sup>a</sup> top (ref. to II Sam. I, 11) **תקנ** **תקנ** taking hold (of a garment to rend it in mourning) means no less than a hand-breadth of it.—2) (law) taking possession, possession, usurpation; claim based on undisturbed possession during a legally fixed period. B. Bath. III, 1 **תקנ** **תקנ** the legal period of undisturbed possession (in order to give a title) is for houses .... three years. Ib. 29<sup>b</sup> (in Chald. diction) **תקנ** **תקנ** I had the undisturbed land; not for the period prescribed by law. Ib. 36<sup>a</sup> **תקנ** **תקנ** does the law of possession apply to slaves?—Ib. **תקנ** **תקנ** the present possession gives no title (as is the case with inanimate movable chattel), but a possession of three years does. Ib. III, 2 **תקנ** **תקנ** there are in Palestine three districts with different usages of possession. Ib. 3 **תקנ** **תקנ** possession without a plea (of purchase or any other mode of legal acquisition) gives no title; a. v. fr.—3) presumption, presumptive continuance of an actual condition until evidence of a change is produced; legal status. Hull. 9<sup>a</sup> **תקנ** **תקנ** the animal when alive, has the status of a forbidden object (v. **תקנ**).

until you ascertain by what means it has been ritually slaughtered; when it is slaughtered וְכִּי הִתְחַדּוּ וְכִּי הָיָה הַחֵטִּיב בְּכֹחַ הַחֵטִּיב it has the status of a permitted object, until you find out how it became forbidden. Gitt. III, 3 בחוקת שהיא Keth. 75<sup>b</sup> ד' דגנא a presumption as regards physical condition, ד' דמבנא the fact of possession against which the claimant has to produce satisfactory evidence. Ib. 'וְכִי הָיָה הַחֵטִּיב בְּכֹחַ הַחֵטִּיב the presumption is that no man drinks out of a cup without examining (that none will marry without having ascertained the woman's physical condition). Yeb. 31<sup>b</sup> top חוקת בר שטא the legal status of an insane person's property; a. v. fr.—Pl. חוקות. Kidd. 80<sup>a</sup> על חז' טלפין .... טלפין we execute punishment on the basis of actual facts (though not provable by legal evidence, e. g. man and wife and children living together and treating each other as such, are legally considered as being one family), v. חוק Hof.—Y. Hall. IV, 60<sup>a</sup> bot. לך with reference to the local usages of usucaption (Gitt. III, 2, v. supra); a. e.

### חוקר, v. חזק.

**חִזְקִיָּה, חִזְקִיָּה** (b. h.) pr. n. m. *Ezekiah, Hizkiah, Hizkiah*; 1) King of Judaea. Snh. 98<sup>b</sup>. B. Bath. 15<sup>a</sup> ד' וְכִי עָלָה E. and his assistants edited the books of Isaiah, Proverbs &c.; a. fr.—2) name of several Amoraim. Zeb. 75<sup>b</sup>. Y. Shebi. VIII, 38<sup>a</sup> top; a. fr.—Y. Snh. III, 21<sup>d</sup> חזק (v. Fr. M'bo, p. 81<sup>b</sup>).—Y. Sabb. XIV, 14<sup>d</sup> top.—Y. Shebi. III, 34<sup>d</sup> top.

**חִזְקָא** f. ch.=h. חִזְקָא. Targ. Y. Gen. XIII, 17. [In Talmudic Chald. the Hebrew forms are retained; v. also חִזְקָא.]

**חִזְקָא** 1) to go around (searching). Koh. R. to VII, 8 הוא חִזְקָא עֲלֵיהּ he searches it again (tries to recover his scholarship); ib. יוכל הוא לְחִזְקָא עֲלֵיהּ he may recover it; a. e.; v. infra.—2) to turn around, return; to retract, repent. Ib. חזר come back (repent)! Eduy. V, 6 חזר בכ' withdraw thy opposition.—Dem. IV, 1 חזרה came back to its place (was mixed up again). Maas. Sh. I, 5 חזרה דמים וכ' the money shall return to its former condition, i. e. the sale is annulled, and the money has again its sacred character. Ker. 8<sup>a</sup> חזרה על הראשונה let us go back to what was said first. Sabb. 118<sup>b</sup>; Arakh. 15<sup>b</sup> חזרה לאחורי מימי I never said a word (about a fellowman) on which I went back (when confronted with him). Kidd. 59<sup>a</sup> חזרה בה וְחִזְקָא בה and she reconsiders (her consent to be married); חזרה she may do so; Gitt. 32<sup>b</sup>. Ib. חזר ומגרש בו dare he use the same letter of divorce again (after he has revoked it)? Ter. IV, 3 חזר then again he added. Gitt. VI, 5 חזר לוּמַר then again they said (added); a. v. fr.

**חִזְקָא** 1) to go around from one to the other. Yeb. 53<sup>a</sup> חזרה עליהם she must apply to all the brothers successively; (ib. 26<sup>b</sup>; 31<sup>b</sup> חזרו). Y. Taan. IV, 68<sup>a</sup> bot. חזרו we searched the whole Bible; Y. Ab. Zar. I, beg. 39<sup>a</sup> חזר בכל וכ' (Sifré Deut. s. 1 חזר). Y. B. Bath. VIII, 16<sup>a</sup> top, v. דאחזקין. Kidd. 2<sup>b</sup> אשה חזרה על אשה

to go around in search of a wife (to woo). Ib. חזר על מי (Kal) which of them goes around &c.?. Nidd. 31<sup>b</sup> חזר חזר וכו'.

**חִזְקָא** 1) to restore, give back. Ber. 27<sup>b</sup> חזר חזר who returns the plain salutation (*shalom*) of his teacher (without adding, 'My teacher'). Ib. 32<sup>b</sup> חזר לו did not answer his greeting. B. Mets. 7<sup>b</sup> חזר לו he must restore (the lost document) to the wife. Keth. 73<sup>b</sup> חזרה וְחִזְקָא and re-married her; a. fr.—2) to revoke; to reconsider, to grant a new trial. Gitt. VI, 3 חזרה אם רצה the husband wants to revoke the letter of divorce, he cannot do so.—Snh. IV, 1 חזרה חזרה in capital cases verdicts may be reconsidered in favor of the defendant. Ib. VI, 1 חזרה the convict is brought back for a new trial; a. fr.—[Ib. 33<sup>b</sup> חזר חזר Ms. F. (ed. חזרין).—Eduy. V, 7 חזרה, Mish. ed. חזרה, v. supra.—3) to make one read over, to cause correction. Y. Meg. IV, 74<sup>d</sup> חזר חזר we order him to read it over again correctly. Ber. 29<sup>a</sup>; a. fr.

**חִזְקָא** ch. same. Targ. Ps. XLVIII, 13. Ib. OXIV, 3. Targ. Y. II Gen. XLIX, 19; a. fr.—Y. Shek. V, end, 49<sup>b</sup> חזר חזר he said to him, on coming back (I shall give thee something); חזר ואשקיהו מיה when he came back, he found him dead. Koh. R. to VII, 8 חזר לו go home again. Ib. חזר חזר (h. form) and thou dost not repent? [Usually חזר.]

**חִזְקָא** 1) to surround, go around. Targ. Ps. XXII, 13. Ib. XXVI, 6; a. e.—Targ. Y. Num. XXI, 4 חזר חזר (לחזר) not (לחזר).—2) to cause to turn back, to cause to flee. Targ. Ps. XLIV, 11.—3) to turn (one's face). Targ. II Chr. VI, 3.—4) to restore. Targ. Y. II Deut. XXIV, 13; a. e.—Targ. II Kings II, 8 חזר חזר he rolled up (his cloak).—Part. pass. חזר, v. infra.

**חִזְקָא** 1) to turn around, twist. Targ. Hos. X, 2.—2) to move to and back, to winnow. Targ. Am. IX, 9 (comp. חזר). [Targ. Job XL, 22 חזר some ed., read חזר].—Part. pass. חזר turned off, going backward. Targ. O. Gen. IX, 23 (ed. Berl. חזרין; Targ. Y. חזרין, h. text אחריה).—Y. Meg. IV, 74<sup>d</sup> bot. חזר חזר one (of the scholars mentioned) ordered the translator using the word *māna* (vessel, in translating מנא, Deut. XXVI, 2) to go over it again (and say סָלָא, basket) &c.; Y. Bicc. III, end, 65<sup>d</sup> חזר חזר (strike out אסר); v. חִזְקָא.

**חִזְקָא** m. (preced.) [turner,] spit, a pointed twig improvised as a spit. Bets. 33<sup>a</sup> Ms. M. (ed. fem., Ar. חִזְקָא).

### חזר, v. חזר.

### חזר, v. חזר.

**חִזְקָא** f. (חזר) 1) return; retraction, reconsideration. Keth. 73<sup>b</sup> חזרה חזרה her return (as a minor, to her husband after divorce, i. e. her remarriage) is not fully valid. Hull. 116<sup>b</sup> חזרה חזרה before the editor of the Mishnah had changed his opinion. Yeb. 64<sup>b</sup> חזרה חזרה Abin (being constantly with R. Joh.) is aware of an eventual change of his teacher's opinion; [oth. explan.: is in the habit of reviewing his traditions].—2) restoration, amendment; atonement, repentance. Y. R. Hash. I, 57<sup>c</sup> top חזרה חזרה and he is examined and





**חֶטֶה** *f.* (b. h.; v. חֶטֶה) [*the clean, bright*, comp. נֶקֶה, s. v. נָקַר,] *wheat-grain*, (collect.) *wheat*. Midr. Till. to Ps. II, 12; Cant. R. to VII, 3 סִדְקָה מִה ד' וז' סִדְקָה as the wheat-grain is slit. Shebu. V, 8 אָמַר ד' if he says *hittah* (in the sing.). Ib. 38<sup>a</sup> אָפַי' בְּכָלל חֶטֶה even *hittah* means a quantity of wheat. Tosef. Ned. III, 7; Y. ib. VI, end, 40<sup>a</sup> וְאִי שְׂאֵנִי וְאִי if one vows, 'I will not taste *hittah* (wheat-grains)', contrad. to חֶטֶה; a. fr.—*Pl.* חֶטֶה, חֶטֶה, חֶטֶה. Ib. Pes. II, 5. Ib. 35<sup>a</sup> חֶטֶה כּוֹסְמִין מִן ד' spelt is a species of wheat; Men. 70<sup>a</sup>. Gen. R. s. 15 ד' הָרִי 'the tree of knowledge' was wheat. Shebu. I. c.; a. fr.

**חֶטֶהָ**, v. חֶטֶהָ.

**חֶטֶהָ**, v. חֶטֶהָ.

**חֶטֶהָ** *f.* (חֶטֶה, comp. חֶטֶה II) (*camel's*) *hunch, hump*. Hull. IX, 2 (Talm. ed. 122<sup>a</sup> חֶטֶה). Sabb. 54<sup>a</sup>, v. חֶטֶהָ.—*Pl.* חֶטֶהָ, חֶטֶהָ. Bekh. VII, 1 (43<sup>a</sup>) בְּעֵלֵי חֶטֶהָ Maim. (Mishn. sing.; Talm. ed. חֶטֶהָ) hump-backed men; Tosef. ib. V, 2.

**חֶטֶהָ**, v. חֶטֶהָ.

**חֶטֶהָ**, v. חֶטֶהָ.

**חֶטֶהָ**, Y. Maas. Sh. IV, 54<sup>d</sup> bot., v. חֶטֶהָ.

**חֶטֶהָ** *m.* (חֶטֶה) *violence, robbery, robbed foods*. Targ. Jud. IX, 24; a. fr.—*Pl.* חֶטֶהָ, חֶטֶהָ. Targ. Ps. LXXII, 14; a. e.

**חֶטֶהָ** *m.* (preced.) *robber, violent man*.—*Pl.* חֶטֶהָ, חֶטֶהָ. Targ. Ob. 5; a. e.

**חֶטֶהָ** *f. ch., pl. constr.* חֶטֶהָ=h. חֶטֶהָ. Targ. Is. XXX, 6 Ar. ed. Koh. (Ar. Ms. חֶטֶהָ; ed. Lag. חֶטֶהָ, oth. ed. חֶטֶהָ).

**חֶטֶהָ**, v. חֶטֶהָ.

**חֶטֶהָ**, v. next w.

**חֶטֶהָ** 1) *to dig, cut out* (of the sucket), *hollow out*. Mikv. IV, 3 וְאִי הוֹטֵט בְּצִיָּדוֹ if one makes a cavity in a water pipe for the deposit of pebbles. Gen. R. s. 34 וְאִי הוֹטֵט הָרִי the embryo would cut its way through &c. Kidd. 24<sup>b</sup> וְהוֹטֵט וְהוֹטֵט and he (the master) cut it (the eye) out.—2) *to rake, clean a well*. M. Kat. I, 2 וְהוֹטֵט אֵתְּךָ and you may clean the wells. Ib. 5<sup>a</sup> וְאִי הוֹטֵט וְאִי you may clean . . . , but not dig (deepen) &c. [Ib. הוֹטֵט וְאִי ולא הוֹטֵט you must not rake pebbles into them; v., however vers. Ms. M., Rabb. D. S. a. l.]—Y. ib. 80<sup>b</sup> bot. חוֹטֵט אֵתְּךָ גִּרְפִּין לֹא וְאִי (not הוֹטֵט) *hot'tin* means 'they rake them', as we read (Mikv. I. c.).—3) *to take sheaves out with a rake*. Succ. I, 8 וְאִי הוֹטֵט בְּגִרְשׁוֹ if one takes sheaves out of a stack, so as to form a shed (Succah). Ib. 15<sup>a</sup>.

*Pl.* חֶטֶהָ 1) *to rake*, Y. Sabb. III, beg. 5<sup>e</sup> חוֹטֵט וְאִי he must rake (coals and ashes out of the oven) with a handle, which proves that he must clean thoroughly.—2) *to make holes, to pick*. Tosef. Mikv. VII (VIII), 2 וְאִי חוֹטֵט Var. (ed. Zuck. חוֹטֵט) if the holes in the baskets are filled up with grapes &c., one must clean

them by picking. B. Kam. 18<sup>a</sup> וְאִי חוֹטֵט וְאִי chickens that picked on the rope of a bucket. Tosef. B. Mets. VIII, 30 וְאִי חוֹטֵט וְאִי (Var. חוֹטֵט וְאִי) for they pick holes in the walls.—3) (with אַחֲרֵי) *to dig after, to trace with the knife*. Hull. 74<sup>b</sup>; Tosef. ib. VII, 4.—4) *to trim*. Sabb. 90<sup>a</sup>; Men. 107<sup>a</sup>, v. חוֹטֵט.

*Plp.* חוֹטֵט same. Y. Orl. III, 83<sup>a</sup> וְאִי חוֹטֵט וְאִי it is likely that they dig after it (to take it out of the ground); a. e. (v. supra).

*Nif.* חוֹטֵט *to be dug out, picked out*. Kidd. 24<sup>b</sup> חוֹטֵט וְאִי if the bird's eye was picked out; Zeb. VII, 5 (68<sup>b</sup>) Ar. (ed. נִסְבִּיר).

*Hithpa.* חוֹטֵט *to be exhumed*. Yeb. 63<sup>b</sup> חוֹטֵט וְאִי the dead are exhumed (by the Guebres).

*Polel* (of חוֹטֵט, part. חוֹטֵט (v. חוֹטֵט) *stinging* (the eye), *dazzling*, v. infra.

*Hithpol.* חוֹטֵט *to be cut* (of jewels), *to be polished, glisten*. Meg. 12<sup>a</sup> (play on חוֹטֵט, Esth. I, 6) אֲבָנִים שֶׁחוֹטֵטוֹת Ms. F. על בְּעֵלֵיהֶן וְאִי אֲבָנִים שֶׁחוֹטֵטוֹת לְעֵינֵיהֶן במקומן (v. Rabb. D. S. a. l. note 5) stones which glisten on the eyes who wear them, and some say, Stones which dazzle the eyes in the place where they are found.

**חֶטֶהָ** I *ch.* same, *to dig, hollow out*. Hull. 25<sup>a</sup>; Sabb. 103<sup>a</sup> וְאִי חוֹטֵט וְאִי Ar. (ed. רִחָק) he hollowed out a K'fiza (smaller measure) whereas the material was large enough for a Kab. Pes. 28<sup>a</sup> (prov.) כֶּפֶא חוֹטֵט נִגְרָא בְּגוּיָה Ms. M. (read: וְנִשְׁרֹק; ed. חוֹטֵט נִגְרָא) in the ladle which the artisan hollowed out, he shall have mustard soaked and shall swallow it (man is paid with his own coin).

*Pa.* חוֹטֵט *to dig after, exhume*. Yeb. 63<sup>b</sup> חוֹטֵט וְאִי they (the Guebres) exhume the (Jewish) dead. [B. Bath. 58<sup>a</sup>, v. חוֹטֵט.]

**חֶטֶהָ** II, *Pa.* חוֹטֵט (sec. r. of חוֹטֵט II) *to sew*. Targ. Gen. III, 7. Targ. Ez. XIII, 18.

**חֶטֶהָ**, *pl.* חוֹטֵט, חוֹטֵט (חֶטֶה, comp. חוֹטֵט) *scab, scurf, sores*. Yoma 77<sup>b</sup>. Lev. R. s. 19.

**חֶטֶהָ** *ch.* same. Targ. Job XXX, 24 חוֹטֵט וְאִי ed. Lag. (oth. ed. חוֹטֵט, *pl.*; h. text פִּיר).

**חֶטֶהָ**, v. חוֹטֵט.

**חֶטֶהָ** I *ch.* same, *to stroll idly, saunter* (v. Fl. to Levy Targ. Dict. I, 424<sup>2</sup>), *to live in luxury, to be like a nobleman, to be well-dressed, clean &c.* (comp. פִּינָק, פִּרְנָק).

*Pl.* חוֹטֵט *to make look well, polish, dress, cleanse, prepare*. Hull. 27<sup>a</sup> (play on חוֹטֵט, Lev. I, 5) מִמְּקוֹם שֶׁשָּׂאָה from the place where the animal bends (its head, the front of the neck), cleanse it (let its blood run out). Ib. וְאִי מִמָּאִי דְּחָאִי חוֹטֵט לִשְׂנַא דְּכִוְרֵי חוֹטֵט how can you prove that this *hattehu* has the meaning of cleansing?—Ib. חוֹטֵט מִמְּקוֹם שֶׁשָּׂאָה from where it utters sound, cleanse it. [Cant. R. to VII, 2, v. infra.]

*Hithpa.* חוֹטֵט, חוֹטֵט, *Nithpa.* חוֹטֵט 1) *to enjoy, to be gratified*. Cant. R. to VII, 2 [read:] שִׂישְׂרָאֵל כל חוֹטֵט וְאִי כל חוֹטֵט וְאִי all luxuries and enjoyments which Israel indulge



in and enjoy. Men. 66<sup>b</sup> (play on חטא, Prov. VII, 18) let us have a conversation, then let us go up and rejoice and delight ourselves with dalliances; Sifra Vayikra, N'dabah, ch. XIV, Par. 13, Men. l. a. (play on חטא Job XXXIX, 15) שטא he (the bird) raises (his wings) and rises and enjoys himself (differ. interpret. in Rashi).—3) to show one's self a nobleman, to be generous, proud. Cant. R. to VII, 7 שטא שטא he was generous towards &c. (ref. to Gen. XIV, 23, Dan. V, 17).—5) to be imperious, to lord it, to ask petulantly. Taan. III, 8 אדא שטא לנא thou comest petulantly before the Lord וי שטא שטא על וי like a son that holds it over his father &c. Cant. R. to V, 6 (explain. פסוק, ib.) וי שטא he became petulant, he got angry with me.

חטא ch. same, part. שטא used to comfort, tender, delicate. Targ. Y. Gen. XXXIII, 13 נלא חטא (h. text חטא).

Pa. שטא to cause to be generous, to persuade to leniency. Koh. R. to IX, 18 אלא חטא לית אלא I will go to appeal to his generosity (Midr. Sam. ch. XXXII וטעמיה).

Ilhpe. שטא to be raised in luxury. Part. pass. שטא, fem. שטא, delicate. Targ. Y. I, II Deut. XXVIII, 54; 56.

חטא II (b. h.) (to miss,) to fail, err, sin. Yoma IV, 2, sq. Ber. 17<sup>a</sup>; a. fr. R. Hash. 26<sup>a</sup> חטא he that sinned (with gold by making the golden calf) shall not bring nigh (the gold, enter with gold garments); חטא חטא he that sinned (with gold) shall not parade himself (with it).—Keth. 11<sup>a</sup> חטא חטא שלא ידע חטא sinners may not profit by his sin; Yeb. 92<sup>b</sup>; a. s.

Pl. חטא to expiate (cleansed from sin, v. חטא D. Yoma V, 5 (38<sup>a</sup>) חטא חטא he expiates (sprinkles) and goes down (sprinkling downward; Rashi: moves his arm downward). Ib. חטא חטא חטא חטא he remained in his place and sprinkled. Zeb. 38<sup>a</sup>.

Hif. חטא to cause to sin. Midr. Till. to Ps. IV, 5; Pesik. Shubah, p. 158<sup>a</sup>. Ab. V, 18; a. fr.

חטא ch. same. Targ. Y. Gen. XLIX, 3. Targ. Josh. VII, 11; a. fr.—Sabb. 58<sup>a</sup> חטא חטא but at all events they did not sin; ib. חטא חטא.—Pes. 113<sup>b</sup>; Macc. 11<sup>a</sup>, v. חטא; a. fr.

Af. חטא to cause to sin. Targ. Y. Num. XXVII, 3; a. e.

Pa. חטא same. Targ. Y. II Num. XXIV, 14 חטא חטא (ed. Ven. חטא) seduce them (to immorality).

Ilhpe. חטא חטא to be tempted. Y. Taan. I, 64<sup>b</sup> bot. חטא חטא that thou be not tempted to sin (through thy husband's absence).

חטא m. חטא, esp. unexpiated sin, consequence of sin. Y. Taan. IV, 68<sup>a</sup> top חטא חטא, v. חטא. V. חטא.

חטא ch. same. Dan. IV, 24.—Pl. with suffix חטא, Targ. Prov. XXVIII, 13 (Ms. חטא, some ed. חטא).

חטא wheat, v. חטא.

חטא, חטא, v. חטא.

חטא, חטא m. (חטא II) sinner. Targ. Prov. XIV, 21. Ib. XIX, 2 (Var. חטא, read חטא; incorr. חטא).

חטא, חטא, Gen. R. s. 45, v. חטא.

חטא f. ch. same. Targ. Y. I Deut. XXVI, 17, sq.

חטא I (חטא II) object of love. Ber. 6<sup>a</sup>, Hag. 5<sup>a</sup> (ref. to Deut. XXXI, 16) וי חטא חטא חטא you made me the only object of your love in the world, and I shall make you &c. (ref. to II Sam. VII, 23); Tanh. Ki Thabo 2.—3) declaring love. Ib. וי חטא חטא declare their love to God; Tanh., ed. Bab., ib. 4.

חטא II, v. חטא.

חטא (חטא) m. (חטא I) digger, one who estimates the dead, grave-robber. B. Bath. 50<sup>a</sup> חטא חטא חטא חטא (Ma. H. חטא חטא, early ed. חטא, fr. חטא I).—Pl. constr. חטא, Yeb. 65<sup>a</sup> (some ed. חטא).

חטא f. (חטא I) cleaning a wall, raking. M. Kat. 9<sup>a</sup> וי חטא חטא cleaning is permitted, but digging &c. Ib. חטא חטא is cleaning permitted?; a. e.—3) hollowing out. Tosaf. Kel. B. Mets. II, 17; Hull. 29<sup>a</sup> חטא חטא a block requiring hollowing out for becoming a receptacle. Ib. חטא חטא is it not a matter of course that a block requiring hollowing out is not fit for uncleanness?; v. חטא.

חטא m. (redupl. of חטא I) battle-axe. B. Mets. 58<sup>b</sup> Ma. R. a. oth. (v. next w.); Tosaf. ib. III, 24 (Var. חטא, חטא).

חטא m. (redupl. of חטא, v. חטא) buckler. B. Mets. 58<sup>b</sup> חטא חטא ed. (Ma. R. I חטא חטא חטא חטא, Ma. R. 2 חטא חטא חטא, Ma. F. חטא חטא חטא, v. Rabb. D. 8. a. l. note 6, Ar. Compl. ed. Koh.) horse and sword (and battle-axe) and buckler; (Y. ib. IV, end, 9<sup>a</sup> חטא חטא).

חטא sinner, v. חטא.—חטא, v. חטא.

חטא, חטא f. חטא, sin, misconduct, failing. Ex. R. s. 26 (ref. to Ex. XVII, 5) חטא חטא pass over (ignore) their misconduct; (Yalk. ib. 202; Mekh. B'shall, Vayassa, a. 6 חטא). Pesik. R. s. 13 חטא חטא (not חטא חטא) since Amalek came in consequence of the sin of their fathers (at Rephidim), says He to them, Remember &c. (Deut. XXV, 17)—Gen. R. s. 18, end חטא חטא (Yalk. Gen. 25 חטא חטא) on account of what impropriety of conduct &c. Num. R. s. 9, end חטא חטא on account of one single misconduct (in making the golden calf) &c. Deut. R. s. 2 חטא חטא let my failing be recorded (Yoma 86<sup>b</sup>, a. e. חטא).

חטא, חטא, v. חטא.

חטא, חטא, v. חטא.

חטא f. (חטא) pinching off the rough edges. Kel. XIV, 1 חטא חטא (ed. Dehn. חטא, Var. חטא) a fragment of a vessel needing &c. in order to be used; Tosaf. ib. B. Mets. IV, 1 חטא, v. חטא.

## חֲטִיפָּתָא, v. חֲטִיפָּתָא

חֲטִיפָּתָא f. (חֲטִי I) *tenderness, delicate health*. Targ. Y. II Deut. XXVIII, 56.

חֲטִי m. (v. חֲטִי) *the young camel's ring or staff put through the nose*, v. חֲטִי. Sabb. V, 1 (51<sup>b</sup>); Y. Bets. II, 61<sup>c</sup> bot.

חֲטִי, Y. Shebi. VII, beg. 37<sup>b</sup>, v. חֲטִי.

חֲטִי (b. h.; cmp. חֲטִי with חֲטִי) 1) *to seize*, rob. Y. Ber. I, 3<sup>c</sup> bot. (ref. to I Kings VIII, 54) כַּפְּסִים ed. Krot. (oth. ed. נָשַׁף, prob. נָשַׁף, v. חֲטִי) like those hands which did not rob anything at building the Temple. Lam. R. to I, 1 וְחֲטִי מִכֶּסֶּד and snatched it (the letter of divorce) out of her hands; a. fr.—Koh. R. to VII, 26, v. חֲטִי.—2) (cmp. Lat. carpo) *to do a thing with haste*, esp. (v. Ber. 35<sup>a</sup> sq., Tosef. ib. IV, 1) *to break without benediction*. Tosef. Pes. X, 9 לְחִיטֵּק מַצָּה לְחִיטֵּק *matzah* is distributed among the children before the regular turn in the Passover ceremonies, in order that they may not fall asleep; Pes. 109<sup>a</sup> (v. Rabb. D. S. a. l. note 50; oth. opin. in comment.). Part. pass. חֲטִי, f. חֲטִי *snatched, abrupt*. M. Kat. 28<sup>a</sup> מִיָּד מִיָּד if one dies suddenly, it is called an abrupt death (snatched by death); Treat. S'mah. ch. III מִיָּד מִיָּד after four or five days of sickness, it is called &c.; v. חֲטִי.—אֲמֵן, v. אֲמֵן II.

Hithpa. חֲטִי *to be snatched, hurried*. Y. Ber. VIII, end, 12<sup>c</sup> he who says 'a hurried Amen'—חֲטִי שְׁטוּרִי—his years will be hurried (he will die an untimely, sudden death, v. supra); Bab. ib. 47<sup>a</sup>.

חֲטִי ch. same, 1) *to seize, snatch*. Targ. Jud. XXI, 21. Targ. I Kings XX, 33 וְחֲטִי מִיָּד they snatched the word hastily from him (h. text וְחֲטִי מִיָּד); a. e.—B. Bath. 33<sup>b</sup>, sq. דִּמְחִיטָה חֲטִי מִיָּד that he took it from him forcibly. Hull. 183<sup>a</sup> הָיָה חֲטִיפָּנָא מִחֲנִינָא I used to take the priest's gifts eagerly (v. חֲטִי). Erub. 54<sup>a</sup> חֲטִי וְאֵכֹל make haste and eat &c. (enjoy life, while you live).—2) *to do violence, strain* (the text), *to misinterpret*. Targ. Ez. XXII, 26.—3) (of animals of prey) *to tear*. Targ. II Esth. I, 2 רֹבְדֵי חֲטִי (read: רֹבְדֵי) the wolves (on Solomon's throne) made an attempt to tear (the false witness). Ib. לְמַחֲטִי לְבָרֵךְ, as if to tear the hearts &c.

Pa. חֲטִי same. Ib. (of hawks).

Ithpe. חֲטִי *to be robbed, be snatched*. Targ. Prov. XIII, 2.—Y. Kidd. I, 60<sup>b</sup> תִּפְסָהּ וְיִרְדָּה וְיִרְדָּה and it is taken by force (confiscated).

חֲטִי m. (preced.) *robbery, violence*. Targ. Ez. XLV, 9. Targ. Is. LX, 18.

חֲטִי, v. חֲטִי.

חֲטִי f. (preced. wds.) name of an unclean bird (h. חֲטִי, ostrich(?)). Targ. Y. Lev. XI, 16; Deut. XIV, 15.

חֲטִי 1) *to cut off* (denom. חֲטִי I, twig, cmp. חֲטִי &c.).

—2) *to fence in* (cmp. חֲטִי, &c.). Targ. Job XIX, 8.—Denom. חֲטִי II.—3) (denom. of חֲטִי I) *to whip, strike*. Sabb. 67<sup>a</sup> חֲטִי חֲטִי בְּלֹעָה (Ms. M. חֲטִי) with an ass' jaw I should strike him.

Pa. חֲטִי *to provide with a vertical stroke* (חֲטִי). Men. 29<sup>b</sup> חֲטִי לְחִי לְגִיחָה דְּחִי (Ms. M. חֲטִי לְחִי Pe.) they used to put a vertical stroke on the roof of the Heth.

חֲטִי, חֲטִי, חֲטִי, v. חֲטִי. [Y. M. Kat. III, 88<sup>d</sup> top חֲטִי מִן חֲטִי, read: חֲטִי.]

חֲטִי, v. חֲטִי.

חֲטִי, v. חֲטִי.

חִי m. (b. h.; חִי) 1) *living, alive; living creature, healthy*. Ber. 27<sup>b</sup> חִי וְחַי מִן חַי וְחַי חַי וְחַי I was alive and he dead, the living one might give the lie to the dead. Ib. V, 5 חַי חַי חַי this one is destined to live (recover). Sabb. 94<sup>a</sup>, a. e. חַי חַי חַי a living being carries itself (the carrying of a living being on the Sabbath is not unlawful). Ib. X, 5 חַי חַי חַי (he who carries) a living person on a couch; a. v. fr.—אֲבִי חַי וְחַי לִידֵּן Ab. IV, 22 חַי חַי and the living are destined to be judged. Sabb. 94<sup>a</sup> חַי חַי whether alive or slaughtered; a. fr.—Ab. Zar. 5<sup>b</sup> (ref. to חַי, Gen. VI, 19) חַי חַי the ends of whose limbs live (exist).—2) *in natural condition, raw* (opp. בשול); *unmixed* (opp. בְּזוּג). Snh. 70<sup>a</sup> חַי חַי raw meat, Ab. Zar. 38<sup>a</sup>, a. fr. חַי חַי unmixed wine. Ab. Zar. 38<sup>a</sup>, a. fr. חַי חַי what is eatable in its natural state; a. fr.—Fem. חַי Hull. 42<sup>a</sup> (ref. to Lev. XI, 2) חַי חַי what is in a healthy condition (viable), you may eat, v. חַי [V. חַי].

חִי ch. same. Targ. Gen. IX, 3; a. fr.—Targ. Ex. XII, 9 חַי חַי (half-)raw; a. fr.—Sabb. 18<sup>a</sup> חַי חַי raw cabbage.—Midr. Till. to Ps. XXII, 7 [read: חַי חַי] luckless in the living one that is dependent on the dead; Yalk. ib. 688; a. fr.—Pl. חַי חַי Targ. Ps. XXXVIII, 20. Targ. Num. XVII, 1 a. fr.—Snh. 98<sup>b</sup> חַי חַי if he is one of the living (the present age); Y. Ber. II, 5<sup>a</sup> top; a. fr.—Fem. חַי חַי Targ. Gen. I, 20. Targ. Y. ib. XXXVII, 2, a. e.—Sabb. 18<sup>b</sup> חַי חַי a raw dish.—Pl. חַי חַי Targ. Y. Gen. I, 21; a. fr.—Targ. Y. II Ex. I, 19 (strong).—[B. Kam. 38<sup>b</sup> חַי חַי (h. form.) that she would have lived.]

חִי, v. חִי.

חִי, v. חִי.

חִי, v. חִי.

חִי, constr. חִי m. (חִי) *love; love object*. Targ. Mic. VI, 7; a. e.—Sabb. 130<sup>a</sup>, v. חִי.

חִי m. (חִי) *laying down, pressing*. Succ. IV, 6 חִי חִי the day of laying down the twigs Ib. 43<sup>b</sup>.





lying-in &c.; a. fr.—*Pl.* חִיָּוָה. Y. Kil. IX, 32<sup>b</sup> bot.; Gen. R. s. 96, end וְכָל אִשָּׁה לִבְנֵי דָּוִד woe to you, lying-in women in Palestine; a. fr.—2) [*physician*, *midwife*. Tosef. B. Bath. VII, 2 וְכָל אִשָּׁה לִבְנֵי דָּוִד the midwife is an admissible witness as to which (of twins) was the first-born; Y. Kidd. IV, 69<sup>d</sup> bot.; Y. B. Bath. III, beg. 13<sup>d</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד the midwife (is an admissible witness) only as long as she is seated by the obstetric chair (not after she left the mother). Y. Yeb. XVI, end, 16<sup>a</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד they place him in the same category as a midwife whose testimony is valid on the spot; a. e.—*Pl.* as ab. Cant. R. to IV, 5 וְכָל אִשָּׁה לִבְנֵי דָּוִד . . . were the midwives of Israel; a. fr.

חִיָּוָה f. ch.=constr. חִיָּוָה, חִיָּוָה I, *animal*, mostly collect. *beasts*. Targ. Y. Gen. XXXVII, 2. Targ. Gen. I, 25; a. fr.—Yeb. 121<sup>b</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד and cast it before my cattle; Snh. 74<sup>b</sup> לִבְנֵי דָּוִד (ed. Sonc. לִבְנֵי דָּוִד); a. fr.—*Pl.* חִיָּוָה, חִיָּוָה. Targ. Y. Gen. XXV, 27.—Koh. R. to XI, 2 דְּבַר חִיָּוָה two animals of fire (M. K. חִיָּוָה serpents). Ib. חִיָּוָה.—(Masc. pl.) חִיָּוָה. Hull. 43<sup>b</sup>, a. e. חִיָּוָה, v. בְּרִיחָה, v. חִיָּוָה.

חִיָּוָה pr. n. m. *Hivai*. Yeb. 121<sup>b</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד who is here belonging to the house of H.?

חִיָּוָה, חִיָּוָה m. (חִיָּוָה, v. חִיָּוָה) *obligation; restriction, disadvantage; conviction*. Sabb. 2<sup>b</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד some of them are mentioned for conviction (as punishable), and some as not punishable. Ib. 3<sup>a</sup> חִיָּוָה חִיָּוָה obligation to bring a sin-offering. Y. Keth. IX, beg. 32<sup>d</sup> מִזְבֵּחוֹ חִיָּוָה from his privilege you can deduct his restriction (what he has no right to).—Y. Hall. III, beg. 59<sup>a</sup> חִיָּוָה חִיָּוָה from what is exempt (from Hallah) for what is subject (to Hallah); a. fr.

חִיָּוָה, חִיָּוָה ch. same, 1) *guilt, wickedness*. Targ. Job XXXV, 8.—2) *obligation, conviction*. R. Hash. 28<sup>a</sup> חִיָּוָה חִיָּוָה as an obligation; חִיָּוָה חִיָּוָה the time when one is bound to hear the Shofar; חִיָּוָה חִיָּוָה a place where one is bound. Succ. 56<sup>a</sup> חִיָּוָה חִיָּוָה the obligation of the day (to dwell in booths). B. Kam. 68<sup>a</sup> חִיָּוָה חִיָּוָה his obligation begins after the object has been despaired of; a. fr.—*Pl.* חִיָּוָה, חִיָּוָה. Sabb. 2<sup>b</sup>; a. e.

חִיָּוָה f. (preced.) *guilt*. Targ. Y. Ex. V, 16.

חִיָּוָה, v. חִיָּוָה.

חִיָּוָה, read חִיָּוָה.

חִיָּוָה, חִיָּוָה, v. sub חִיָּוָה.

חִיָּוָה, v. חִיָּוָה.

חִיָּוָה, חִיָּוָה m. (חִיָּוָה, v. Ges. H. Dict.<sup>10</sup> s. v. *serpent*. Targ. Gen. III, 1. Targ. O. Ex. IV, 2 וְכָל אִשָּׁה לִבְנֵי דָּוִד (חִיָּוָה, חִיָּוָה); a. fr.—Y. Sabb. I, 3<sup>b</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד and the spine of a human being is turned into a serpent. Sabb. 85<sup>a</sup> (play on חִיָּוָה) חִיָּוָה חִיָּוָה they tasted the ground (for agricultural purposes) like a serpent. Gen. R. s. 20 (play on חִיָּוָה) חִיָּוָה חִיָּוָה the serpent is thy (Eve's) serpent (seducer), and

thou art Adam's serpent. Sabb. 110<sup>a</sup> חִיָּוָה חִיָּוָה the Rabbis' serpent bit him, i. e. he was bitten by a serpent as a punishment for disregarding rabbinical ordinances (with ref. to Koh. X, 8); Ab. Zar. 27<sup>b</sup>. Ber. 12<sup>b</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד erected himself (in prayer) like a serpent (raising his head first); a. fr.—*Pl.* חִיָּוָה, (fem. pl.) חִיָּוָה. Targ. Num. XXI, 6, sq.; a. fr.—[V. חִיָּוָה.]

חִיָּוָה, pr. n. pl., v. חִיָּוָה.

חִיָּוָה, v. חִיָּוָה.

חִיָּוָה, חִיָּוָה m. (חִיָּוָה) 1) *white*. Targ. Gen. XXX, 35; a. fr.—B. Mets. 58<sup>b</sup> וְכָל אִשָּׁה לִבְנֵי דָּוִד the red color (of the face) disappears, and the white takes its place; a. fr.—*Pl.* חִיָּוָה, חִיָּוָה. Targ. Zech. VI, 3 (ed. Wil. חִיָּוָה); a. fr.—Ber. 28<sup>a</sup>, v. חִיָּוָה; a. fr.—*Fem.* חִיָּוָה, חִיָּוָה. Targ. Lev. XIII, 4 (ed. Berl. חִיָּוָה); a. fr.—(As a noun) *white skin, white spot &c.* Targ. Y. Lev. XXII, 22.—Gitt. 68<sup>a</sup> חִיָּוָה חִיָּוָה a white spot on a dark skin, v. חִיָּוָה. Ib. 56<sup>a</sup> חִיָּוָה חִיָּוָה (Ar. חִיָּוָה) *white flour*, v. חִיָּוָה; a. fr.—*Pl.* חִיָּוָה, חִיָּוָה. Targ. Lev. XIII, 38, sq.—Ber. 28<sup>a</sup> חִיָּוָה חִיָּוָה thou hast no gray hair (art too young for the office); v. חִיָּוָה I. Sabb. 110<sup>a</sup> חִיָּוָה חִיָּוָה thirteen white she-asses. Hull. 7<sup>b</sup>; Yoma 49<sup>a</sup> חִיָּוָה חִיָּוָה when their legs are white; a. fr. [Snh. 98<sup>a</sup> חִיָּוָה חִיָּוָה, v. חִיָּוָה].—[Pes. 42<sup>b</sup> חִיָּוָה חִיָּוָה, v. חִיָּוָה II.]—2) *leprous, leper, white-spotted* (from disease), *blanched*. Targ. O. Ex. IV, 6 (Y. ed. Amst. חִיָּוָה, h. text מצרעת חִיָּוָה).—Gitt. 68<sup>a</sup> חִיָּוָה חִיָּוָה the taste of a leprous (white-spotted) animal. Snh. 98<sup>b</sup> חִיָּוָה חִיָּוָה the name of the Messiah is 'the leper of the house of Rabbi'; a. fr. [חִיָּוָה חִיָּוָה, v. חִיָּוָה חִיָּוָה.]

חִיָּוָה, חִיָּוָה m. pl. (v. preced.) [*dazzling appearances*, (emp. חִיָּוָה חִיָּוָה a. b. h. חִיָּוָה חִיָּוָה), *temporary loss of direction, bewilderment*. Targ. Y. I Gen. XIX, 11 Ar. ed. Koh. (ed. R. חִיָּוָה חִיָּוָה, חִיָּוָה חִיָּוָה, חִיָּוָה חִיָּוָה, v. חִיָּוָה חִיָּוָה; emp. חִיָּוָה חִיָּוָה.

חִיָּוָה, חִיָּוָה (also חִיָּוָה חִיָּוָה) pr. n. pl. *Hivvar-yayin, Hiv'rayin*.—חִיָּוָה חִיָּוָה name of a wine of inferior quality and color, emp. בְּרִיחָה. B. Bath. 97<sup>b</sup> חִיָּוָה חִיָּוָה how about the use of H. wine for religious purposes?—Kerith. 6<sup>a</sup> חִיָּוָה חִיָּוָה old H. wine (used as a substitute of caper wine for soaking onycha); Y. Yoma IV, 41<sup>d</sup> חִיָּוָה חִיָּוָה.

חִיָּוָה, v. חִיָּוָה.

חִיָּוָה f. (b. h.; חִיָּוָה) *living, support*. Ber. 61<sup>b</sup> חִיָּוָה חִיָּוָה in the element in which we live (the water). Gen. R. s. 20 (play on חִיָּוָה) חִיָּוָה חִיָּוָה she had been given to him for his strength, but she advised him like a serpent; a. e.—*Pl.* חִיָּוָה, v. next v.

חִיָּוָה ch. 1) same, *life, livelihood*. Yoma 85<sup>a</sup> חִיָּוָה חִיָּוָה the real life is in the nose (cessation of breath from the nostrils is the main sign of death); Sot. 45<sup>b</sup>.—Hull. 19<sup>b</sup> חִיָּוָה חִיָּוָה when life escapes. B. Bath. 21<sup>b</sup> חִיָּוָה חִיָּוָה Ar. (ed. חִיָּוָה, v. Rabb. D. S. a. l. note 20) thou disturbest my livelihood. Macc. 10<sup>a</sup> חִיָּוָה חִיָּוָה make life for



שָׂדֵה, v. שָׂדָה.  
שָׂדֵה f. (v. שָׂדָה) wheat crop of a field. Y. Sah.  
IV. end. 28: 21 טו שָׂדֵה טַח (ed. Krot. שָׂדֵה, corr.

acc.) even the crop of figs or of wheat of one field is not like the other. [Y. Ned. VI, end, 40<sup>a</sup> ח' חרין, read: חרין.]

**חיי** (b. h.) 1) *to live*. Tam. 32<sup>a</sup> ויחיה... מה what must man do in order to live (long)?; a. v. fr.—*Part.* ח' (v. ח')—Keth. I, 6 כפיה אני חרין we do not live on what comes from her lips, i. e. we do not go by her evidence. Y. ib. II, 26<sup>c</sup> bot. מפיה we (the court) are again in the condition of dependence on her own evidence. Y. Shebi. II, 34<sup>a</sup> top שחן חרין ממי וכ' they live (draw nourishment) from the waters of last year; ib. חרין (הוא חרין) it draws &c.—Snh. 108<sup>a</sup> חרין לא חרין they have no share in the resurrection nor will they be judged; a. fr.—2) *to heal; to recover, regain health*. Keth. 6<sup>a</sup>, a. e. עד שתחיה המכה until the wound is healed up. Hull. 7<sup>b</sup> וחיה and did recover; וחיה and it (the wound) healed up; a. fr. [Y. Maasr. I, 48<sup>d</sup> וחיה; Y. Shebi. IV, 35<sup>b</sup> bot. וחיה, v. חיה.]

*Nif.* ח' *to be recalled to life, to resurrect.* Ab. IV, 22 וחיהם לחיהם and the dead are destined to be revived. Snh. 90<sup>b</sup> שחיה לחיה that he (Aaron) will resurrect.

*Pi.* ח' חיה 1) *to keep alive, sustain*. Tam. 32<sup>a</sup> חיה let him feed himself (his passions, be selfish). Yoma 71<sup>a</sup> חיה He who sustains the living; a. fr.—2) *to recall to life, to revive*. Snh. l. c. חיה מתים הקב"ה חיה the Lord revives the dead. Ib. חיה אני חיה what I put to death, I revive again; a. fr.

*Hif.* ח' חיה same. Ib. 92<sup>b</sup> שחיה יהושע the dead whom Ezekiel revived (Ez. XXXVII). Ib. וחיה וחיה and revive the dead in the valley of Dura; a. fr.

**חיה** ch. same. Targ. Gen. V, 3; a. v. fr.—*Part.* ח' חיה Targ. Y. Num. XXI, 8. Targ. Deut. VIII, 3; a. fr.—Taan. 25<sup>a</sup> חיה או חיה (v. Ms. M. a. Rashi) is what I have lived more or what I have yet to live? Answ. חיה what thou hast lived. Snh. 81<sup>a</sup> חיה מאן חיה will he only live who practiced all these virtues?; a. fr.—Hull. 7<sup>b</sup> חיה חיה but don't we see that they do recover?—Snh. 91<sup>a</sup> חיה חיה if those who live must die, can those who died, live again?; a. fr.

*Pa.* ח' as preced. *Pi.* Targ. Ps. LXXI, 20 חיה (some ed. חיה). Targ. Job XXXVI, 6; a. fr.

*Af.* ח' חיה same. Targ. II Kings VIII, 1.—Targ. Y. II Deut. III, 1; a. e.

**חיה** 1) *life*, v. חיה.—2) *the living*, v. חיה ch., a. preced.

**חיה** midwife, v. חיה.

**חיה** 1) *life*, v. חיה.—2) *the living*, v. חיה ch.

**חיה** pr. n. m. (abbr. of חיה) *Hiyya*, name of several Amoraim. Esp. R. H. Robah (the elder, רבא, רבא, the redactor of the Tosefta in conjunction with R. Oshaya. Taan. 21<sup>a</sup>. Y. Meg. IV, 74<sup>d</sup> bot. Keth. 103<sup>b</sup>; a. v. fr.—R. H. of Sepphoris. Y. Orl. III, 83<sup>a</sup>.—R. H. bar Abba (Ba). Y. Sabb. I, 3<sup>a</sup>; a. fr.—R. H. bar Ada

I a. II. Y. Maasr. I, 48<sup>d</sup> top; a. fr.—Y. Dem. II, 22<sup>c</sup> top a. fr.; and many more, v. Fr. M'bo, p. 81<sup>b</sup>, sq.

**חיה** m. (חיה) 1) *debtor*. B. Mets. 12<sup>b</sup> מודה מודה when the debtor admits (that the note has not been paid) a. fr.—2) *(he is) bound, (he is) guilty*. Peah IV, 7 ח' he is bound (to leave the poor man's corner). Keth. 3 ח' and according to Raba's opinion he must pay a. v. fr.—Sabb. I, 1 ח' is guilty (of Sabbath-breaking eventually bound to bring a guilt-offering); a. v. fr.—*Pl.* חיה Ber. III, 1 ח' are bound (to read the Sh'ma) a. fr.—*Fem.* חיה Hag. 4<sup>a</sup>, a. e. חיה חיה which woman is bound to observe; a. fr.—*Pl.* חיה Ib.; a. fr.—3) *wicked*.—*Fem.* as ab. Mekh. B'shall. s. 1 חיה חיה wicked government (usu. חיה).

**חיה** ch. same. Targ. Mal. I, 14.

**חיה** m. (preced.) *sinner, wicked man*. Targ. Gen. XVIII, 23; a. fr.—Lam. R. to II, 1, חיה Pa.—*Pl.* חיה Targ. Job XXXVIII, 18 Targ. II Sam. XXII, 5; a. fr.—Snh. 91<sup>a</sup>; a. e.

**חיה**, v. חיה.

**חיה**, v. חיה.

**חיה** m. (denom. of חיה III) *seamster, tailor, cloth mender*. Sabb. I, 3; Tosef. ib. I, 8; a. fr.—*Pl.* חיה Y. Pes. IV, 31<sup>b</sup> top.

**חיה** ch. same. Gen. R. s. 11; Koh. R. s. IV, 1, חיה Y. Sabb. XV, beg. 15<sup>a</sup> חיה (corr. acc. Cant. R. to VI, 12, v. חיה).

**חיה**, v. חיה.

**חיה** m. (חיה I) *stammerer*. Tanh. D'barim 2 ח' חיה if thou art a stammerer, study the Law repeatedly.

**חיה**, v. חיה.

**חיה**, v. חיה.

**חיה** m. (b. h.; חיה I) 1) [*surrounding, protection*], *army*.—*Pl.* חיה Mekh. B'shall. s. Ib., Shirah, s. 3. Ib. 4 חיה חיה to provide pay for all his troops. Midr. Till. to Ps. XLVIII, 1 (ref. to חיה ib. = חיה) חיה חיה to her (Jerusalem's) hosts that shall enter it (as pilgrims); a. fr.—2) *strength, health*. Gen. R. s. 54 חיה חיה may your strength be confirmed (I thank you)!; Midr. Sam. ch. XII חיה חיה Yalk. Sam. 103 חיה חיה Num. R. s. 10 (ref. to Prov. XXXI, 1) חיה חיה that is the strength which the Lord gives.—*Pl.* חיה, v. חיה.

**חיה**, v. חיה.

**חיה**, Targ. Cant. VIII, 4, read: חיה, v. חיה.

**חיה** m. pl. (b. h.; חיה) *life, support; health*. Sabb. 3 חיה חיה everlasting life (future world), חיה חיה temporal life (physical wants).—*Pl.* חיה חיה necessities of life. Y. Ne-



חֲזָקִים II, חֲזָקִים I (v. חֲזָק) 1) (adj.) *strong*. Targ. Job VIII, 2 Me. (ed. חֲזָקִים). Keth. 62<sup>a</sup> וְהָיָה לְךָ חֲזָקָה אֲרֻמָּה. Ar. ed. Koh. (Var. חֲזָקִים חֲזָקִים; ed. חֲזָקִים) that you are so strong (that such is your strength).—2) (noun) *strength*. Targ. Job XX, 11 (ed. Lag. חֲזָקָה; some ed. חֲזָקִים). Targ. Prov. V, 10; a. fr.—Keth. 62<sup>a</sup>, v. supra. Y. B. Meta. IV

לֹא־יָחִידָהּ II, חַיָּהּ f. ch.—h. חַיָּה II, 1) *lying-in woman*.  
 Farg. Y. Dent. XXVIII, 12 (comp. Taan. 2<sup>a</sup>, sq.). Koh. B.  
 to III, 2 לֹא־יָחִידָהּ .. וְלֹא־הָיָה לָהּ *and why do they call her hay'tha?*  
*Because she was dying and is recovering.*—3) *midwife*.

beg. 9<sup>c</sup> עֲלֶיךָ הִיָּבֵלְךָ עַד דָּוָהָהּ הִיָּבֵלְךָ while thou wast yet in thy strength (of manhood). Y. Yeb. IV, 6<sup>b</sup> לֵית בְּחִיָּיִךְ I cannot do it. B. Mets. 84<sup>a</sup> לְאַזְרוּיִיחָהּ הִיָּבֵל give thy physical strength to the study of the Law; a. fr.—Trnsf. *logical support, evidence, argument*. Y. Pes. V, 32<sup>a</sup> top מִן וְכִי הִיָּבֵלְךָ מִן סִבֵּי borrowed his argument from &c. Y. Maasr. I, 49<sup>b</sup> top; a. e.—3) *army, host; service*. Targ. Num. I, 3; a. fr.—Targ. Ps. LXVIII, 12 Ms. (ed. חִיָּלֶיךָ).—*Pl.* חִיָּלֶיךָ, constr. חִיָּלֶיךָ, constr. חִיָּלֶיךָ. Targ. Ex. XII, 41. Targ. I Kings XXII, 19; a. fr.—Targ. Ps. XXXIII, 16; a. fr. Targ. II Esth. I, 4 ed. Amst. חִיָּלֶיךָ. Targ. Ps. XLIV, 10 ed. Lag. חִיָּלֶיךָ (oth. ed. חִיָּלֶיךָ).—Hull. 60<sup>a</sup> נִפְשֵׁי חִיָּלֶיךָ (not נִפְשֵׁי) his troops are too numerous.

חִילָה II m. *valley*, v. חִילָה.

חֵילָא III m. *vinegar*, v. חֵלָא III.

**חִלָּה** f.=חִלָּה II, *dance, song; rejoicing*. Midr. Till. to Ps. XLVIII, 14 לִשְׂרָה לָהּ דָּא another interpretation (v. חִלָּה, *ḥelak* (Ps. 1. c.) means, to song; עֲדָה חֶבֶ"ה (חִלָּה, לְשִׁנּוּת דָּא) v. חִלָּה II. — Deut. R. s. 1 (ref. to חִלָּה Ps. XXXVII, 7) when afflictions befall thee, קַבֵּל אוֹתָם בְּחִלָּה receive them with rejoicing; (Yalk. Ps. 729 כְּחִלָּה like dancers).

II. חֵיל v. חֵילָא

חלוצי, v. חילוצא.

**חֲסִידָה**, **חֲסִידָה** m. (חֲסִידָה, *Pi.*) *sweetening, softening; trans.*  
*entreaty, hilluy*, one of the expressions for prayer (v. **חֲסִידָה**). Ex. R. s. 43 (ref. to **חֲסִידָה**, Ex. XXXII, 11) לְשׁוֹן ד' it means *sweetening*.—Yalk. Deut. 811; Yalk. Sam. 157; (Sifré Deut. s. 26 חֲסִידָה, corr. acc.).

חִפּוּל m. (חָלַל) 1) *desecration, defamation*. Y. Shebu. VI, epd, 37<sup>b</sup> שְׁבוּעָה ד' שְׁבוּעָה ד' the desecration committed by an unnecessary oath. Sabb. 33<sup>a</sup>, a. fr. שְׁבַח ד' desecration of the Sabbath; חִפּוּל ד' *defamation of the Name of the Lord, disgracing the Jewish religion*. Yoma 86<sup>a</sup> חִפּוּל ד' חִפּוּל ד' what act, for instance, would be a profanation &c.?—Kidd. 40<sup>a</sup> אֵין מְקַיֵּיץ בְּד' וְב' v. יְנַקֵּם I, II. Ber. 19<sup>b</sup>; a. fr.—2) *redemption of sacred objects, secularization*. Ib. 35<sup>a</sup> חִפּוּל ד' חִפּוּל ד' redemption requires redemption. Y. Naz. II, beg. 51<sup>d</sup> חִפּוּל ד' חִפּוּל ד' mean redemption; a. fr.—*Pl.* חִפּוּל ד' Y. Peah VII, 20<sup>b</sup> bot. (interpret. חִפּוּל ד', Lev. XIX, 24), v. ד' ד'—3) *the loss of priestly status, becoming a ḥalal* (v. חִפּוּל II). Y. Ter. VII, 44<sup>d</sup> bot. חִפּוּל ד' חִפּוּל ד' whose loss of priesthood was caused by &c.—*Pl.* חִפּוּל ד' Keth. 29<sup>b</sup> חִפּוּל ד' חִפּוּל ד' he causes loss of priesthood (to his offspring). Snh. 50<sup>b</sup> חִפּוּל ד' חִפּוּל ד' the text speaks of desecration effected through illicit intercourse (not of Sabbath breaking).—[Sifrē Deut. s. 26, v. preced. w. ]

חִילוּנָאִי, חִילוּנָאִי m. (חיל; v. חיל III) *outsider, stranger, non-priest, non-Israelite*. Targ. Is. XXIV, 2. Targ. Ex. XXIX, 38 (O. ed. אִמְטָא . . . , in-corr.); a. fr.—*Pl.* חִילוּנָאִי. Targ. Y. Deut. XXIII, 3 (not חִיל).—*Fem.* חִילוּנָאִיתָא. Targ. Ps. CXXXVII, 4 אֶרֶץ אֲחֵרָה unholly land.—Targ. Prov. II, 16 (חִילוּנָאִיתָא).

חל' חילוני h. same. Lev. R. s. 24.

חילונא v. חילוניתא, חילוניתא

**חִיפּוֹן**, חִפּוֹ m. exchange, relief.—*Pl.* החִיפּוֹתָם those who relieve. Ber. III, 1 the carriers וְהַחִיפּוֹתָם and those designated to relieve them, and those who are to relieve the relief.—Gen. R. s. 91 יֵשׁ לָהֶם can be replaced; (Y. Ber. II, 5c הַחִיפּוֹן). Num. R. s. 10 (ref. to חִלּוֹק, Prov. XXXI, 8) אֲבִירָם שָׂמוּ תַּחְתָּיהֶם they take the place of their father; a. fr.—(2) the contrary, reverse. Ab. Zar. 46<sup>b</sup> אוֹ אֵין is it not rather the reverse? (Y. Taan. III, 67<sup>a</sup> הֲלוֹא); Y. Ab. Zar. V, 45<sup>b</sup> top; a. fr.—הַדְּבָרִים the things are just the reverse. Ab. Zar. 51<sup>b</sup>. Y. Ter. II, 41<sup>c</sup> bot.; a. fr.—*Pl.* as ab. Y. Peah I, 16<sup>b</sup> top אֲבָל בְּנִימֵי but as regards gentiles, the opposite takes place.

**חִילּוּפָא**, **חִלּוּפִי**, **חִלּוּפִי** ch. same, 1) *opposite, reverse*. Targ. Y. Deut. XI, 26; a. e.—Ab. Zar. 28<sup>b</sup>, sq. סכנתא and do the reverse is dangerous.—*Pl.* חִילּוּפִין. Y. Yoma III, 40<sup>d</sup> top ד' מִסְתַּבֵּר אֵלָּא לֹא הִי מִסְתַּבֵּר אֵלָּא לֹא the reverse stands to reason; Y. Shebu. I, 33<sup>b</sup> bot. דְּרֵיבֵּלָא (corr. acc.).—Y. Gitt. IV, 45<sup>d</sup> bot. ד' מִסְתַּבֵּר אֵלָּא לֹא הִי מִסְתַּבֵּר אֵלָּא לֹא does not the reverse stand to reason?—2) *exchange, substitute*. Targ. O. Lev. XXVII, 10.—*Pl.* constr. חִילּוּפִין. Targ. Y. Num. XVIII, 31 in exchange of; a. e.—3) (pl.) *change* from life to death. Targ. Job XIV, 14.—4) (pl.) *crisis, decision*. Y. Sot. I, 17<sup>b</sup> bot. things were coming ל' לִירָדָא to a crisis (either David or Absalom must be king); Num. R. s. 9.

ח.פ.י. v. ח.י.פ.

חֶלֶק m. 1) *distribution*. Keth. II, 1  
ח' קליית ו' testifying to the distribution of roasted ears  
(at the wedding) is an evidence (of the bride having been  
a virgin). Tosef. ib. III, 1 גִּרְתָּהּ ח' taking a share at the  
distribution of priest's gifts of the threshing floor; a. fr.—  
2) *division, separation, specification*. Y. Sabb. VII, end, 9<sup>a</sup>  
bot. לָהּ . . . יצא it was specified, after being implicitly  
intimated, for division of the general law, i. e. that each  
of the implied acts is punishable for itself. Bab. ib. 70<sup>a</sup>  
ח' בלא כחור ח' the separate treatment of each labor as a  
transgression of the Sabbath law. Macc. 21<sup>b</sup>; a. fr. [חֶלֶק  
כפרה, v. חֶלֶק.]

II. חֵיל v. חֵילֹתָא

חילזון, חילזון, v. sub חלד.

חלחול, v. חילחול.

חיליא, Y. Ab. Zar. II, 41<sup>a</sup> bot., read: חיריא.

חֲלִיזָה, v. חֲלִיזָה.

חִלְמָא, v. חִלְמָא.

חֶלְמָה v. חִלְמִית

**חִיָּלָף, חִיָּלָף** m. (חלה) *a species of rush* (so named from its sharp edges, v. Fl. to Levy Targ. Dict. I, 425<sup>1</sup>, a. Sm. Ant. s. v. Schoenus). Tosef. Succ. I, 10 של קנים ושל ח' (a matting) of reeds or rushes; Succ. 20<sup>a</sup> Ar. (ed.



**SCARLET** *f. pl.* *Yves*, v. *Ges. H. Diet.* 18. s. v. *Yves*:  
comp. *Is. LXIII*, 1) *scarlet-colored garments*, in *gen. Tr.*  
*scarlet* dyed Roman garments, *contrad. to white* (comp.

חִסְחוֹן m. (חסה, reduplic. of חָס), v. next w.



**חִפְּסָה** *m.* (חִפְּסָה) *opening, regard to repentance* in religious laws. Men. 56<sup>b</sup> (expl. חִפְּסָה חֶסֶד, v. חִפְּסָה); Ib. 76<sup>b</sup> (חִפְּסָה (Ma. Vatik. חִפְּסָה); a. e.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה** *I m.* (חִפְּסָה I, emp. חִפְּסָה) *impetuous attack*. Targ. Prov. XXVII, 4 (h. text חִפְּסָה), Ib. III, 25 ed. Lag. (ed. חִפְּסָה, corr. acc.; h. text חִפְּסָה).

**חִפְּסָה** II, *pr. n. pl.*, *v.* חִפְּסָה I.

**חִפְּסָה** *m.* (חִפְּסָה I; emp. b. h. חִפְּסָה) *border in webs*. Sabb. 96<sup>b</sup> חִפְּסָה חִפְּסָה חִפְּסָה Ma. M. (Ar. חִפְּסָה, ed. חִפְּסָה, v. Rabb. D. S. a. l. note) the weavers, if placed near each other, would have touched one another on making the border

**חִפְּסָה** *f. h.*, *v.* preced. a. חִפְּסָה.

**חִפְּסָה** I, **חִפְּסָה** *pr. n. pl.* *Haifa, Beth-Haifa*, a harbor of the Mediterranean Sea, south of Ptolemais. Sabb. 28<sup>a</sup>. Y. Erub. II, 20<sup>a</sup> top (חִפְּסָה). Koh. R. to XII, 7 חִפְּסָה (corr. acc.). Meg. 24<sup>b</sup> חִפְּסָה (Ma. M. only חִפְּסָה).—Denom. חִפְּסָה an inhabitant of H (noted for indiscriminate pronunciation of ח a. v.). Ib.—*Pl.* חִפְּסָה Y. Ber. II, 4<sup>d</sup> bot., v. חִפְּסָה—V. חִפְּסָה.

**חִפְּסָה** II (or חִפְּסָה) *f.* (חִפְּסָה I, חִפְּסָה) *hefa (or hippe) a skin which has been salted*, but has not gone through the consecutive stages of tanning with flour and gall-nut. Sabb. 70<sup>a</sup>; Gitt. 22<sup>a</sup>. Sifra Sh'mini, Sh'ratsim, ch. VII, Par. 6 חִפְּסָה חִפְּסָה.

**חִפְּסָה** III *pr. n. m.* *Hefa* (—חִפְּסָה). Y. Ned. II, 37<sup>b</sup> bot.; Y. Shebu. III, 34<sup>d</sup> top, (Bab. ib. 28<sup>b</sup> חִפְּסָה, Ma. P. חִפְּסָה). Y. B. Hash. I, 36<sup>b</sup> top.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה** *m. pl.* (חִפְּסָה I; emp. חִפְּסָה) *border-stones, pegs or stakes along the road*, to prevent vehicles from trespassing on private property. [Rashi: from חִפְּסָה II, pegs against which vehicles rub.] Sabb. 6<sup>a</sup>.

**חִפְּסָה** *m. pl. h.*, constr. חִפְּסָה same. Keth. 24<sup>b</sup>.

**חִפְּסָה** *f.* (חִפְּסָה II) *scabs, scurf*, arising from uncleanness. Yalk. Num. 787 (fr. Ned. 81<sup>a</sup>, where ed. have חִפְּסָה, Ar. חִפְּסָה, v. Koh. Ar. Compl. a. v. חִפְּסָה). V. חִפְּסָה.

**חִפְּסָה** *m.* (חִפְּסָה) *search, use of the rool* חִפְּסָה. Pes. 7<sup>b</sup> we learn חִפְּסָה חִפְּסָה the meaning of חִפְּסָה (Ex. XII, 19) from the expression חִפְּסָה (connected with חִפְּסָה, Gen. XLIV, 12), i. e. you must search after leavened bread before Passover, &c.

**חִפְּסָה** (**חִפְּסָה**) *m.* [mud-fish,] name of an unclean fish. Ab. Zar. 39<sup>a</sup> חִפְּסָה חִפְּסָה (Ma. חִפְּסָה. V. חִפְּסָה).

**חִפְּסָה**, **חִפְּסָה** *f.* (חִפְּסָה) *scarabee, beetle*. Sifra Sh'mini, Sh'ratsim, Par. 10, ch. XII; Hull. 67<sup>b</sup>.—Par. IX, 2 (doubtful; perh. *scorpion*, v. next w.).

**חִפְּסָה**, **חִפְּסָה** *ch. same*. (Sabb. R. to I, 1 חִפְּסָה) what does the beetle begot? insects worse than itself; (Yalk. Num. 134 חִפְּסָה, expl. *scorpion*).—Ab. Zar. 39<sup>a</sup> חִפְּסָה חִפְּסָה a large-sized beetle (Rashi; 'hemeton', *corkchafer*).

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה** or **חִפְּסָה** *f.* (חִפְּסָה I) *partition, screen*.—*Pl.* חִפְּסָה Gen. R. a. 28 חִפְּסָה חִפְּסָה breaking into the screens (of the bridal chamber); Yalk. Ib. 47 חִפְּסָה.

**חִפְּסָה** *f.* (חִפְּסָה II, emp. חִפְּסָה) *a strange act, unnatural deed*. Pesik. R. a. 40 (play on חִפְּסָה, Ia. XXXIII, 7) חִפְּסָה חִפְּסָה read *hilsah*, the angels cried חִפְּסָה חִפְּסָה (read: חִפְּסָה חִפְּסָה) it is unnatural on thy part to have him (Isaac) slaughtered; Gen. R. a. 56 חִפְּסָה חִפְּסָה it is an outrage! A creature to kill his own son; Yalk. Ia. 308 חִפְּסָה חִפְּסָה חִפְּסָה חִפְּסָה חִפְּסָה חִפְּסָה it is unnatural for him (Abraham) &c., emp. חִפְּסָה.

**חִפְּסָה** II (חִפְּסָה, emp. חִפְּסָה) *partition, only in חִפְּסָה single reeds planted around a well*. Erub. 15<sup>a</sup>; 19<sup>b</sup>. Succ. 24<sup>b</sup> חִפְּסָה חִפְּסָה; Tosaf. Erub. II, 4 (Var. חִפְּסָה); (Y. Ib. II, 20<sup>a</sup> חִפְּסָה).—Tosaf. Shebi. III, 19 חִפְּסָה ed. Zach. (Var. חִפְּסָה pl.). V. חִפְּסָה.

**חִפְּסָה** *m.* (חִפְּסָה) *dividing off, esp. dividing the altar into two compartments by means of a net* (Ex. XXVII, 6). Zeb. 119<sup>b</sup> חִפְּסָה חִפְּסָה division is required.

**חִפְּסָה** *m.* (b. h.; חִפְּסָה I) *outer, external*. Zeb. V, 1 חִפְּסָה חִפְּסָה the outer altar (in the Temple court); a. fr.—Nidd. V, 1 חִפְּסָה חִפְּסָה *vagina*.—*Fem.* חִפְּסָה Y. Yeb. I, 3<sup>a</sup>, v. חִפְּסָה II.—Num. R. s. 18 חִפְּסָה חִפְּסָה.—*Pl.* חִפְּסָה Sabb. 31<sup>b</sup> חִפְּסָה חִפְּסָה the outside keys (of the treasury); Yalk. Dent. 855; Yalk. Ia. 302; En Yakob Sabb. I c. חִפְּסָה חִפְּסָה the keys to the outer room.

**חִפְּסָה** *m.* (preced.) *strange; separatist; heretical*.—*Pl.* חִפְּסָה Meg. IV, 8 (24<sup>b</sup>) חִפְּסָה חִפְּסָה the manner of the separatists (who follow their own interpretations of the Law, irrespective of public usages). Shh. X, 1 (90<sup>a</sup>) חִפְּסָה חִפְּסָה profane books, expl. Y. Ib. 23<sup>a</sup> top; Bab. ib. 100<sup>a</sup>.—*Fem.* חִפְּסָה, v. preced.

**חִפְּסָה**, *v.* חֶסֶד.

**חִפְּסָה** *m.* (b. h.; חִפְּסָה I) *lap, bosom, embrace*. M. Kat. 24<sup>a</sup> a child חִפְּסָה חִפְּסָה is carried out in one's arms (without a coffin); Kidd. 80<sup>b</sup>; Treat. S'mah. III, 2.—Y. M. Kat. III, beg. 81<sup>a</sup> חִפְּסָה חִפְּסָה left his mother's lap (Palestine). Tosaf. Yeb. IX, 4 חִפְּסָה חִפְּסָה directly from the embrace of her husband; a. e.—3) *receptacle, cavity, bottom*. Men. 97<sup>b</sup>; Erub. 4<sup>a</sup> (ref. to Ex. XLIII, 17), v. חִפְּסָה.

חִיקָה ch. same. Targ. II Sam. XII, 3, v. חִקָה.

חִיקוֹק pr. n. pl. (v. Josh. XIX, 34; I Chr. VI, 60) *Hikok (Hukok)*, in Northern Palestine. Y. Shebi. IX, beg. 38<sup>c</sup>.—Denom.: חִיקוֹקָא, חִיקוֹקָא, חִיקוֹקָא (חִיקוֹקָא) m. of H. Y. Pes. I, 27<sup>c</sup> bot. יוֹחֵן חִי; Bab. ib. 3<sup>b</sup> חִק (v. Rabb. D. S. a. l. note); a. e.

חִירָה, Targ. Ps. LVII, 5, some ed., v. חִירִי.

חִירָה, v. חִירָה.

חִירוֹת f., pl. חִירוֹת (חִיר) *cavernous rocks* resembling human figures. Mekh. B'shall. s. 1 (ref. to *Pi-Hahiroth*, Ex. XIV, 2) וְכִי חִירוֹת מִהוּ what was the nature of these rocks?—They were not slanting but abrupt &c. Ib. חִיר מִצֵּד וְכִי the rocks were on one side, and Migdol &c. Ib. חִיר אֵין חִירוֹת מִקוֹם חִירוֹת אֵלָא חִירוֹת hiroth means the place of Israel's liberty (licentiousness); Yalk. Ex. 230; Num. R. s. 20.

חִירִי, v. חִירָה.

חִירוֹם m. (חִיר) *exclusion, disassociation, esp. interdiction of travel* between two countries at war with each other. B. Bath. 38<sup>a</sup> חִירוֹם בְּשַׁעֲתָא at a time when commercial intercourse was cut off. Ib. חִירוֹם יְהוּדָאָה and Galilee are generally to be considered as if in a state of interdiction (possession in one country is no valid claim when the owner lived in the other); Y. ib. III, 14<sup>a</sup> top.

חִירוֹף, חִירוֹף m. (חִיר) *blasphemy*.—Pl. חִירוֹפִין. Y. Ex. R. s. 41, beg. Lev. R. s. 7; a. fr.

חִירוֹפָא, חִירוֹפָא ch., pl. חִירוֹפִין same. Targ. Y. Num. XVI, 27.

חִירוֹת f. (חִיר II) *freedom, liberty, libertinism; leisure*. Mekh. B'shall. s. 1, v. חִירוֹת. Gitt. 42<sup>a</sup> יֵצֵא לָהּ becomes free (ib. 8<sup>b</sup>, a. fr. חִירוֹת). Erub. 54<sup>a</sup> (play on חִירוֹת, Ex. XXXII, 16) חִירוֹת אֵלָא חִירוֹת read not *haruth* (engraven) but *heruth* (liberty) on the tablets (you are free, if you observe the law); Ex. R. s. 32, beg. חִירוֹת מִמְּלָאךְ liberation from political oppression, חִירוֹת מִמְּלָאךְ liberation from the angel of death (pestilence); a. fr.

חִירוֹת, חִירוֹת ch. same. Targ. Lev. XXV, 10. Targ. Is. LXI, 1; a. e.

חִירוֹת m. (חִיר) *a thorny shrub* used for hedges. B. Mets. 103<sup>b</sup> Ar. Var., v. חִירוֹת I.

חִירוֹת m., pl. חִירוֹת (חִיר) *heated contest*. Gitt. 57<sup>b</sup> (ref. to Job V, 2) חִירוֹת לִשְׁוֹן חִירוֹת in the contests of the tongue (prayer) thou shalt seek refuge (when persecuted).

חִירוֹת, v. חִירוֹת.

\* חִירוֹת pr. n. pl. *Hirayah*, in Zebulun. Y. Meg. I, 70<sup>a</sup> bot. (rendition of Yiddalah, Josh. XIX, 15; corresp.

to El-Haritiye, on Fischer-Guthe's Neue Handkarte v. Palaest.).

חִירוֹת, v. חִירוֹת.

חִירוֹת, v. חִירוֹת.

חִירוֹת, v. חִירוֹת.

חִירוֹת m. (חִיר) *sharp-edged knife, slaughtering knife*.—Pl. חִירוֹת. Targ. Prov. XXX, 14 (ed. Lag. a. oth. חִירוֹת; h. text חִירוֹת).

חִירוֹת, v. חִירוֹת.

חִירוֹת m. (חִיר) *freedom, emancipation*. Targ. Y. Deut. XV, 17 (emp. חִירוֹת).

חִירוֹת, v. חִירוֹת.

חִירוֹת f. ch.=חִירוֹת. Pl. חִירוֹת. Targ. Ex. XIV, 2; Targ. Num. XXXIII, 7 חִירוֹת חִירוֹת (h. text חִירוֹת, v. חִירוֹת).

חִירוֹת, v. חִירוֹת.

חִירוֹת or חִירוֹת f. (v. חִירוֹת I) *thicket, inaccessible place* to be cleared by fire in order to be made arable, v. חִירוֹת. Y. Sabb. VII, 10<sup>a</sup> top חִירוֹת חִירוֹת אֵת חִירוֹת he who sets fire to a reed-thicket; [Y. Shebi. IV, 35<sup>b</sup> bot. חִירוֹת; Y. Ab. Zar. II, 41<sup>d</sup> bot. חִירוֹת, emp. חִירוֹת a. חִירוֹת].—Tosef. Shebi. III, 19, v. חִירוֹת II.

חִירוֹת m. (חִיר) *(astronomical) calculation*. Sabb. 75<sup>a</sup>. Shn. 10<sup>b</sup>.

חִירוֹת f.=b. h. חִירוֹת, *sense, sensation*. Targ. Job XX, 2 Ms. a. Regia (ed. חִירוֹת, a. חִירוֹת).

חִירוֹת *thicket*, v. חִירוֹת.

חִירוֹת I ch., constr. חִירוֹת, same. Targ. Mic. III, 12; Targ. Jer. XXVI, 18 (h. text חִירוֹת).

\* חִירוֹת II pr. n. *Hishtha*, a canal in Babylonia. Pes. 40<sup>b</sup> ed. (Ms. M. חִירוֹת, emp. חִירוֹת).

חִירוֹת *Heth*, the eighth letter of the Alphabet. Y. Peah VII, 20<sup>b</sup> bot., a. e., v. חִירוֹת. Lev. R. s. 19; a. fr.—Pl. חִירוֹת. Y. Ber. II, 4<sup>d</sup> bot. Sabb. 103<sup>b</sup>.

חִירוֹת, v. חִירוֹת.

חִירוֹת, v. חִירוֹת.

חִירוֹת m. (חִיר) 1) *cut, incision, articulation*. Nidd. 25<sup>a</sup> חִירוֹת חִירוֹת indications (in the embryo) of hands and feet. Y. Sabb. VII, 10<sup>c</sup> bot.—2) (emp. חִירוֹת) *sentence, (condemning) verdict*.—Pl. חִירוֹת, חִירוֹת. Lam. R. to II, 1 (expl. Ezek. IX, 4) חִירוֹת וְחִירוֹת sentences and verdicts (Mus. s. v. חִירוֹת like the letter θ, for θάνατος, at voting; Yalk. Ez. 349 only חִירוֹת; Ar. s. v. חִירוֹת, חִירוֹת, ed. pr. חִירוֹת).



**חֲסִידָא** ch. same, 1) enf. Hull. 47<sup>b</sup> חֲסִידָא דִּלְבָּנָא (the incisions marking the lobes of the lung.—*Pl.* חֲסִידָא, Ib. 49<sup>a</sup> חֲסִידָא דִּלְבָּנָא (Rashi. חֲסִידָא דִּלְבָּנָא, the place in the neck where the lungs begin to separate.—*170* portion cut off, segment (חֲסִידָא). Ib. 48<sup>a</sup> חֲסִידָא דִּלְבָּנָא (Rashi. חֲסִידָא) a needle was found in a segment of the lungs.

**חֲסִידָא** (חֲסִידָא) m. (חֲסִידָא) 1) signature. *H. Bath. X. 2* חֲסִידָא דִּלְבָּנָא after the deeds were signed. *Ib.* 176<sup>a</sup> חֲסִידָא (חֲסִידָא) דִּלְבָּנָא the formula with which a prayer closes, concluding benediction ("Blessed be thou, O Lord, who &c."), *Ber. 18<sup>a</sup>* חֲסִידָא דִּלְבָּנָא Ma. M. (ed. only) the concluding formula decides the appropriateness of a prayer. *Ib.* חֲסִידָא דִּלְבָּנָא Ma. M. (ed. חֲסִידָא) or do we go by the concluding phrase?—*Pl.* חֲסִידָא, *Y. Ber. I. 3<sup>a</sup>* bot. חֲסִידָא דִּלְבָּנָא according to their conclusions; (*ib.* חֲסִידָא, v. חֲסִידָא); *Y. Taan. II. 67<sup>a</sup>* bot.

**חֲסִידָא** m. (חֲסִידָא) marriage; wedding ceremony, only in pl. חֲסִידָא, *Num. R. a. 12* (ref. to Cant. III, 11) חֲסִידָא דִּלְבָּנָא the law-giving on Sinai was a wedding (between God and Israel), as we read (*Ex. XIX, 10*) &c., v. חֲסִידָא; *Pealk. Vayhi, p. 8<sup>a</sup>*; *Cant. R. to l. c.* חֲסִידָא (corr. acc.).

**חֲסִידָא** ch. same. *Targ. Y. Gen. XXXIV, 9.—Pl.* חֲסִידָא, *Targ. Y. Deut. VI, 7; XI, 19* חֲסִידָא (ed. Amst. חֲסִידָא sing.).

**חֲסִידָא** *Y. Shh. IV, end, 23<sup>a</sup>, read: חֲסִידָא.*

**חֲסִידָא** (חֲסִידָא) f. (b. h.—חֲסִידָא; חֲסִידָא) bring broken, subdued, esp. dread inspired by superiors, fear. *Gen. R. a. 34* (ref. to *Gen. IX, 2*, compared with *I, 28*) חֲסִידָא (not חֲסִידָא) the fear and dread (of man) were restored (after the deluge), but subjection was not. *B. Hash. 17<sup>a</sup>* (applying *Ex. XXXII, 24* sq.) חֲסִידָא those (leaders) who tyrannize the land of the living.—*Lev. R. a. 18*; *Koh. R. to XII, 8* (ref. to חֲסִידָא, *ib.*) (read:) חֲסִידָא the dread of travelling befalls him.

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** v. חֲסִידָא a. חֲסִידָא.

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** f. (b. h.—חֲסִידָא; comp. חֲסִידָא) hook, fish-hook. *Y. Pes. IV, 30<sup>d</sup>* top. *M. Kat. 35<sup>b</sup>* חֲסִידָא דִּלְבָּנָא if the fish-hook is thrown into the rapid river (to catch the fish), what can the waters in the pond do (if the great die, what can common humanity expect)?—*Erub. 18<sup>a</sup>* חֲסִידָא דִּלְבָּנָא they put a hook into the convict's mouth &c.; a. e.—*Pl.* חֲסִידָא, *Tosef. B. Kam. VIII, 17. Sifré Num. a. 44* חֲסִידָא דִּלְבָּנָא they dragged them out of the sanctuary with iron hooks (on shafts, v. חֲסִידָא); *Yalk. ib. 712* חֲסִידָא (corr. acc.); *Sifra Sh'mini, introd.* חֲסִידָא דִּלְבָּנָא (read: חֲסִידָא). *Tosef. B. Kam. XI, 18* חֲסִידָא דִּלְבָּנָא (Var. חֲסִידָא) three fuller's hooks (for stretching clothes; v. חֲסִידָא II, 2).

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** m. (חֲסִידָא) stretching.—*Gen. R. a. 22* חֲסִידָא דִּלְבָּנָא stretching with a pointed, crooked. *Targ. Y. II Gen. XXVIII, 27, v. חֲסִידָא.*

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** (חֲסִידָא) f. (b. h.—חֲסִידָא; comp. חֲסִידָא) to insert a hook, to fish with the angle, to fasten. *Y. Bab. IV, end, 7<sup>a</sup>* חֲסִידָא דִּלְבָּנָא if it is a edge (v. חֲסִידָא) with which to fasten a dog (by inserting the hook of a chain), חֲסִידָא דִּלְבָּנָא חֲסִידָא was intended to prevent from eating (a morsel), *Y. Bets. II, end, 41<sup>d</sup>* (not חֲסִידָא). *H. Kam. 51<sup>a</sup>* חֲסִידָא דִּלְבָּנָא and that people be free to fish with the angle in the lake of Tiberias.—*2* (b. h.) to lie in wait (v. *Hm. VI, 9*), to wait for, hope, be anxious for (with ל). *Shh. 97<sup>b</sup>* (fr. *Hab. II, 3*) חֲסִידָא דִּלְבָּנָא wait for it (the redemption); *ib.* חֲסִידָא דִּלְבָּנָא חֲסִידָא דִּלְבָּנָא we are anxious, but He is not (ref. to *Is. XXX, 18*). *Pealk. R. a. 24. Yalk. Neph. 267, a. e.* [*Yalk. Lev. 604* חֲסִידָא, v. חֲסִידָא]

**חֲסִידָא** *Ps. 77<sup>a</sup>* ch. same. *Pealk. V'azoth, p. 106<sup>a</sup>* (ref. to *Is. XXX, 18*) חֲסִידָא דִּלְבָּנָא חֲסִידָא like the hunter that waits for prey; *Yalk. Deut. 230.*

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** II, חֲסִידָא m. ch.—h. חֲסִידָא, wise; sage, scholar. *Targ. I Kings III, 12. Targ. Y. Lev. XIX, 28; a. fr.—Ab. Zar. 76<sup>b</sup>* חֲסִידָא דִּלְבָּנָא who but R. . . is wise enough to do that; *Pes. 78<sup>a</sup>*.—*Tam. 37<sup>a</sup>* חֲסִידָא דִּלְבָּנָא who is to be called a wise man?; a. fr.—*Exp. Halikem*, a scholar's title, inferior to Rabbi. *B. Meta. 66<sup>a</sup>* top חֲסִידָא shall be called a Halikem, but not a Rabbi. *Y. Taan. IV, 68<sup>a</sup>* חֲסִידָא דִּלְבָּנָא that I have appointed thee a H. (intimating that he would never be a Rabbi), a. e.—*Pl.* חֲסִידָא, חֲסִידָא, חֲסִידָא. *Targ. Deut. I, 12. Targ. Job XL, 30* (h. text חֲסִידָא, comp. חֲסִידָא); a. fr.—*Nidd. 30<sup>b</sup>* חֲסִידָא דִּלְבָּנָא how wise the Jews are. *Hot. IX, 15* (49<sup>a</sup>) חֲסִידָא דִּלְבָּנָא the Halikemim began to be (in scholarship) like common school teachers. *Succ. 28<sup>b</sup>*, a. fr.—*Pealk. חֲסִידָא, חֲסִידָא. Targ. II Sam. XX, 16; a. e.—Pl.* חֲסִידָא. *Targ. Jer. IX, 16. Targ. Jud. V, 29* חֲסִידָא (constr. pl.).

**חֲסִידָא** m. (preced.) one pretending to be a scholar. *Pes. 105<sup>b</sup>* ed. (Ms. a. comment. חֲסִידָא).

**חֲסִידָא** f. ch.—h. חֲסִידָא, wisdom. *Targ. Is. XXXV, 25; a. e.*

**חֲסִידָא** v. חֲסִידָא II.

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** *pr. a. m. Halikem. Keth. 62<sup>b</sup>*, a. fr. *R. Hanania, son of H.—Y. M. Kat. III, 81<sup>d</sup>* top.

**חֲסִידָא** v. חֲסִידָא.

**חֲסִידָא** f. (חֲסִידָא, comp. חֲסִידָא) Mikhin, name of a large snake, prob. annulated snake. *Y. Ber. V, 9<sup>a</sup>* bot.

(in Chald. dict.), v. זָהַר. Ib. VIII, 12<sup>b</sup>; Gen. R. s. 82, end (Hull. 127<sup>a</sup> נחש). Y. Snh. X, 28<sup>d</sup> top ח' כְּרִיסָה של ח' (not כְּרִיסָה) like the venom of a h.; Ruth R. to III, 13. Y. Taan. IV, 69<sup>a</sup> top ח' כְּרִיסָה עליו (read: כְּרוּכָה) a snake wound around him; (Lam. R. to II, 2 כְּנָא כְּרִיסָה).—Pl. חֲכִינִים. Cant. R. to VII, 8 [read:] ח' חֲכִינִים לוֹ שֶׁחַר ח' a charmer who had two snakes.

חֲכִינָה, Meg. 28<sup>a</sup> בחֲכִינָה, v. חֲכִינָה.

חֲכִינֹתָא, v. חֲכִי.

חֲכִינָא m. (v. חֲכִינָא) wound, snake-like; insidious. Targ. Prov. XVIII, 8 Var. ed. Lag. (ed. Lag. a. oth. חֲכִינָא, oth. ed. חֲכִינָא; h. text חֲכִינָא).

חֲכִינָה f. ch=h. חֲכִינָה. Y. Sabb. VI, end, 8<sup>d</sup>.

חֲכִיר, חֲכִיר m. (חֲכִיר, cmp. חֲכִינָא) bent, bowed down. Targ. Ps. XXXV, 14; XXXVIII, 7 (Ar. חֲכִיר; Ms. חֲכִיר I).

חֲכִיר, חֲכִיר m. (חֲכִיר) 1) tenant on a fixed rent payable in kind, v. אָרִיס II. Y. Bicc. I, end, 84<sup>b</sup> ח' a tenant for a fixed term, לעולם ח' a permanent tenant (on ground rent). B. Mets. 104<sup>a</sup> חֲכִיר; a. fr.—Pl. חֲכִירִין. חֲכִירִין בְּתֵי אֲבוֹתָא (חֲכִירִין) חֲכִירִין, חֲכִירִין hereditary tenants. Tosef. Peah III, 1. Ib. Ter. II, 11 חֲכִירִין ed. Zuck. (Var. חֲכִירִין, חֲכִירִין). Y. M. Kat. III, 82<sup>b</sup> bot. חֲכִירִין.—2) the fixed annual rent in kind. B. Mets. IX, 2 (103<sup>b</sup>) חֲכִירִין מִנְכָּה לוֹ מִן חֲכִירִין Talm. ed. (Mish. חֲכִירִין) he deducts from the stipulated rent (in proportion). Ib. 4 (105<sup>a</sup>) חֲכִירִין וְאֵינִי נֹתֵן לְךָ חֲכִירִין (Y. ed. חֲכִירִין, Mish. חֲכִירִין) as long as I give thee thy rent (Mish.: the rent for it).

חֲכִירָא ch.=same.—Pl. חֲכִירִין. B. Mets. 68<sup>a</sup>, v. חֲכִירִין.

חֲכִירָא, v. חֲכִירָא.

חֲכִירוּת (חֲכִירוּת) f. (v. חֲכִיר) 1) tenancy, tenure on rent in kind. Bicc. I, 11 חֲכִירוּת בעלי ארִיסוֹת וח' landlords of properties held in tenure, on shares, or on fixed rent; or tenants on &c.; expl. Y. ib. 84<sup>b</sup> either חֲכִירוּת אֲבוֹתָא (v. חֲכִירִין) or חֲכִירוּת אֲרִיסוֹת (not חֲכִירוּת).—2) stipulated rent. Tosef. B. Mets. IX, 24 חֲכִירוּת שְׁנִים Var. (ed. Zuck. only חֲכִירוּת) the rent for two years in advance.—Pl. חֲכִירוּת, v. supra.

חֲכִי I (v. Fl. to Levy Talm. Dict. II, 204<sup>2</sup>) 1) to restrain, fasten, hook.—Denom. חֲכִי. —2) to grasp (one another), to wrestle; v. חֲכִי.

חֲכִי II (onomatop.) 1) to be rough; to rub, scratch. Naz. 59<sup>a</sup> חֲכִי מִדּוֹ לְחֹךְ how about (removing the hair by) rubbing (Tosaf.: חֲכִי לְחֹךְ about rubbing or being rubbed)?—2) (cmp. חֲכִי, a. חֲכִי) to hesitate. Ned. I, 1 חֲכִי חֲכִי חֲכִי חֲכִי had some hesitation about deciding in favor of greater stringency (for the expression חֲכִי; oth. opin. in R. N. to Bab. ib. 7<sup>a</sup>: denom. of חֲכִי, had a taste for &c.).

Hithpa. חֲכִיחָא, Nithpa. חֲכִיחָא to rub one's self against

a rough object; to be rubbed. B. Kam. IV, 6 חֲכִיחָא an ox that scratched himself against a wall; Tosef. ib. IV, 6. B. Kam. 3<sup>a</sup> חֲכִיחָא she (the animal) scratched herself against a wall for her gratification (without intention to do injury) &c.—Naz. 59<sup>a</sup>, v. supra; a. fr.

Pi. חֲכִי (v. חֲכִי II) to hawk; to deride. Gen. R. s. 6 (play on חֲכִי, Gen. XXVII, 36) חֲכִיחָא בְּגִידוֹ וְכ' began to hawk with his throat (to express contempt), like one that hawks and spits; Tanh. Ki Thetsé 10; Pesik. Zakh., p. 27<sup>b</sup>, v. חֲכִיחָא; [Ar. ed. Koh. s. v. חֲכִיחָא, Pulp.].—Cmp. חֲכִיחָא.

חֲכִי ch., lithpa. חֲכִיחָא as preceded. Hithpa. B. Kam. 44<sup>a</sup>.

חֲכִי m. (preced.) 1) scab, sore; transf. tribulation, visitation. Y. M. Kat. III, 81<sup>d</sup> top; (B. Mets. 59<sup>b</sup> חֲכִי, Var. חֲכִי).—Pl. חֲכִיחָא inflammations. Gen. R. s. 19, beg. (v., however, חֲכִיחָא).—2) cough, catarrh. Y. Snh. X, 29<sup>b</sup> bot. ח' first He causes a cold to enter them; (Tanh., ed. Bub., R'eh 10 חֲכִיחָא); Pesik. Asser 97<sup>b</sup> ח' (מְכַנִּים בָּהֶם חֲכִיחָא; v. חֲכִי).

חֲכָם (b. h.; v. חֲכָם) 1) to be wise, to know. Nidd. 70 what must one do in order to be wise?—2) (denom. of חֲכָם) to meet for deliberation. Ib. when they resurrect, we shall meet to discuss their case.

Hif. חֲכָם 1) to grow wise, to become a scholar. B. Bath. 25<sup>b</sup> חֲכָם הָרוּצָה he who desires to become a scholar; ib. 175<sup>b</sup> (Ber. 68<sup>b</sup> חֲכָם). Ab. II, 5 כל חֲכָם not every one that has a large trade, becomes wise (experienced); a. fr.—2) to make wise, to stimulate a person's mind by ingenious suggestions, questions &c. Hag. 14<sup>a</sup> חֲכָם חֲכָם חֲכָם a student who enlightens his teachers. B. Mets. 107<sup>b</sup> חֲכָם חֲכָם and makes the simple wise.—3) to subtilize, philosophize. Ex. R. s. 6, beg. ח' חֲכָם חֲכָם חֲכָם philosophized on (tried to find out the reasons for) the Lord's law. Ib. חֲכָם חֲכָם חֲכָם when I philosophised . . . and made myself believe . . . it was all vain boast &c.

Hithpa. חֲכָם, Nithpa. חֲכָם to become wise. Ber. 68<sup>b</sup>, v. supra. B. Bath. 25<sup>b</sup> חֲכָם חֲכָם because by becoming wise, he will get rich. Pesik. R. s. 33 beg. חֲכָם חֲכָם became wise by his own speculation.

חֲכָם, חֲכָם, also חֲכָם (adj. with verbal inflection) 1) to be wise, shrewd; to be learned. Targ. I Kings V, 11. Targ. O. Ex. XV, 8 חֲכָם (חֲכָם, h. text חֲכָם). Targ. Is. XXIX, 16; a. fr.—Gitt. 56<sup>b</sup> חֲכָם חֲכָם חֲכָם that you are so wise. Taan. 23<sup>b</sup> חֲכָם חֲכָם חֲכָם that we may become well-learned; a. fr.—2) to recognize, to know, remember. Targ. Y. II Gen. XXXVII, 33 (some ed. חֲכָם Pa.).—Targ. II Esth. II, 18; a. fr.—Lev. R. s. 30 חֲכָם חֲכָם doest thou know anything in favor of this man?—Y. M. Kat. III, 83<sup>b</sup> top, v. חֲכָם.—Y. Ber. II, 4<sup>d</sup> top חֲכָם חֲכָם חֲכָם do they (the dead) know anything?—Y. Shek. VII, 50<sup>c</sup> bot. חֲכָם חֲכָם let the wine-dealers identify their knots (marks on the wine bottles). Y. Keth. V, 30<sup>a</sup> bot. [read:] חֲכָם חֲכָם חֲכָם (or חֲכָם) I (as an infant) to



recognized the midwife that assisted at my birth (when she came to nurse my mother). Y. Ter. XI, end, 48<sup>b</sup> לא אבא דא I never knew my father. Y. Hag. II, 78<sup>a</sup> top שבתא shall assist (Y. Bab. VI 30<sup>a</sup> bottom שבתא אשתא—2) (euphem.—b. h. שבת) to sleep with. Targ. Y. Gen. IV, 1 Ar. (ed. שבת). Targ. Y. II (b. XX, 16; a. e.—Y. Maas Sh. IV, 58<sup>b</sup> bot.; Lam. B. to I, 1 רבדי (אשתא) a. e.—3) to be clear, evident. Shh. 49<sup>a</sup>, v. חכ I.

חכא 1) to make wise, teach. Targ. Y. Deut. XXXIV, 10. Targ. Job XXXV, 11; a. e.—2) to outwit. Targ. O. Gen. XXVII, 36 (Rashi a. l. quotes חכא, v. 192. v. Berl. Targ. O. II, p. 10)

חכא 1) to become wise. Targ. Ps. CV, 32; a. e.—2) to be informed, aware; to learn. Ib. XXXV, 8. Targ. Y. Na. II, 4.—3) to hold counsel. Targ. O. Ha. I, 10.—4) to be recognized. Y. San. IX, 25<sup>a</sup> bot.; Y. Yeb. XVI, 19<sup>a</sup> חכא רבא he who desires to disguise himself. חכא לא נחשבו they were not recognized. v. חכא.

חכא 1) to teach, make wise. Targ. Ex. III, 2; a. e.—B. Bath. 158<sup>b</sup> חכא רבא the climate of Palestine makes wise.

חכם m. (b. h.; v. Pl. to Levy Talm. Dict. II, 2042) [retentive, i.] 1) one who knows. חכם חכא He who knows the secrets (minds of men). Ber. 58<sup>a</sup>; Tosaf. Ib. VII (VI), 2; Sam. R. s. 21, beg.—2) wise man, scholar; esp. Hakham, a scholar's title, less than Rabbi. Ab. IV, 1 חכא who is a wise man? Shh. 21<sup>a</sup> (ref. to II Sam. XIII, 3) חכא אש a man wise for wickedness (artful). Git. 67<sup>a</sup> חכא is a scholar and a scribe, חכא חכא might be a scholar, if he wanted. Hor. 13<sup>b</sup> חכא R. M. was the Hakham (counselor); a. v. fr.—Pl. חכמים, frequ. in the sense of a number of scholars, as opposed to a single authority. Hull. 85<sup>a</sup> חכא רבי . . . חכא Rabbi approving of R. Meir's opinion . . . recorded it in the Mishnah as the opinion of 'scholars'. Ber. I, 1; a. v. fr.—חכמי אשתי חכמי אשתי genuine scholars (philosophers) חכמי ישראל Jewish scholars. B. Hash. 12<sup>a</sup>. Pes. 84<sup>b</sup>; a. fr.—חכם (חכם, comp. חכם, abbr. חכם) title of a student, disciple, scholar. Hag. 15<sup>b</sup> חכם אשתי a scholar's learning is not to be despised, even if he has gone astray. Hull. 9<sup>a</sup> חכם חכם in order to be recognised as a Talmud Hakham, one must have learned three things &c.; a. v. fr.—Pl. חכמים חכמים Ber. 64<sup>a</sup> חכמים חכמים scholars increase the peace of the world; a. v. fr.

חכם, Y. Erub. IX, end, 25<sup>d</sup> חכם, read חכם, v. חכם.

חכמא, v. חכם.

חכמאי pr. n. m. Hakhamai. M. Kat. 9<sup>a</sup> bot. חכמאי בן מ. M. (ed. חכמאי, read חכמאי; Y. Ter. XI, end, 48<sup>a</sup> חכמאי.

חכמא f. 1) fem. of חכם. Y. Shek. V, 48<sup>d</sup> top חכמא that is a wise count; Shh. 17<sup>b</sup> חכמא a Sanhedrin containing three counts is a wise one.—2) female physician, midwife. B. Hash. II, 5; Erub. 43<sup>a</sup> חכמא a midwife called for assisting at birth. Sabb. XVIII, 3 חכמא and we must call for her a midwife from another place (on the Sabbath); a. fr.

חכמא f. (b. h.; שפ) wisdom, learning, art. Ber. 17<sup>a</sup> חכמא the perfection of wisdom is experience and good deeds. Ib. 28<sup>a</sup> חכמא the benediction of wisdom (the fourth of the Prayer of Benedictions). Gen. R. s. 17 חכמא his (Adam's) wisdom is greater than yours. B. Hash. 29<sup>a</sup> חכמא חכמא it is an art and not a labor; a. v. fr.—חכמא חכמא enigmatical speech. Erub. 58<sup>b</sup>.—חכמא חכמא, v. חכמא.

חכמא f. (prevcd.) well-educated, smart.—Pl. חכמאי, B. Bath. 119<sup>a</sup>.

חכמא, v. חכם.

חכ, Y. Kerub. VI, 27<sup>a</sup> bot., read חכ

חכ (comp. חכ) to contract, form, esp. to give or to take in rent on a fixed annual rental payable in kind. contract. to חכ, חכ or חכ q. v.—B. Meta. IX, 2 חכ לי give me in rent &c. Tosef. Dom. VI, 2 חכ לי if one takes in rent a field. Ib. חכ חכ what is the difference between the seller and the holder?, a. fr.—V. חכ.

חכ to give in rent. Part. חכ landlord. B. Meta. 104<sup>a</sup>; a. e.—Part. pass. חכ, f. חכ. B. Bath. 123<sup>b</sup>, eq. חכ a cow rented out for half-profit (Rashi).

חכ ch. same. B. Meta. 68<sup>a</sup> חכ, v. חכ. Y. Maas Sh. V, 58<sup>b</sup> bot. [read:] חכ . . . חכ when you rent land rent only from God—fearing man.

חכ f. (prevcd.) tenancy. B. Meta. 104<sup>a</sup> (Rashi: חכ).

חכ, v. חכם.

חכ, Y. Ned. IV, beg. 38<sup>a</sup> bot חכ חכ, read: חכ חכ as, for instance, חכ חכ.—Y. Ab. Zar. II, 40<sup>d</sup> top חכ חכ, read: חכ, v. חכ.

חכ, perf. a. part. of חכ.

חכ I, v. חכ.

חכ II m. (חכ, comp. חכ) eval, mild (wine). Targ. Y. Deut. VIII, 8, opp. חכ.

חכ III ringar, v. חכ III.

חכ m. (חכ, comp. חכ) a globular concretion.—Pl. חכ Bekh. 7<sup>b</sup> חכ חכ ball-like concretions found in the yohmur (fallow-deer), v. חכ.

חכ I m.—b. חכ I, sand. Targ. Gen. XXXII, 18; a. fr.—Pes. 113<sup>a</sup>, v. חכ.—Pl. חכ (fem.). Sabb. 110<sup>a</sup> חכ חכ between the sand-mounds.

חכ II m.—חכ II. Targ. Job XXIX, 18.

חכ III, חכ, חכ m. (חכ or חכ) [turned upturned] vinegar. Targ. O. Nuss. VI, חכ, Y. Xap. Targ. Ps. LXIX, 22 חכ (Ma. חכ). Targ. Prov. XXV, 20 חכ ed. Lag. (ed. חכ, Ms. חכ). Targ. Ruth II, 14.—Ab. Zar. 12<sup>a</sup>. Gen. R. s. 9. v. חכ I ch.—Hull. 105<sup>a</sup> חכ חכ a jellied vinegar sauce of meat; a. fr.—Y. Maas. III, 50<sup>d</sup> bot. חכ חכ a deteriorated son, v. חכ; Hull. 105<sup>a</sup>. [Y. Ter. VII, 45<sup>d</sup> bot. חכ, read: חכ.]

חָלָא to be sick, v. חָלַי.

חִלְאָה (b. h.) pr. n. f. *Helah*, an Agadic surname of Miriam. Ex. R. s. 1, v. נָשָׂר.

חִלְאִים, v. חָלַי.

חִלָּב m., constr. חִלְבִּי (b. h.) [*secretion*,] *milk*. Ab. Zar. II, 6 וְשֶׁחָלְבוּ חִי milk (of a cow) milked by a gentile. Makhsh. VI, 5 חִי מִדֵּי serum of milk; a. fr.—בָּשָׂר בַּח the boiling of meat with milk, the prohibitory law concerning &c. (Ex. XXIV, 19; XXXIV, 26; Deut. XIV, 21). Pes. 54<sup>b</sup>, v. וְיִדְוֶשׁ.—Hull. 110<sup>a</sup> אָסוּר דָּב' בָּח אָסוּר they did not know that boiling meat with milk was forbidden; a. fr.—חִלְבִּי חֲלָב white of eggs. Y. Ter. X, 47<sup>b</sup> bot., cmp. חֲלָבֹן.—חֲלָבֹן חֲלָב *ornithogalum*, *Star of Bethlehem*, a bulbous plant. Shebi. VII, 1, v. חֲלָבִיצִין; Ukts. III, 2.—Transf. חֲלָבֹן white wine. Gen. R. s. 98, opp. אֲדוּמִים.

חִלְבָּא, חֲלָבִי ch. same. Targ. Gen. XVIII, 8. Targ. Job X, 10; a. fr.—Y. Ter. VIII, 46<sup>a</sup> חֲלָבִי חֲלָבֹן milked. Hull. 109<sup>b</sup>, v. בְּשָׂרָא I. Ib. 110<sup>a</sup>; a. e.

חֲלָב (denom. of חָלָב) to milk; to yield milk. Ab. Zar. II, 6, v. חָלָב. Bekh. 20<sup>b</sup> חֲלָבֹת וְכ' . . . the majority of animals secrete no milk unless they have given birth; a. fr.

Nif. חֲלָבִי to be milked. Sabb. 53<sup>b</sup> לִי חֲלָבִי when the bag is tied on for milking purposes (to support the udders), opp. לִיבָשׁ for drying up.

חֲלָב ch. same. Y. Ter. VIII, 46<sup>a</sup>, v. חָלָב.

חֲלָב m. (b. h.) *fatty concretion* (cmp. חֲלָא), esp. *that abdominal fat of cattle which it is forbidden to eat*, *heleb* (Lev. III, 17), contrad. to שִׁיבִין. Kerith. III, 1. Hull. 113<sup>b</sup> חֲלָבִי חֲלָבֹן if one boils fat with milk. Snh. 4<sup>b</sup> חֲלָבִי חֲלָבֹן *heleb* a. *halab* which are written alike, v. אָס; a. fr.—Pl. חֲלָבִין, חֲלָבִים. Ber. I, 1 חֲלָבִין חֲלָבִים the pieces of fat and the limbs belonging to the altar; Tam. VII, 3 חֲלָבִין חֲלָבִים the (marble) table designated for the fat-pieces (and limbs).—Ker. 12<sup>a</sup>, sq. חֲלָבִין חֲלָבִים laws concerning the eating of *heleb*; Y. Yeb. X, 11<sup>a</sup> top חֲלָבִין חֲלָבִים (not חֲלָבִין חֲלָבִים); a. fr.—[Y. Ter. X, 47<sup>b</sup> bot. חֲלָבִין חֲלָבִים, v. חֲלָבִין חֲלָבִים].—גִּישׁ, v. גִּישׁ.

\*חֲלָב ch. m. (preced.) *a viscous substance*, *glair*. Hull. 120<sup>a</sup> דִּקְרִישׁ חֲלָבִי ed. (v. Rashi); v. חֲלָבִי III.

חֲלָבֹן (חֲלָבֹן Ar.) m. (v. preced. wds.) *glair*, *white of an egg*. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup>, v. חֲלָבֹן; a. fr.—Y. Ter. X, 47<sup>b</sup> bot. חֲלָבֹן חֲלָבִין, read: חֲלָבִין חֲלָבִין (v. cit. in Tosaf. to Hull. 64<sup>b</sup>).

חֲלָבֹנָא, constr. חֲלָבֹנִי ch. same. Targ. Y. Gen. XXXIX, 14; 20. Targ. Job VI, 6.

חֲלָבִיצִין, v. חֲלָבִיצִין.

חֲלָבִינָא, pl. חֲלָבִינִי, v. חֲלָבִינִי.

חֲלָבִינָא f. (b. h.; cmp. חָלָב, חֲלָבִי, v. חֲלָבִי) *galbanum*, a gum-resin used as an ingredient of frank-incense, smell-

ing like asafetida. Ker. 6<sup>a</sup>. Ib.<sup>b</sup>; Yalk. Ex. 389 רִיחָה חֲלָבִי the smell of galb. is evil, and yet the Bible counts it among the spices (so are the wicked with the righteous combined in prayer).

חֲלָבִינָא (חֲלָבִינָא) ch. same. Targ. O. Ex. XXX, 34; Targ. Y. חֲלָבִינָא, pl.—Gitt. 69<sup>a</sup>, v. חֲלָבִינָא.

חֲלָבִיץ m. (compound of חָלָב a. חֲלָבִי) *bulb of ornithogalum*. Shebi. VII, 2; expl. Y. ib. 37<sup>b</sup> bot. חֲלָבִיץ eggs (bulbs) of &c., v. חָלָב; Tosef. ib. V, 6; Nidd. 62<sup>a</sup> חֲלָבִיץ (absorbing חֲלָבִיץ); Sabb. 90<sup>a</sup> חֲלָבִיץ. Tosef. Kil. III, 12 חֲלָבִיץ.

חֲלָבִיץ m., pl. חֲלָבִיץִים, חֲלָבִיץִים (חֲלָבִיץ, cmp. חֲלָבִיץ) *purslane*. Erub. 28<sup>a</sup> וְחֲלָבִיץ (Ms. M. וְחֲלָבִיץ, read: וְחֲלָבִיץ, v. Rabb. D. S. a. l. note, חֲלָבִיץ absorbed, v. preced.); Y. Peah VIII, 21<sup>a</sup> top; Y. Erub. III, 20<sup>d</sup> top, expl. חֲלָבִיץִים. Shebi. IX, 1 (Mish. ed. גִּירָה . . . , read: גִּירָה . . . ; v. Rabb. D. S. a. l. note). Y. ib. 38<sup>c</sup> (Rabbi's maid said) חֲלָבִיץִים חֲלָבִיץִים thy purslane plants have been scattered; R. Hash. 26<sup>b</sup> חֲלָבִיץִים חֲלָבִיץִים (Ms. M. חֲלָבִיץִים). Ib. יְדֵי רַבֵּנָא מֵאֵי חֲלָבִיץִים (Ms. חֲלָבִיץִים).

חֲלָד (cmp. חָלָל) to undermine, cave, dig. Pes. 118<sup>b</sup> (חֲלָדָה Ms. M. (ed. as in Hull. 20<sup>b</sup> חֲלָדָה) which undermines the foundations &c. V. חֲלָדָה.

Hif. חֲלָדִי 1) same. Y. Kil. IX, 32<sup>c</sup> top חֲלָדִי חֲלָדִי the Lord caves the ground before them and they roll &c.; Y. Keth. XII, 35<sup>b</sup> top חֲלָדִי חֲלָדִי (corr. acc.). B. Bath. 19<sup>b</sup> חֲלָדִי חֲלָדִי because their roots undermine the ground.—2) to pass the slaughtering knife under cover, to squeeze in. Hull. II, 4. Ib. 20<sup>b</sup>; a. fr.—Tosef. Kel. B. Bath. I, 5 חֲלָדִי חֲלָדִי לחֲלָדִי חֲלָדִי (B. S. to Kel. XXI, 1) because so much of it does the professional fuller fold up for inserting a rod into it (v. חֲלָדִי II, 2).

חֲלָד ch. same; Part. pass. חֲלָדִי covered with earth, mouldering. Targ. Job XI, 17 Ms. (ed. חֲלָדִי, חֲלָדִי, corr. acc.).

חֲלָד m. (b. h.; preced.) *mould*; transf. *earthly life*. Midr. Till. to Ps. XVII, 14 חֲלָד חֲלָד חֲלָד means earth (ref. to Ps. XLIX, 2). Tanh. Ki Thabo 2 (ref. to Ps. XVII, 14) חֲלָד חֲלָד חֲלָד they die away from this world v. חֲלָדָה.

חֲלָדָה f. (חֲלָד Hif.) passing the knife under cover. Hull. 9<sup>a</sup>; 27<sup>a</sup>; a. e.

חֲלָדָה, v. חֲלָדָה.

חֲלָדָה f. ch.=h. חֲלָדָה, rust. Targ. Y. Num. XXXI, 22 (v. Rashi a. l.).

\*חֲלָדִין m. pl. (preced. wds.) *cave-dwellers*. Gen. R. s. 37, transl. of חֲלָדִין (Gen. X, 17); cmp. חֲלָדִין.

חֲלָדִי, v. חֲלָדִי.

חֲלָדִי f. (b. h.; חֲלָל 1) [rolled, rounded] cake.—Pl. חֲלָדִי Ukts. III, 5 חֲלָדִי חֲלָדִי (Tosef. Maas. Sh. I, 18 חֲלָדִי).



(collect. noun), a. e., v. חולל. — Men. III, 6 שני ד' the two loaves (offered on the Feast of Weeks, Lev. XXIII, 17). — B. Bath. V, 3; Ukt. III, 11 ד' honey-combs, a. fr. — 2) (with ref. to Num. XV, 20, sq.) *Hallah*, the priest's share of the dough. Sabb. II, 6, v. חולל. Hall. I, 1 חולל ד' are subject to the law of *Hallah*. — Ib. II, 7 שני ד' the quantity to be set aside for the priest. Ib. 3 שני ד' Ms. M. (v. Babb. D. S. a. l. note) from a dough from which the priest's share has not yet been taken, a. fr. — Pl. as ab. Peck. Shimon, p. 117 חולל ד' two portions (one for being burnt and one for the priest). Y. Erub. III, end, 11; Cant. R. to I 6, a. e. — Trnsf. *hallah*, the sanctification of creation man. Gen. R. s. 14, beg.; Yalk. Prov. 962, a. e. (ref. to Prov. XXIX, 4, חולל ד' that is Adam חולל ד' חולל ד' who was the final sanctification of the world, Gen. R. s. 17, end. — *Hallah*, name of a treatise of the Mishnah, Tosefa a. Talm. Y., of the Order of Zeraim.

חוללה, v. חולל.

חוללה (חולל) (covering of earth &c., mouldering from being in a cave.) 1) rust, mould. Kel. XIII, 8 חוללה ד' became rusty; Tosef. ib. B. Mets. III, 10; a. fr. — Trnsf. sin. Tanp. Ki Thabo 2 (ref. to חולל Ps. XVII, 14) [read:] אסור זה לזה ד' הם כלן חולל ד' (v. Tanp. ed. Bab. ib. 4) they (the gentiles) say to one another, they (the Israelites) are full of rust, there are sins in their hands. — 2) a skin disease arising from living in caves. Midr. Talm. to Ps. XVII, 14 (v. supra) חולל ד' they are those (persecuted Jews) whose bodies became afflicted with sores, &c.; Y. Shebi. IX, 38<sup>d</sup>; Gen. R. s. 79. — Pl. חוללה. Peak. B'shall., p. 88<sup>b</sup>; Esth. R. to I, 9 חוללה (some ed. חוללה, corr. soc.).

חולל m. pl. *Hahan* (Holan) in Assyria (b. h. חולל. v. P. Sm. 1277; Neub. Géogr. p. 373). Kidd. 72<sup>a</sup>. Yeb. 16<sup>b</sup> Ms. M. (ed. חולל, corr. soc.).

חולל (חולל) m. (חולל) knot or sling of the upper garment when lifted, (sinus). Targ. II Esth. I, 2 (3) חוללה ד' she lifted her garment. — Pes. 115<sup>a</sup> חולל ד' if thou bringest dates home, with thy sinus before ungirding) run to the brewery; [comment.: with the dates tied up in thy bag]. V. חולל.

חולל m. חולל. Tosef. Neg. VIII, 6 חולל ד' during his days of declared leprosy.

חולל m., v. חולל.

חולל m. pl. h. a. ch. חולל II) final action, decision. חולל finally, permanently, absolutely (b. h. חולל). Targ. Lev. XXV, 23; a. e. — Ex. R. s. 3; Arakh. 15<sup>b</sup>; Shb. 106<sup>b</sup>. — Lev. R. s. 7, end, v. חולל. — V. חולל. — חולל by final decision (from which there is no appeal). Gen. R. s. 42. (alk. ib. 72; Koh. R. to V, 15 חולל ד' Ar. ed. חולל) as man enters this world by final decision, he does he leave it (comp. Ab. IV, 22). — [Gen. R. s. 94, eg. חולל, v. חולל III.]

חולל, חולל, v. sub חולל.

חולל m. חולל hollowed pipe, channel. — Pl. חולל. — B. Bath. V, 3; Yalk. Lev. 602 the holes are called חולל ד' חולל ד' because they are hollow. — Bar. 60<sup>b</sup> חולל ד' Ms. P. a. oth. (ed. חולל) full of channels (bowels &c.).

חולל m. חולל, v. חולל.

חולל (b. h. חולל II) dream, Ber. 55<sup>a</sup>, a. fr. — Pl. חולל, Ib. 55<sup>a</sup>; a. fr. — Ib. 55<sup>a</sup> חולל ד' the genus of dream. — חולל that portion of the chapter Hama. in D'rakhth, treating of dreams: Ber. 55<sup>a</sup> to 57<sup>b</sup>; often quoted in Ar. a. oth.)

חולל a. b. h. חולל perforation, aperture, window. B. Bath. III, 6 חולל ד' the Egyptian window (a very small aperture in the wall) gives no privilege (v. חולל). I. e. the neighbor may build against it, instead to חולל a Tyrian window. Gen. R. s. 31, expl. חולל (Gen. VI, 16); a. v. fr. — Pl. חולל. Y. B. Bath. II, 58<sup>a</sup>. Ex. R. s. 16 חולל ד' 365 apertures did the Lord create in the sky; a. fr.

חולל, חולל, v. חולל.

חולל m. (v. חולל) strength, quickness. Ber. 16<sup>a</sup> חולל ד' חולל ד' (missing in Ms., v. Babb. D. S. a. l. note 5) a life of healthfull energy (v. ls. LVIII, 11).

חולל I pr. a. pl. or district *Hallatan*. Targ. Y. II Gen. XVI, 7, Ex. XV, 22 (b. text חולל. Targ. Y. Gen. XVI, 14 (b. text חולל). — Gen. R. s. 45; Yalk. ib. 79 (expl. חולל, Gen. XVI, 7) חולל on the road of H. — V. חולל I.

חולל II a, v. חולל.

חולל I m. (חולל, v. חולל) plain, smooth garment, in gen. undershirt. Kel. XXVIII, 9, v. חולל II. — M. Kat. 16<sup>a</sup>, a. e. חולל ד' חולל ד' he who has only one shirt. Ab. Zar. 34<sup>a</sup> חולל ד' a plain white frock, v. חולל. Y. Taan. II, 65<sup>a</sup> (ref. to I Sam. VII, 6) חולל ד' Samuel put on the common shirt of all Israelites, i. e. included himself among the sinners; a. fr. — Trnsf. a) a shirt-shaped bandage. Sabb. XIX, 2 (drawn over the circumcised membrum). — b) a row, layer. Y. Pes. I, 27<sup>b</sup> bot. חולל ד' חולל ד' he strips it of one shirt, i. e. removes one row all around the pile of bottles. — Pl. חולל, חולל, חולל. M. Kat. 22<sup>b</sup>. Y. I. e. חולל ד' (read: חולל) two rows. Tosef. Kil. V, 6 חולל ד' two shirts of different materials (חולל). Lam. R. introd. (R. Abbahu 2); ib. to III, 13 חולל ד' (the camel) with his covers on, a. fr.

חולל II 1) divided, v. חולל; 2) empty, smooth, v. חולל.

חולל, v. חולל.

חולל, חולל ch.=h. חולל I. Targ. Y. Ex. XXII, 28 חולל ed. pr. (later ed. only חולל). — Lam. R. introd. (R. Abbahu 5); ib. to III, 13 חולל ד' as long as

*Nif. נִחְלָט to become consistent through stirring. Y. Hall. l. c. נִחְלָטָה בל צורבה sufficiently stirred to be a consistent paste-ball.*



[illegible]

10. *חַיָּיָא לְעַנְיָא* to cause contraction, to scold, put in vinegar.  
 11. *חַיָּיָא לְעַנְיָא* Psa. 74<sup>b</sup> 101. *חַיָּיָא לְעַנְיָא* vinegar  
 which one has used once for drawing the blood from  
 meat and contracting the blood vessels, must not be  
 used a second time.

*Ilhp.* שִׁחַר, *Ilhp.* שִׁחַר, שִׁחַר 1) to be mixed up, to mingle. Targ. Ps.-XX, 26, XXIV, 11 (h. text שִׁחַר); 2) to be confused. Ib. XIV, 16 (h. text שִׁחַר) — 8) to be contracted, v. *supra*.

**לְקַח** II (to be, comp. **לָקַח**) [to surround, to up-  
resp. to b. h. **לָקַח**] 1) to make final. Part. pass. **לֹקֵחַ**,  
**לִּקְחוֹתָם** permanently sold, irredeemable. Arakh. IX  
וְכִי יֶזְכֶּרְךָ ... זְמַנּוֹ (Talm. ed. 31° וְכִי יֶזְכֶּרְךָ, read: **זְמַנּוֹ**)  
when the last day . . . had passed and it (the house)  
was not redeemed, it was his forever . . . , for we read  
**לְקַחְהוּ** (Lev. XXV, 30); (Tosef. ib. V, 10 **לְקַח**). Arakh.  
I, 36 בְּשֶׁבַע שָׁנִים . . . לְקַחְהוּ formally the purchaser sold to  
himself on the last day . . . in order that it might  
become his irredeemably; Sifra B'har ch. V, Par. 4 **לְקַחְהוּ**  
לְקַחְהוּ, Arakh. 11° **לְקַחְהוּ** to sell (ed. the two buyers)  
did it belong finally?; a. fr.—V. **לְקַחְהוּ**.—2) to pass final  
judgment on a leper after probationary enclosure (Lev.  
XIII). Zeb. 102° וְאֲנִי אֶפְקֹדָהּ וְאֶפְקֹדָהּ I will look  
over you, declare her a leper and discharge her.

*Ilif.* חֲזִיר 1) to pass final judgment, to make valid; to adjudicate. Y. Dem. VII, bag. 26<sup>a</sup> וְאֵין לִפְתּוֹחַ he must make the corresponding introduction based by speech. Y. Keth. X, 38<sup>d</sup> דֹּט. לִפְתּוֹחַ קִטְלֵי . . וְאֵין which of them the court chooses to declare valid, it may &c. Gen. R. s. 61 וְאֵין לִפְתּוֹחַ לֵבִי לֵבִי lest thou surrender the country to them (through bad argument); Talm. ab. 110 insert לֵבִי. Y. Ab. Zar. I, 38<sup>a</sup> top וְאֵין . . וְאֵין his haughtiness made Jerob. a confirmed sinner: e.—2) to declare a person a leper. Y. M. R. s. I, 3<sup>a</sup> bot. וְאֵין טָמֵא declares him unclean and this a decided leper; וְאֵין . . וְאֵין and the Rabbis say, he must be examined as if it were a new case, but as an old one they declare &c.—*Part. pass.* וְאֵין, f. וְאֵין 1) irrevocable, confirmed. Yoma 86<sup>a</sup> וְאֵין הַתְּנִיחַ the repentance of the confirmed sinners.—2) the declared leper, opp. to וְאֵין. Mag. I, 7. Yab. 100<sup>a</sup>. Tosef. Naz. VI, 4. וְאֵין one declared a leper from double. Y. ab. VIII, end, 57<sup>a</sup>. a. fr.

ch. same, 1) *Part. pass.* שֶׁנֶחֱסַד, שֶׁנֶחֱסַד irredecim-  
ably, *soni.* Targ. Y. Gen. XLVII, 20. — 2) *to sentence a*  
*leper.* Targ. Y. Dent. XXI, 5 שֶׁנֶחֱסַד, v. *As.*

*Pn.* יִשְׁתַּחֲוּהוּ to sell irreducibly, to forfeit. Y. Pes. IV, 17<sup>b</sup> bot. וְלֹא יִשְׁתַּחֲוּהוּ אָבִי that they might not forfeit their pledged children. Y. Shebi. VI, 36<sup>a</sup> bot. [read:] בָּנֵי דָמָא וְלֹא יִשְׁתַּחֲוּהוּ that you might not surrender the govern-

ment to their (the Government's) hands. If Arkh. IX 31<sup>st</sup> local. "we suggest" then we shall declare their property forfeited. Arkh. 31<sup>st</sup> "we suggest" let the moved treasury be declared its permanent owner; & c.

At. 3721 la condensa a l'aper. Tang. Y. Lee. XIII, 11 -  
Part. pass. 3722. (1. 3722). 11. 31.

11hp. שִׁמְרָן is known irredemable. Arabic 51  
מִן שִׁמְרָן וְעַד יְרוּשָׁלַיִם are buildings in Jerusalem over  
irredemable?

**NOTES** (preced.) *Final decision, adjudication.*—17  
Hague, H. Note 16<sup>th</sup> to legal documents giving  
the claimant the title for the seized property.

dermally. Y. Ont. IV, and 46<sup>1</sup> (expt. 1905, L. 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581

1911

שנין, א. לזכר, ו. שנין.

71<sup>a</sup>, 71<sup>b</sup> (b. h.; comp. 30<sup>a</sup>) 1) to be lax, to be sick, faint away, grieve. Ex. R. a. 43 (expl. 30<sup>a</sup>, Ex. XXXII, 11) משה ר' Moses was sick (grieved). Kidd. 71<sup>b</sup>, a. a. משה ר' Media is sick, v. 30<sup>a</sup>. — Bar. 30<sup>b</sup> מ' משה when he . . . fell sick; a. fr. — V. 30<sup>a</sup>, — 2) to be smooth (to the taste). *see*.

*Pi. nip. 1) to soften, sweeten; to soothe, assuage (by prayer, gifts &c.).* Ex. R. l. c. **וְהָיָה רַחֵם** what does *rayhal* (Ex. l. c.) mean? He offered &c. (ref. to Ps. XLV, 13). Ib. **וְהָיָה חֶמְדָּה אֶת הָרָעָה** he made sweet what was bitter. Ib. **וְהָיָה חֶמְדָּה** sweeten thou the bitterness (sin) of Israel &c.—Ib. **וְהָיָה חֶמְדָּה** to one to sweeten the bitterness &c. (by prayer). Yalk. Ex. 392 **וְהָיָה חֶמְדָּה** (v. infra) Ab. explained *rayhal*, until he assuaged (the anger of) the Lord &c. Deut. R. a. 3 **וְהָיָה חֶמְדָּה** thy children are bitter, sweeten them. Ib. **וְהָיָה חֶמְדָּה** read: **וְהָיָה חֶמְדָּה** what shall I say? Said He, Say, sweeten &c.; Yalk. Ex. 392. Lam. R. to I, 2 **וְהָיָה חֶמְדָּה** we did not assuage thee by repentance. Ex. R. a. 45 **וְהָיָה חֶמְדָּה** we prayed &c.; a. fr.

*Hif.* הִפֵּהוּ 1) to assuage, soften. Ber. 32<sup>a</sup> מַדְּאֵה אֶת הַבְּרִיָּה Ma. M. (v. D. 8. a. l.) until he  
assuaged &c., v. supra. [Ib. מַדְּאֵהוּ מִן הַחֵטְא, read: מַדְּאֵהוּ  
v. מַפֵּה.]—2) to make sick, wear out. Ib. הָיָה ... מַדְּאֵהוּ  
מִן הַחֵטְא (Ma. M. מִן הַחֵטְא) Moses stood in prayer ...  
until He wore Him out (by his persistency, v. Rashi a.  
l. a. Rabb. D. 8. a. l. note 3).—3) (v. מַפֵּה a. מַפֵּה) to per-  
meate, affect. B. Meta. 107<sup>b</sup> bile is called *mahlak* (v. מַפֵּה)  
מַפֵּה הָאֵשׁ הַזֶּה (Ma. F. מַפֵּה הָאֵשׁ) he is permeated with the  
entire body [perh. מַפֵּה, fr. מַפֵּה].

Hof. ~~right~~ to be made sick. Ber. l. c. ~~the~~ ~~to~~ ~~the~~ ~~the~~  
ed. Song, a. oth. (v. *supra*) until He was worn out.

𐤒𐤓, 𐤒𐤓 ch. same, 1) to be soft, sweet. Targ. Prov. XXVII, 7. Targ. Y. II Lev. II, 11 (h. text 𐤒𐤓): a. e.—

**חָלִים** m. ch. (comp. חָלִים s. v. חָלַם I) *sound, capable of restoration to the original strength or form*. Ab. Zar. 69<sub>q</sub>



רד sometimes the disturbed pithing of the stopper resumes its original shape (by melting and hardening again). Hull. 123<sup>b</sup> רד leather (if split or rent) can be so mended as to regain its original strength. Ib. כ' רד when do we say, leather can be mended &c., when it is split straight through.—[R. Haah. 26<sup>a</sup>, v. חלם I].—[Targ. Prov. IX, 17 חלים some ed., v. חל'.]

חלים *dreaming*, v. חלם II.

חלים, *Pl. of חלם I.*

חל'מה, v. חלמה.

חל'ן, v. חלן.

חל'ף, v. חלף.

חל'ף m. (חלם) *sharp knife, slaughtering-knife*.—*Pl. חל'פיה*.—*חל'פיה* בית חד the place in the Temple where the slaughtering knives were kept. Midd. IV, 7 (Talm. ed. חל'פיה . . . , corr. acc.); Yoma 36<sup>a</sup> כן בית חד וכו' Ms. M. a. Ar. (ed. חד בית) inside of the knives' cell.

חל'פא pl. n. m. *Haliifa*. B. Bath. 125<sup>a</sup> חל'פא (Ms. M. חל'פא, Var. חל'פא, חל'פא, v. Rabb. D. 8. a. l. note).

חל'פיה f. (b. h. חל'פ) 1) *replacement, substitution*. Y. Ber. II, 8<sup>a</sup> when a scholar dies, חל'פיה לוי שיהיה לו חל'פיה who will get us one to take his place?—2) pl. חל'פיה *shoots*, v. חל'פ I.

חל'פון, חל'פוס m. pl. (חל'פ) 1) *exchange, substitution*. Kidd. I, 6 חל'פיה . . . כן as soon as one of the parties to the exchange has taken possession, the other takes the risk for its exchange. Y. Ber. II, 5<sup>a</sup>, a. e. חל'פיה can be replaced; a. fr.—Esp. *haliḥṣān*, a form of possession by handing to the purchaser an object as a symbolical substitute (v. Ruth IV, 7). Kidd. 22<sup>b</sup> חל'פיה אבד a slave, may be taken possession of also by symbol. B. Meta. 45<sup>b</sup>, a. fr.—2) *young shoots* (coming out of a stump). Shebi. I, 8. Tosaf. B. Kam. II, 1 (Y. .b. 3<sup>a</sup> top חל'פיה).

חל'פין m. (חל'פ) *knot, loop-knot*.—*Pl. חל'פין*. Tosaf. Neg. V, 10 חל'פיה עד ed. Zuck. (Var. חל'פיה; some ed. mecorr. חל'פיה) the loops in a skein.

חל'פיה f. (חל'פ) *taking out; untying, putting off*. Tosaf. Neg. VI, 10 חל'פיה as regards taking out the leprous stone (Lev. XIV, 40), v. חל'פיה. Y. Ber. III, beg. 5<sup>d</sup> חל'פיה as regards taking off the T'fillin.—Esp. (חל'פיה חל'פיה) *Haliṭṣah*, the ceremony of taking off the Yabam's shoe (Deut. XXV, 5—11). Yeb. XII, 1 חל'פיה the proper way of performing the *H.* is before three men acting as judges. Ib. חל'פיה חל'פיה the act &c. is invalid; a. v. fr.

חל'פיה ch. same. Yeb. 102<sup>a</sup> חל'פיה a fully legal *Haliṭṣah*. Ib. 106<sup>b</sup> חל'פיה a document testifying to the performance of the *Haliṭṣah*.

חל'ק, חל'ק, pl. חל'ק.

חל'קה, v. חל'קא.

חל'קיסתא, חל'קיסתא, B. Kam. 51<sup>a</sup> Ar. Ms. H. חל'קיסתא.

חל'קיסתא, חל'קיסתא m. (parton of חל'קיסתא) *Chalkis*, one from *Solus* (Aligra), a sea-port town of Cyprus. Makhsh. I, 3 Abba Josē חל'קיסתא Ar. (ed. two words) of Solus, a citizen of Thess.

חל'קית to be weak, v. חל'ק.

חל'קית, חל'קית in—h. חל'ק, weak, sick. Targ. Job IV, 10 (ed. Lag. חל'ק).—*Pl. חל'קית*. Targ. Lam. I, 13 (Var. חל'ק, h. text חל'ק). Targ. I. Sam. IX, 21 חל'קית.

חל'קית f. (pressed) *weakening, faintness*. חל'קית *humiliation, defeated pride*. Num. II, 4 חל'קית לוי I will not make them feel humiliated.

חל'קיסתא ch. same. Targ. Hos. VII, 9 (h. text חל'קיסתא, ed. Lag. חל'קיסתא).

חל'קיסתא, v. חל'קיסתא.

חל'קיתא f. sweet, v. חל'ק.

חל'ק, Targ. Job XI, 17, v. חל'ק.

חל'ל (b. h.; v. Ges. H. Diet.<sup>10</sup> a. vv. חלל I, II) 1) (v. חלל) *to roll, turn*. Ber. 37<sup>a</sup> (ref. to חלל, Ex. XXXII, 11) חלל משה סלח למה חללו (Ms. M. (v. חל'ל) he (Moses) turned justice into mercy in their behalf; Yalk. Ex. 392 חלל (Hif.).—[Tanh. Yithro 1 חלל, read חל'ל.]—2) *to bore, hollow, pierce*, v. חל'ל, חל'ל, 1—3) *to surround; to place outside a circle*, v. חל'ל, III, חל'ל.

*Nif. חל'ל* (v. חל'ל 1) *to be cut all around, be severed*. Naz. 54<sup>a</sup> (ref. to Num. XIX, 18) חל'ל חל'ל חל'ל חל'ל 'on something severed', that means a limb which has been cut off a living body, and on which there was not flesh enough to have made healing possible; חל'ל חל'ל 'on something dead', that means a limb severed from a corpse; ib. 53<sup>b</sup>.

*Nif. חל'ל* *to become חל'ל, to cease to be sacred*. Shebi. I, 8 חל'ל חל'ל חל'ל חל'ל until the fruits become available for private use; Y. ib. 33<sup>a</sup> top חל'ל חל'ל חל'ל חל'ל what does *ad sheyḥollu* mean? Until they are redeemed (in the fourth year), or until they become *hullin* of themselves (in the fifth year)?

*Hif. חל'ל* 1) [to set in motion,] *to begin*. Sifre Num. 134 (ref. to Deut. III, 24) חל'ל חל'ל חל'ל thou hast begun to open the door &c. Dem. VII, 4 חל'ל חל'ל Y. ed. (v. Rabb. D. 8. a. l. note) and he may at once commence drinking (Maim.; v. infra).—2) *to make חל'ל, to break a vow; to profane*. Ber. I, c. (ref. to Num. XXX, 3) חל'ל חל'ל חל'ל חל'ל he himself cannot break a vow, but others may break it for him (absolve him; Hag. 10<sup>a</sup> חל'ל חל'ל . . . חל'ל . . . Ex. R. a. 43 חל'ל . . .

חכם מוחל, corr. acc.). Dem. i. c. and זמירתו וזוהרת. he *redeems*, and he may drink (R. S.); Tos. ib. VIII, 7 מירד זמיר. —Kidd. 77<sup>a</sup> (ref. to Lev. XXI, 15) זמיר he *produces profanation* (begets degraded priests), חכם II. — 3) to *turn, change*. Yalk. Ex. 392, v. supra.

*Pi.* חָלַל 1) *to break a vow, to profane, to desecrate; to degrade.* Deut. R. s. 2 (play on חזלה, Deut. III, 24) חָלַלְתָּ הֲתוּ חָלַלְתָּ hast thou not broken the oath? (Sifré Num. 134 חָלַלְתָּ v. supra). Ab. III, 11 חָלַלְתָּ אֶת הַקִּדְשִׁים who treats profanely sacred things (causes them to be carried out and burnt). Ab. Zar. 28<sup>a</sup> מְחַלְלִין עֲלֶיהָ וְכ' you may desecrate the Sabbath for the sake of curing it; a. fr.—Esp. *to cause the loss of the priestly status.* Macc. 2<sup>a</sup> מְחַלְלֵי אִינוּ הַמְּחַלְלֵי he (the priest marrying a divorced woman) who causes the loss of priestly status (to his issue) does not lose the priestly status himself; הָבָא לְחָלַל he who intended to cause the loss of priestly status (by false testimony) and did not succeed.—2) (v. Deut. XIV, 24, sq.) *to redeem, to make available for private use.* Maas. Sh. I. 2; a. fr.

*Pa.* חֲזָקָה 1) *to be removed from the priestly status, become a חֲזָקָה*. Kidd. 77<sup>a</sup> (ref. to Lev. XXI, 15 'he shall not degrade') 'לֹא חֲזָקָה זֶה וְכֵן' no degradation shall be caused—which can only refer to a person who had status and now becomes degraded (i. e. his wife).—2) *to be redeemed, to become secular again.* Part. מְחֻזָּקֵל, f. מְחֻזָּקֵלָה. Dem. V, 1, a. fr. חֲזָקָה על חֲזָקָה and it is redeemed by setting aside its value. Maas. Sh. II, 10 חֲזָקָה זוּ חֲזָקָה ... סֵלֶם זוּ חֲזָקָה (not חֲזָקָה, v. Rabb. D. S. a. l.) this Sela (which has been set apart as an equivalent for second tithes) shall be redeemed against the wine which the clean (sons of mine) may drink in Jerusalem, i. e. I buy with this Sela only that portion of the wine which the clean may drink. Ib. חֲזָקָה מִטוֹת הָאֱלֹוֹיִם מְחֻזָּקֵלִים וְכֵן that money (dedicated for purchasing equivalents in Jerusalem) shall be redeemed against thy fruits; a. v. fr.—3) *to be loosely joined, to be a movable link.* Sabb. 52<sup>b</sup> בְּחֻזָּקָה referring to movable links, (v. חֲזָקָה I.). Y. Pes. I, 27<sup>c</sup> top אֲפֻצְיוֹת when the vessels can be rolled about, opp. מְחֻזָּקֵלֹת close together (v. חֲזָקָה).

*Hithpa.* הִתְחַלַּץ, *Nithpa.* נִתְחַלַּץ 1) [to be perforated,] (of bowels) to be loose. Esth. R. to I, 8 שִׁתְּחַלְּלֵי מֵדָרָא.— 2) to be profaned, desecrated, degraded. Ab. I, 11. Macc. 2<sup>a</sup>, v. supra. Yeb. 79<sup>a</sup> וְאֵל הִתְחַלַּץ רַב rather than that the name of the Lord be profaned in public; a. fr.

**חָלַל** I ch. same, 1) *to perforate*, v. חָלַל. — 2) *to degrade, profane*. Part. pass. חָלֵל, f. חָלִילָה. Targ. O. Lev. XXI, 14.—3) (denom. of חָלַל) *to be profaned*. Targ. Ez. XXII, 26 חָלָה.

*Pa.* תַּחֲרִיל 1) to desecrate, profane, degrade. Targ. Prov. XXX, 9; a. e.—*Part. pass.* מַחֲרֵל, f. מַחֲרֵלָה. Targ. O. Lev. XXI, 7 (ed. Berl. מַחֲרֵל, Regia מַחֲרֵלָה).—Y. Kil. IX, 32<sup>b</sup> top, a. e. דִּילֵמָּה דִּתְּחַלְּקֵינוּ did we perhaps desecrate the Sabbath?—Ber. 6<sup>a</sup> מַחֲרֵלֵינוּ Ms. (ed. מחללין); a. e.—2) to redeem. B. Mets. 44<sup>b</sup> מַחֲרֵלֵינוּ לֹא מַחֲרֵלֵינוּ we dare not redeem coins with goods.

*Af.* אָהִיל, אָהִיל same, *to desecrate.* Targ. O. Lev.

XIX, 8. Targ. Am. II, 7 לִּפְתָּחָא (ed. Lag. פִּתְחָא); a. fr.—  
Part. pass. f. מְחִלָּה, v. supra.

*Ittaf*, אֵתָא, אֵתָא, אֵתָא to be profaned. Targ. Ez.  
XXXVI, 23 (not אֵתָא). Ib. VII, 24; a. fr.—Snh. 51<sup>a</sup> הֵיאָה  
הֵיאָה if she degraded herself now; הֵיאָה וְקִיבָא  
she was degraded before this.

חַלַּל II (emp. חֲלָחַל), (mostly) Pa. חִילַל (v. preced.)  
[to turn in a hollow space,] to wash, rinse. Targ. II Chr.  
IV, 6. Targ. Lev. I, 9; a. fr. — Hull. 113<sup>a</sup> רַחֲלִי בִּי טְבַחָא  
when they washed the meat in the slaughter house.

*Af. אָפּל* same. Targ. Ruth III, 3.—Hull. 95<sup>b</sup> top 'מְפָלֵל רִישָׁא וּב' (or מְפָלֵל) Ar. (ed. מחזור) he was washing an animal's head in the river, v. חור.

חָלַל I m. (b. h.; חָלַל) cut all around, beheaded, in gen. *slain*. Sot. 45<sup>b</sup> (ref. to Deut. XXI, 1) slain but not strangled, ולא מִמָּרְפֵּר וְכ' slain but not rolling in dying agony. Ib. IX, 4 מִצְדָּאָר ה' מִמָּקוֹם שֶׁנִּנְעָשָׂה ה' מִצְדָּאָר from the place where he has been cut, that means, (the measurement starts) from his throat, v. חָלַל III. Y. Naz. VII, 56<sup>c</sup> (ref. to Num. XIX, 18) כל שֶׁהָיָה בָּהּ behal'al means whoever is slain, וְכָל אֲבֵר בָּהּ behal'al means a severed limb . . . . . without sufficient flesh, v. חָלַל, Nif.—Hull. 3<sup>a</sup>, a. e. (ref. to Num. XIX, 16) חָרֵב הָיָה הָרִיר כָּה' a sword (with which a person has been killed) has the same levitical status as a slain body. Koh. R. to VIII, 10; Yalk. Ps. 808, a. e. (play on מִתְחַוֵּל Job XV, 20) מֵת וְח' (the wicked man even in his life-time) is dead and beheaded; Tanh. Yithro 1 מֵת חוּלֵל כּו' (corr. acc.); ib. ed. Bub.; a. fr.—Pl. חָלָלִים. Sot. 45<sup>b</sup>; a. e.

חָלָל II (b. h.; חָלַל) [*put outside,*] *ḥalal*, one unfit for priesthood on account of his father's illegitimate connection (Lev. XXI, 7; 14, sq.). Kidd. IV, 6. Snh. 51<sup>a</sup>; a. fr.—*Pl.* חָלָלִים, חָלָלִי. Kidd. 77<sup>a</sup>, v. מִקְדָּה; a. e.—*Fem.* חָלָלָה the female issue of a priest's illegitimate connection, or a priest's wife illegitimately married to him. Ib. חָלָלָהּ, v. מִקְדָּה; a. fr.—*Pl.* חָלָלוֹת. Ib., v. מִקְדָּה; a. e.

חֶלֶלֶת III m. (חָלַל) 1) *cavity, empty space, hollow; throat; inside*. Ukts. II, 8 מִמֶּנָּךְ אֶת הַחֶלֶלֶת you squeeze its cavity (compress it); Y. Yoma VIII, 44<sup>d</sup> bot. (v. Löw, Pfl. p. 123). Ab. Zar. 28<sup>a</sup> שֶׁל דָּ' אֵין מִבֵּית הַחֶלֶלֶת an internal sore (as in the mouth, throat &c.). Y. ib. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top 'כֹּל שֶׁהוּא מִן הַחֶלֶל וּלְפָנָיו וְכ' whatever is in the throat and farther inside may be cured on the Sabbath, opp. to מִן הַשֹּׁפָה; cmp. Sot. 45<sup>b</sup> quot. s. v. חֶלֶלֶת I. Hull. III, 1 if the heart is perforated לְבִיָּהּ חֶלֶלֶת up to its chamber. Ber. 19<sup>b</sup> כֶּסֶף דָּ' אֵין חֶלֶלֶת a hollow space of one hand-breadth. Hull. 44<sup>b</sup>. Pes. 54<sup>a</sup> הַחֶלֶלֶת the formation of its interior; a. fr.—Pl. חֶלֶלֶת Ber. 60<sup>b</sup>, v. חֶלֶלֶת.—2) (cmp. מְחִלּוּתִים) *intricacy, devices*. Sabb. 11<sup>a</sup> הַחֶלֶלֶת שֶׁל רִשְׁוֹן the devices of political government.

**חֶלְהָהּ**, **חֶלְהָהּ** ch. same, 1) *space, cavern, hole*.  
Targ. Y. Lev. XXII, 42.—Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth.  
XII, 35<sup>b</sup> ברוי ידבוקו put them into a cavern. Ab. Zar. 28<sup>ab</sup>  
**אֵת דְּרַבִּי עֲזַרְיָה** ה' neck-hole of a garment. Y. ib. II, 40<sup>d</sup> top  
עֵינֵי חֶלְהָהּ עֵינֵי חֶלְהָהּ considers the eye like an



inner organ (for treatment on the Sabbath, v. preced.)—  
2) pl. חללי in רכובא ד' the underground treasuries of  
the world. B. Sh. 57a B. M. 28a (Xab. must ask, v.  
Rabb. D. H. a. l. note 6).—3) secrets. Babb. 77<sup>a</sup> if they  
asked him על כל ד' about all the secret processes of  
nature.

חללה f., v. חלל II, a preced. w.

חלם I (b. h.; amp. חלם) (to be soft, moist, viscous)  
to have good humors, to be well. Part. pass. חלם, f. חלמה  
same, opp. to חלש; well, opp. to חלש. Tosef. Ter. I, 3  
ח' . . . חלשים if one is at times insane, at times sane;  
B. Hash. 28<sup>a</sup> חלם (Ch. form).—Y. Orla. VII, bag. 48<sup>a</sup>.—  
Pes. 78<sup>a</sup>.—Fem. חלמה. Y. Yeb. XIV, bag. 14<sup>b</sup>.

חלם ch. same, v. חלם.

Pa. חלם to join closely. Kidd. 28<sup>a</sup> שפירא ד' שפירא  
Ar. (ed. שפירא) sometimes a man closes his lips firmly.

חלם II (b. h.; v. preced. wda.) (to gather humors,  
to sleep well (amp. חלם).—Denom. חלם (amp. εὐπνιόω,  
common dream; from which חלם) to dream. Ber. 55<sup>b</sup>  
חלם חלם I had a dream. Ib. חלם לו חלם a dream  
which his neighbor had about him. Tosef. Sabb. VI  
(VII) חלם חלם that you may have dreams,  
a. fr.

חלם, חלם ch. same. Targ. Gen. XXXVII, 3. Ib.  
XII, 1. a. fr.

Ap. חלם to consult an interpreter of dreams or a  
dreamer. Targ. Jer. XXIX, 8, v. חלם.

חלם, v. חלם.

חלם, חלם m. ch. h. חלם, Targ. Gen. XXXVII, 8;  
a. fr.—Ber. 56<sup>a</sup> חלם my dream. Ib. חלם in our dream;  
a. fr.—Pl. חלם, חלם, Targ. Joel III, 1; a. fr.—  
[Targ. Job VI, 6 חלם חלם, ed. Lag. חלם, ed. Wil. חלם  
חלם.]

חלם m. (preced. v. P. Sm. 1284) dreamer, or inter-  
preter of dreams.—Pl. חלם, constr. חלם. Targ. Jer.  
XXIX, 8 חלם חלם (not חלם, חלם) your dreamers  
(or interpreters) whom you consult.

חלם I (חלם) f. (חלם) I a sort of cement used  
for making vessels. Kel. XI, 4 (Ar. a. ed. Dehmk. חלם);  
Tosef. ib. B. Meta. I, 4, sq.

חלם II f. (v. preced.) joint, seam in leather. amp.  
חלם. Sabb. 91<sup>a</sup> bot. חלם the place where the bag  
is joined (which the thief might rip to take possession  
of its contents).

חלם, חלם f. (חלם) I name of several musi-  
cuginous plants (v. P. Sm. 1284 s. v. חלם, prob. malvaes.  
Y. Kil. V, end. 30<sup>a</sup>; Y. Ber. VI, 10<sup>b</sup> bot. חלם (read: חלם)  
Tosef. Kil. III, 12 חלם ed. Zuck. (Var. חלם).

חלם (חלם) m. (v. preced.) yolk, yellow of an egg.  
Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup> (corr. as in Ab. Zar. I. c.). Y.

Ter. X, 47<sup>a</sup> bot. חלם חלם (read: חלם, v. Tosef. to  
Hull. 64<sup>a</sup>, s. v. חלם), v. חלם. [Ar. reads חלם.]

חלם, חלם f. (v. preced. wda.) must  
begetous juice of medicine, and for the preservation of  
gourd seed. Kil. I, 6 (Y. ed. a. Ar. ח' . . ., Mich. a. Babb.  
ed. ח' . . .).

חלם, v. חלם.

חלם, חלם f. (v. preced. wda.) a place near  
Naveh (v. חלם III) and inhabited by hostile gentiles. Lev.  
R. s. 23; Cant. R. to II, 2; Lam. R. to I, 17.

חלם, חלם, חלם, v. חלם.

חלם, חלם, v. חלם.

חלם, חלם f. (v. preced. wda.) to be smooth, glistering  
sharp-edged.] 1) to cut. Denom. חלם, חלם.—2) (amp.  
ח) to pass by, be gone. Num. R. s. 10 (ref. to חלם, Prov.  
XXXI, 8) חלם חלם of him who passed away and  
went &c.—3) to change, exchange. Y. Ber. II, 8<sup>a</sup> top חלם;  
חלם let us change our meeting-place. Den. III, 8 חלם  
חלם (Y. ed. חלם, Pi.) suspected of exchanging (the  
provision in her trust). Ib. 8 חלם חלם to replace  
what has been spoiled; a. fr.

Pa. חלם same. Yalk. Gen. 148 חלם חלם who will re-  
place him (Y. חלם, Den. III, 8, v. supra) a. fr.

Hif. חלם 1) to exchange, barter. B. Meta. VIII, 4  
חלם חלם if one exchanges a cow for an ass.—Den.  
I. c. חלם חלם, v. supra; Hull. 6<sup>a</sup> חלם חלם; a. fr.—  
2) to drive young shades, to goe again. Erub. 100<sup>a</sup>, b.  
e., v. חלם. Pesik. R. s. 11 חלם חלם, v. חלם.—3) to change  
to reverse. Erub. 91<sup>a</sup> חלם חלם promised they do  
not change carriers. Sabb. 8<sup>b</sup>; a. fr.—Erub. 99<sup>a</sup> חלם  
חלם it is not necessary to reverse (the authorities;  
Beta. 1<sup>a</sup>, a. e. חלם, v. חלם.—Part. pass. חלם, I. חלם.  
Ib. חלם חלם the statement must be reversed (the author-  
ities for the two opinions must be exchanged); Beta. 3<sup>a</sup>.—  
4) to be ambiguous, to equivocate. Sah. 92<sup>a</sup>; a. e. חלם  
חלם he who equivocates in his speech, is like an  
idolater.

Nif. חלם, Hithpa. חלם, Nithpa. חלם 1) to be ex-  
changed, mixed up. Y. Pes. VI, 33<sup>a</sup> bot. חלם חלם  
חלם חלם a thing which is not likely to be ex-  
changed (by mistake); ib. חלם חלם; ib. 4 top. Ab Zar. 17<sup>a</sup>  
חלם חלם . . . חלם money set aside for Purim was  
mixed up with money &c. Nid. 42<sup>a</sup> חלם חלם and  
then maketh a mistake between Ipa and epa. B.  
Bath. 16<sup>a</sup> חלם חלם I make no mistake; a. e.—  
2) to change (in appearance). Pesik. R. s. 29 (30—30)  
חלם חלם you have changed (beyond recognition)  
through starvation; חלם חלם you will change  
through plenty. Yalk. Gen. 133 חלם חלם  
(prob. חלם) what name I may be ordered to assume  
in turn.—3) to be succeeded, relieved, transferred. Lev.  
R. s. 23, end חלם חלם the king has been succeeded

(displaced; Num. R. s. 9, beg. **מִתּוֹ**). Yalk. Deut. 813 **בֵּינָם** **וְכִי** when the governor was recalled and another &c. Num. R. s. 5, beg. **לְהַחֲלֹק מִעֲבוֹרָה** **וְכִי** to be transferred from one service to another. Y. Taan. II, beg. 65<sup>a</sup> **הָיוּ** **עוֹלִים** **מִחֲלָפוֹת** took turns in guarding it.

חֲלִיף I, חֲלָף ch. same, *to pass by, be gone*. Targ.  
Cant. II, 11. Targ. Job IX, 11. Ib. 26; a. e.

*Pa.* חָלַף 1) *to pass repeatedly, promenade.* Kidd. 12<sup>b</sup> וְכִּי אָבָא דְּרַב went up and down in front of the house of his father-in-law (to attract the attention of his mother-in-law).—2) *to exchange.* Targ. O. Lev. XXVII, 10; a. e.—Hull. 6<sup>b</sup> חָלַף מְבַעֵרָה so much the more may she be suspected of exchanging (substituting something of her own). Meg. 7<sup>b</sup> מְחַלְפֵּי וְכִי (v. Rabb. D. S. a. l. note 8; some ed. מִיֶּדֶה *Ilhpa.*) used to exchange their meals (on Purim).—*Part. pass.* f. מְחַלְפָּה. Y. Peah IV, 18<sup>a</sup> bot., a. e. שִׁטְמִיָּה מִחַ, v. preced. *Hif.*

*Af.* אחלית same. Targ. O. l. c.; a. e.

*Ithpa.* אִתְּחַפּוּתָא, אִתְּחַפּוּתָא, *Ithpe.* אִתְּחַפּוּתָא to be exchanged; to change; to disappear. Targ. Ps. XC, 5; a. fr.—Gen. R. s. 78, beg. קִתְּחַפּוּתָא change their names. Hull. l. c. וְלֹא יִתְחַפּוּתָא Rashi (ed. לחלופי) and do we not apprehend an exchange?—Meg. l. c., v. supra.—B. Mets. 59<sup>b</sup>, v. חסר II.

**חֹלֶף** I m. (preced. wds.) 1) shoot.—**חֹלֶפִים**, constr. חֹלֶפִים, חֹלֶפִים. Bets. 3<sup>b</sup>; Yeb. 81<sup>b</sup>; Zeb. 72<sup>b</sup> חֹלֶפִים the young shoots of beet growing out of the root; Orl. III, 7 Ms. M. (ed. חֹלֶפִים; Y. ed. חֹלֶפִים); Tosef. Ter. V, 10 חֹלֶפִים ed. Zuck. (Var. חֹלֶפִים); Ukts. I, 4 חֹלֶפִים. V. חֹלֶפִים.—2) rush, v. חֹלֶפִים.

חֲלָף II m. (preced. wds.) *reversion*. Y. Sabb. VII, 9<sup>c</sup>  
 חֲלָף is not perhaps the reverse the case?

**חֶלֶף** pr. n. pl. (b. h.) *Helef*, a place in Naftali. Y. Meg. I, 70<sup>a</sup> bot. (ref. to Josh. XIX, 83) **חֶלֶף מֶ-חֶלֶף** *me-Helef* is (the present) *H.* Y. Erub. II, 20<sup>a</sup> top **חֶלֶף בְּחֹרֵי חֶלֶף** *R. Jerem. taught at H. &c.*

**חֹלֶף II, חֹלֶף** m. st. constr. (חֶלֶף) in place of, instead. Targ. Ex. XXI, 24; a. fr.—Sabb. 129<sup>a</sup> נֶשֶׂא ד' נֶשֶׂא life for life (meat is required after bloodletting), רֶדְדָא ד' רֶדְדָא red (wine) for red (blood).—**חֶלֶף**, with suffix חֶלְפִי in his place. Targ. Prov. XI, 8 Ms. (ed. חֶלְפִי, ed. Lag. both words).—**חֶלֶף סֶדְרָא** f. (an adaptation of *χλῆψύδρα*) [*change of order*], *clepsydra*, a water clock used in courts of justice for measuring the time given for argument. Gen. R.s. 49 (not סֶדְרָא); Yalk. ib. 83.

חלפא, v. חיל'.

חֲלָפוֹת or חֲלָפוֹת, v. חֲלָפָה I.

חלפיר v. חלפיר

**חֲנָנִי** pr. n. m. *Hälafta*, R. H., a Tannai, father of R. José. Ab. III, 8. Taan. II, 5. B. Kam. 70<sup>a</sup> **אָבִי אֲנִי** my father H.; Tosef. B. Bath. II, 10 (read: **אָבִי אֲנִי**); a. fr.—V. **חֲנָנִי**.

**חִלְפָּה** or **חִלְפָּה** f. (v. חִלְפָּה II) a species of willow, corresp. to h. חִלְפָּה. Succ. 34<sup>a</sup> חִלְפָּה וְחִלְפָּה what formerly was called *h.* is now named *arabta* and vice versa; (Rashi reads חִלְפָּה, Ms. M. corrupt versa., v. Rabb. D. S. a. l. note; Sabb. 38<sup>a</sup> חִלְפָּה וְחִלְפָּה).

**חָלַץ** (b. h., v. Ges. H. Dict.<sup>10</sup> s. v. חָלַץ I, II) 1) to *surround, fortify*; to *gird, arm*. Yalk. Gen. 183 (fr. Midr. Vayis<sup>a</sup>) חָלְצוּ עַצְמָם they armed themselves, v. Pi. a. **חִיף**—2) to *untie, loosen, tear out*; to *strip, lay bare*. M. Kat. 22<sup>b</sup> חוֹלֵץ one bares the shoulder (in mourning). Ib. IV, 7 (24<sup>b</sup>) חוֹלֵצִין. B. Mets. 59<sup>b</sup> וְהָ מִנְעֵלָיו and took his shoes off. Y. M. Kat. III, 82<sup>b</sup> חוֹלֵצִין he takes them (the T'fillin) off, Ber. 23<sup>a</sup>; Y. ib. II, 4<sup>c</sup>—Pes. 4<sup>a</sup>; M. Kat. 20<sup>b</sup> לִי מִנְעֵלִי I take my shoes off. Hull. 90<sup>b</sup> לְחַצְוָהּ he takes the sinew out and puts it on the pile &c. Tosef. Neg. VI, 10 חוֹלֵץ בְּמֶנֶס שֶׁהוּא when he has to tear out (a leprous stone), v. נָחַץ.—Y. Ab. Zar. II, end, 42<sup>a</sup>; Tosef. ib. IV (V), 8 בָּרִי חוֹלֵץ הָאֵלִים, f. חוֹלְצָהּ, pl. חוֹלְצִים, f. חוֹלְצוֹת. Y. Sot. I, beg. 16<sup>b</sup> חוֹלְצָהּ הָאֵלִים her arms bared.—Sabb. 137<sup>a</sup>, a. e. חוֹלְצָהּ הָאֵלִים the fever left him.—Esp. to perform the ceremony of taking off the Yabam's shoe (v. רָבַם). חוֹלְצָהּ הָאֵלִים לְבִיבְמָה to arrange the Hālitsah, to act as judge; חוֹלְצָהּ הָאֵלִים לְבִיבְמָה to have the shoe taken off for refusing the leviratical marriage; חוֹלְצָהּ הָאֵלִים לְבִיבְמָה to take the shoe off. Yeb. 102<sup>a</sup> חוֹלְצָהּ הָאֵלִים לְבִיבְמָה did you ever see him act as a judge at a Hālitsah? Ib. IV, 1 חוֹלְצָהּ לְבִיבְמָה if one gave hālitsah to his sister-in-law, and it was found out afterwards &c. Ib. III, 1 חוֹלְצָהּ וְלֹא מִחִיבָמָהּ they must be released by hāl, but must not be married by the yabam. Ib. XII, 1 חוֹלְצָהּ בְּמִנְעֵלִי if she performed the ceremony with a leather shoe. Ib. 102<sup>a</sup> חוֹלְצָהּ בְּמִנְעֵלִי you may have the ceremony performed with &c. Ib. חוֹלְצָהּ מִנְעֵלִי שְׂמָא חוֹלְצָהּ מִנְעֵלִי perhaps she has performed the ceremony of hāl, on one of the brothers. Ib. חוֹלְצָהּ מִן חוֹלְצָהּ מִן חוֹלְצָהּ if one performed the ceremony on an adult ... Ib. (ref. to Hos. V, 8) חוֹלְצָהּ מִן חוֹלְצָהּ מִן חוֹלְצָהּ לֵהוּם חוֹלְצָהּ מִן חוֹלְצָהּ is it written, He had his shoe taken off by them (the Lord being the rejecting party)? It is written, He took their shoe off &c., v. next w.; a. v. fr.—חוֹלְצָהּ אִשָּׁה a woman released from leviratical marriage by hālitsah. Ib. VII, 1. Ib. IV, 12 חוֹלְצָהּ his rejected sister-in-law; a. fr.

*Nif. נִפְּץ* to be peeled off. Y. Sabb. XX, 17<sup>c</sup> bot. וְנִפְּץ  
' and his skin will peel itself off.

*Pi.* חָלַץ 1) to extract, loosen, to deliver.—2) to gird, strengthen. Yeb. 102<sup>b</sup> (in a discussion about the meaning of חָלַץ, Deut. XXV, 9) וְהַחֲזִיק הַחֵץ עָנִי but do we not read (Job XXXVI, 15), He *girds* the poor? Answ. וְיַחֲזִיק מִיָּדָה יָחִץ. It means, He will *deliver him* from the judgment &c. Ib. (after ref. to חָלַץ, Is. LVIII, 11) the root חָלַץ means both (girding and loosening), but here (Deut. I. a.), if it meant *tying on*, it would read חָלַץ חָלַץ בְּרִגְלוֹ she shall tie his shoe *on* his foot.

*Hif.* **הִפְּחִיץ** 1) to loosen, untie; 2) to gird, arm; 3) to deliver; 4) to smoothen, give ease of mind. Lev. R. s. 34 (ref. to **הִפְּחִיץ**, Is. l. c.) **יִרְדֵּן** (Ar. **رَسَمَ**) **יִשׁוּבֵה** (which means) He shall loosen as in Deut. l. c., **gird** as ib. III, 18, **deliver** as in Ps. OXL, 2,



and give ease as in the Sabbath prayer after meal **חלק** be pleased to give us ease of mind. V. **חלק**.

**חלק** ch. same, 1) to take off, undress. Part pass. **חלק**. Targ. II Sam. VI, 20.—Lam. R. introd. (R. Joh. 1) **חלק** without shoes. M. Kat. 28<sup>b</sup> **חלק** to bare their shoulders.—2) to withdraw. Yeb. 103<sup>b</sup> **חלק** a people from which its lord has withdrawn (with ref. to **חלק** Hos. V, 6).—3) to perform the rite of **halitsah**; v. infra.

Pa. **חלק** 1) to perform or arrange the rite of **halitsah**. Ib. **חלק** (or **חלק**) suppose brothers would untie the shoe of their sister-in-law, would this be of any legal consequence? Ib. **חלק** I should not have allowed a **halitsah** except &c.; a. fr.—2) to undress, strip. Targ. I Sam. XXXI, 9. Ib. 8 (h. text **חלק**); Targ. I Kings XI, 15 (h. text **חלק**).

**חלקים** m. du. (b. h.; **חלק** 1) lots. Hag. 14<sup>b</sup> **חלקים** is thy offspring; a. e.

**חלק** (b. h.) 1) to be smooth, to be viscous. V. **חלק**.—2) (denom. of **חלק**) to assign, allot. — **חלק** to honor, pay regards. Ber. 19<sup>b</sup>, a. e. **חלק** wherever the desecration of the name of the Lord is threatened, no regards must be paid to a teacher. Zeb. 102<sup>a</sup>; a. fr.—3) (denom. of **חלק**) to divide (by lot); to part; to take a share. Peah III, 3 **חלק** brothers who divided an estate. B. Meta. I, 1, a. fr. **חלק** they shall divide the object (equally). Zeb. XII, 1 **חלק** take to share &c. Hull. 65<sup>a</sup> **חלק** if the birds warts its toes (on the rope) so that there be two on each side &c. Y. Sabb. VII, 9<sup>a</sup> bot. **חלק** if a prohibition (included in a law) is specified again for a purpose, it does not intimate a division (that each single act of the class must be atoned for singly, v. **חלק**). Tosef. Dem. VI, 1 **חלק** he divides the fruits with the landlord. [Ib. 2 **חלק**, read: **חלק**.] Y. ib. VI, beg. 25<sup>a</sup> **חלק** if the property is farmed from an Israelite, it divides the produce (before separating **Terumah**); a. fr.—4) (with **חלק**) to differ with, object, oppose. Y. Sabb. V, beg. 15<sup>a</sup> **חלק** how is it? do they differ &c.?—Ber. 27<sup>b</sup> **חלק**; Shb. 110<sup>a</sup> **חלק**; (Ar. **חלק**, **Nif.**) he who opposes (the school) his teacher. Ber. I, c. **חלק** is here any one here differing from this opinion?; a. v. —Part. pass. **חלק**, pl. **חלקים** divided, interrupted; disputed; of different opinion. Mikv. VIII, 2 **חלק** interrupted flow of urin.—B. Bath. 176<sup>a</sup> **חלק** differed &c. Ib. IX, 10 (158<sup>b</sup>) **חלק** we grieve over the divided opinions, and you come to assert a division for us on things which they (the schools of Shammai and Hillel) treat? (Y. Shek. III, beg. 47<sup>b</sup> **חלק**). Y. Keth. I, end. **חלק** differs with his father; a. fr.—Tosef. Ma. V (IV), 6, a. e. **חלק** there are four reasons under different categories as to atonement. Shk. 10<sup>b</sup> **חלק** which differs (from other) as regards sacrifices. Ib. **חלק** the numbers sacrifices are different each day.

**Nif.** **חלק** 1) to be divided, distributed. Midr. Till. to Ps. XXVII (ref. to **חלק**, Ex. XV, 9) **חלק** I shall be divided (plundered)—2) to differ. Hag. 16<sup>b</sup> **חלק** the great men of the age differ about it. Ber. 77<sup>a</sup>, Shb. 110<sup>a</sup>, v. supra. Keth. XIII, 1; a. fr.

**Hif.** **חלק** 1) to smoothen, make even, level; to improve the appearance. Maasr. I, 6 **חלק** from the moment that he smoothen the cake of figs (by rubbing it with figs or grapes). Ib. **חלק** if one uses grapes for smoothening.—Shebi. IV, 4 **חלק** when one levels a field (by taking out plants); expl. Ib. **חלק** levelling means taking out (at least) three plants next to each other, continued, taking out one or two plants.—Peah III, 2, v. **חלק**, a. e.—Tosef. to **חלק** a tune softly (piano). Arakh. II, 3 (10<sup>a</sup>) **חלק** a flute solo was used for closing a tune, because it makes a pleasant finale.—3) to glide, slip. Erub. X, 14 **חלק** that the priests might not slip. B. Meta. VI, 3 **חלק** if the animal injured herself by slipping.—4) to be smooth. Yeb. 80<sup>b</sup> **חלק** his flesh is smooth.

**Hof.** **חלק** 1) to be injured by slipping. B. Kam. 47<sup>a</sup> **חלק** the animal was injured by tripping over the fruits.—2) to be smoothed. Part. **חלק**, pl. **חלקים**. B. Meta. 103<sup>b</sup> **חלק** smoothed (peeled) poles.—3) to be divided up, v. infra.]

Pi. **חלק** to divide, distribute, part. Y. Keth. II, beg. 26<sup>a</sup> **חלק** come and divide with me &c. Y. Peah VIII, 20<sup>a</sup> top; Y. Shebi. VI, beg. 26<sup>b</sup> **חלק** the seven years during which they distributed the land (among the tribes); Zeb. 116<sup>b</sup>.—B. Bath. IX, 7 **חלק** if one disposes (wills) . . . by word of mouth; a. fr.—Sabb. 70<sup>a</sup>, a. e. **חלק**, v. **חלק**.—[Arakh. II, 3 (10<sup>a</sup>), v. supra.]—Part. pass. **חלק** a) divided up, plundered. Yalk. Ex. 249 (ref. to **חלק**, Ex. XV, 9) **חלק** I shall be divided up among them, v. **Nif.**; Mekh. B'shall, Shirah, a. 7 **חלק**.—b) distinct, separate. Tanh. Huk. 6 **חלק** and they are different from one another (in the range of their intellects).

**Hithpa.** **חלק**, **Nithpa.** **חלק** to be divided, distributed; to part, separate. Par. III, 11 **חלק** was distributed among &c.—Shb. 34<sup>a</sup>, v. **חלק**.—Sifre Num. 132 **חלק** the land was divided up according to the census taken at their going out from Egypt. Ib. **חלק** the land was allotted to each tribe (in a lump), according to its population. Ib. **חלק** it was divided according to value: B. Bath. 132<sup>a</sup> **חלק**.—Midr. Till. to Ps. XVIII, 2 **חלק** he separated himself from his armies (for prayer). Ib. **חלק** and because his camp was thus divided (some praying, others not praying); a. fr.

**חלק** (חלק) m. (preced.) 1) smooth, blank, paper, empty. Y. Sabb. VIII, 11<sup>b</sup> **חלק** if there is blank space on it enough for &c. Shb. 17<sup>a</sup> **חלק** and two ballots he left blank; a. fr.—**חלק** (= **חלק**) to go out without having effected anything. Sifre Num. 131 **חלק**

חלפיתא, חלפית, חלתותא, v. 27.





**חֲמוֹר** c. (b. h.; v. חָמַר II a. חָמַר I) 1) [*load-carrier*, cmp. מְגַל *ass.* Nidd. 31<sup>a</sup>, v. קָרַם. Sabb. 152<sup>a</sup> וְכ' רַעַל ח' וְכ' he who rides an ass is a freeman. B. Bath. 143<sup>a</sup> וְכ' אַתָּה וְהַחֲמֹר thou and the ass (shall own my property, a form of donation implying a rational and an irrational being).—Bekh. I, 2 ח' שִׁוְלֵרָה וְכ' if an ass gave birth to &c. Snh. 33<sup>a</sup> וְכ' חֲמוֹר חֲלוּבָה thy ass is gone, Tarfon! (I shall have to make compensation for erroneous judgment); a. fr.—2) (cmp. various uses of *horse*) a *contrivance for working-men, rest, jack, stocks* &c. Kel. XIV, 3 ח' שֵׁל נִפְחִין the smith's ass ('on which the smith sits while using its head as an anvil', Maim.; 'the rest of the bellows', R. S.). Ib. XVIII, 3 וְכ' אַתָּה וְהַחֲמֹר a stand on which the bedstead is placed. Gen. R. s. 65, end חֲמוֹר ח' שֵׁל חֲרָשִׁים carpenters' sawing-jack (an instrument for torture); Ib. s. 70 (alluding to Prov. XXVII, 22) בַּח' שֵׁל חֲרָשִׁים וְכ' אַתָּה . . . even if you put the wicked man on a carpenter's jack, you cannot make anything useful out of him (sufferings will have no effect on him); Yalk. Kings 201; Yalk. Prov. 961; (Pesik. Shek., p. 15<sup>a</sup> חֲמוֹר ח'—בְּמִכְתָּשׁ).—*Pl.* חֲמוֹרִים, Sabb. 112<sup>b</sup>. Gen. R. s. 75; a. fr.—Denom. חָמַר, חֲמוֹר.—*Fem.* חֲמוֹרָה. Tosef. Kil. V, 5.

*Af. מַחֲזִיק 1) (followed by מַחֲזִיק, comp. מַחֲזִיק) to turn (the*



חַנּוּן (b.h.) [to be warm,] to have compassion. Men. 55<sup>a</sup>  
(play on חַנּוּן, Jer. XI, 16) חַנּוּן חַנּוּן I had mercy  
on them.





*Nif.* <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup>





Sidd. 38<sup>b</sup> חמא טו' spontaneously; חמא טו' (a consequence of travelling; חמא טו' from an accidental cause; a. fr. — (Also in Chald. phraseology) Targ. II, Keth. VII, 9 חמא טו' (ed. Lag. חמא טו') because they take so. — B. Kam. 114<sup>a</sup> חמא טו' חמא טו' any injury that may arise from his action (of selling). Ab. Zar. 15<sup>a</sup> חמא טו' (the animal) moves at his instance; a. fr.

**חמא** (v. חמא) to get hot, angry. [חמא, to be, v. חמא]

**חמא** *Chama*, *Chama*, *Chama* to make angry. Targ. Prov. XX, 2 חמא (Var. חמא)

**חמא** pr. n. pl. (b. h.) *Hammath*, a Syrian city, near the later Antiochia. Targ. O. Num. XIII, 31 (Y. חמא); ab. XXXIV, 6 (Y. חמא, v. חמא); a. fr. — Num. R. a. 10 (ref. to Am. VI, 2) חמא חמא that is H. near Antiochia (Yalk. Am. 345 חמא חמא).

**חמא** pr. n. pl. (b. h.) *Hammath*, v. חמא.

**חמא** *anger*, v. חמא.

**חמא** f. ch. — חמא. Targ. O. XXVII, 23 (Var. חמא). — Gitt. 67<sup>b</sup> bot. (Ar. חמא), v. חמא I. Kidd. 12<sup>a</sup> חמא; Yeb. 52<sup>a</sup> חמא (corr. acc.), v. חמא; a. fr.

**חמא** pr. n. pl. (b. h. חמא; חמא) *Hamm'ha*, [*Hot Springs*], name of several Jewish places, esp. at *H.*, near *Tiberias*. Y. Meg. I, 70<sup>b</sup> (expl. חמא, Josh. XIX, 35; Bab. ib. 6<sup>a</sup> top חמא חמא). — Tosef. Erub. VII (V), 2; Y. ib. V, 22<sup>d</sup> bot.; a. e. — b) *H.*, near *Geder*. [Meg. I, a. expl. חמא, Josh. I, c.] חמא חמא Ma. M. 2 (ed. חמא חמא.) Y. Erub. VI, 23<sup>a</sup> bot.; Y. Kidd. III, 64<sup>d</sup> top. — c) Y. Shebi. VI, 36<sup>a</sup> bot. חמא חמא *H. near Pella* (v. Neub. Geogr. p. 374). — Lam. R. to I, 16 חמא (Neub. I. c. p. 115 חמא) Emmaus in Judaea. — V. חמא.

**חמא** (v. preced.) pr. n. pl. *Hamm'han*. Meg. 3<sup>b</sup> חמא חמא as far as from H. to Tiberias (one mile). — Lam. R. to I, 16, v. preced.

**חמא** m. (v. חמא) *irascible*. Targ. Prov. XV, 18; a. e.

**חמא** v. חמא a. חמא.

**חמא** v. חמא.

**חמא** m. (b. h. חמא; חמא) *grace, favor; loveliness*. Ab. Zar. 20<sup>a</sup> (ref. to חמא, Deut. VII, 2) חמא חמא ascribe no gracefulness to them (pay no attention to their beauty). Yeb. 65<sup>b</sup> (quot. fr. Ben. Sira) חמא חמא *coquette*. Keth. 17<sup>a</sup>; Shb. 14<sup>a</sup>, v. חמא. Succ. 49<sup>b</sup> חמא חמא (Ma. M. חמא; Var. חמא) a person that makes a favorable impression on men. Ber. 60<sup>b</sup> חמא חמא ... חמא and let me find grace and favor &c. Keth. 77<sup>a</sup> חמא חמא if the Law makes pleasing those who study it, will it not also protect them? — Y. Gitt. V, 48<sup>d</sup> top חמא חמא for the sake of her grace (to raise her estimation in the eyes of men), hat people may be anxious to marry her; v. next w. —

Gen. R. a. 24, and חמא חמא who made every place attractive to its inhabitants; a. fr. — Pl. חמא חמא, Hal. 47<sup>a</sup> חמא חמא there are three remarkable favors, the favor in which the inhabitants hold their place &c.; Y. Yoma IV, beg. 41<sup>a</sup>.

**חמא**, **חמא** ch. same. Targ. Prov. XXXI, 20. Targ. Y. Gen. VI, 2. — Y. ib. 30<sup>a</sup> (the law is easy in the case of a woman's widowhood) חמא חמא in order to make her attractive (v. preced.); [oth. opin.: in order that women may be willing to marry; oth. opin.: in order to maintain pleasantness between husband and wife.] Keth. 66<sup>a</sup>; a. e.

**חמא**, **חמא** m. (חמא, emp. חמא a. v. חמא) *lep. leum*. Targ. Ia. XI, 11. Targ. II Sam. XII, 1, a. ed. Lag. (oth. ed. חמא, Ar. חמא). Targ. I Kings XVII, 19. — Emp. חמא.

**חמא**, *Pa. חמא* (Haman of חמא) to employ the *hama*, to dance, play. Targ. Y. Ex. XV, 20. Ib. XXXII, 19.

**חמא**, **חמא** &c., v. sub חמא.

**חמא**, v. חמא.

**חמא** m. (v. חמא) a frequenter of taverns, idler (emp. חמא). Pes. 110<sup>a</sup>.

**חמא**, v. חמא.

**חמא**, **חמא** m. (v. חמא) *shop-keeper, askman; tavern-keeper*. Shab. VII, 1 חמא חמא and the shop-keeper swears to the correctness of his book account. Kidd. IV, 14 חמא חמא the trade of a shepherd or tavern-keeper; Y. ib. 68<sup>a</sup>; Treat. Sofrim XV, 10; a. fr. — Pl. חמא חמא. Y. M. Kat. III, 82<sup>b</sup> bot. חמא חמא two shop-keepers (in the same shop). — Fem. חמא חמא. Keth. IX, 4 חמא חמא ... if one appoints his wife to be his sales-woman.

**חמא** pr. n. m. חמא Ben-Hadaya. Pesik. Bahod., p. 105<sup>a</sup>; Gen. R. a. 31 a. Yalk. Ps. 376 חמא חמא (corr. acc.).

**חמא**, **חמא**, sub חמא.

**חמא** f. (b. h. חמא; חמא) *inauguration, dedication, festival of dedication*; esp. *Hänuckah*, the eight days' feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes, lasting from the 25<sup>th</sup> of Kislew to the second (or third) of Tebeth. Sabb. 21<sup>b</sup> חמא חמא why dedication ceremonies (illumination)? Ib. חמא חמא the proper observation of H. (illumination). Ib. חמא חמא the lights kindled on H. — Pesik. R. a. 2 חמא חמא the dedication of heaven and earth (by illumination, ref. to Gen. I, 19); חמא חמא the dedication of the wall of Jerusalem (Neh. XII, 27); חמא חמא the dedication (illumination) instituted by the Asmonian priests; a. fr. — Pl. חמא חמא. Ib.

**חמא**, **חמא** ch. same. Targ. Num. VII, 24. Targ. Ps. XXX, 1; a. e. — Y. M. Kat. III, end, 53<sup>a</sup>. Sabb. 46<sup>a</sup>.

חַנּוּן m. (b. h.; חָנַן) *merciful, gracious* Sabb. 133<sup>b</sup>.

חֲפֹזִים, v. חֲפֹזִי.—[חֲפֹזִי, or חֲפֹזִים pr. n. pl., v. 3.)]

חֲבִינָה I m. 1) part. pass. of חָבַן.—2) (v. next w.) *supplied with an application of Henna*; [oth. opin.: *mercifully protected*]; fem. חֲבִינָה, pl. חֲבִינֹתָהּ. Sabb. V, 4 (expl. ib. 54<sup>b</sup> *a compress dipped in oil*; Y. ib. 7<sup>c</sup> top *a wool-cap*; oth. opin., v. next w.). [Ms. Maim. חֲבִינֹתָהּ, quot. Löw PA. p. 213.]

**חֲנִינָה II or חֲנִינָה (יַחֲנִינָה)** *Henna, Alcanet*, a plant of the leaves of which a paste is made for dyeing nails, hair &c. Sabb. 54<sup>b</sup> (ref. to חֲנִינָה, v. preced.) there is a tree in the sea-towns (Cyprus), וְיָרֵךְ שְׂמוֹנִי ed. (Ms. M. חֲנִינָה) its name is h, and a chip thereof is taken and put into the nostrils (of the sick ewe), that it may sneeze and be released of the worms in the head (v. Löw Pfl. p. 213 a. quotations).—Y. ib. V, 7<sup>c</sup> top it is a root וְיַחֲנִינָה its name is *yahnunah*.

תל. v. m. n. pr. III חבור.

חֲנֻכָּה, v. חֲנֻכָּה

הַחֲנִיפָה f. (b. h. חֲנִיפָה, some ed. חֲנָפָה; חֲנָפָה; חֲנָפָה) 1) *hypocrisy, dishonesty, flattery*. Sot. 41<sup>b</sup> אדם שיש בו ח' a man in whom there is insincerity. Ib. אגריפּה של ח' the power of flattery (towards Agrippa). Ib. 42<sup>a</sup> ח' . . . ערה a community in which insincerity (flattery to power) prevails. Snh. 52<sup>a</sup> לקרה ח' שהחניפוּ because they flattered Korah. Kidd. 49<sup>b</sup> ח' וגסות רב' cringing submission (to power) and haughtiness (towards the weak); a. e.—2) *faithlessness to religion, apostasy*. Gen. R. s. 48, beg. ח' כל ר' where the root חנף is used in the Bible, it means heresy; Yalk. Is. 304.

חֲנֹפֶתָהּ, חֲנֹפֶת ch. same. Targ. Jer. XXIII, 15.

**חֲנוּקָה, חֲנוּקָא** m. (חָנַק) *strangler, fighter*. Gen. R. s. 78, beg.; Cant. R. to I, 2, a. e. חָנַק סָבַר וּ' *strangler, doest thou mean to choke me, i. e. do you think you can embarrass me with your arguments?*

**חנות** f. (b. h.; חֲנָה) *tent*, esp. *tradesman's shop, tavern; meat-market* &c. Tosef. Pes. I (II), 19; Pes. 31<sup>b</sup>. Ab. III, 16 חֲנַי פְּרוּחָהּ וְכ' the shop is open, the shop-keeper gives on credit, i. e. man has free volition and Providence is long-suffering &c.—Gitt. 67<sup>a</sup> מִירוּחָהּ well-stocked shop (a man of vast learning and readiness), v. יוֹן. Toh. VI, 3 שָׂרָא שְׂמָא ח' ed. Dehr. (ed. *שמואל*); a. fr.—*Pl. חֲנִיּוֹת*. Ib.—B. Mets. 88<sup>a</sup>, v. חֲנִי. Hull. 95<sup>a</sup> וְכ' חֲנֵי חֲנֵי if there are nine meat-shops (in one market) all of which sell &c.; Pes. 9<sup>b</sup>; Nidd. 18<sup>a</sup>; Keth. 15<sup>a</sup>. Sabb. 35<sup>b</sup> וְהַחֲבִיטָהּ מִעֵד מִלֵּאכָה עֵד וְהַחֲבִיטָהּ Ms. M. (ed. *לחבטל*) the second signal was given to stop work in the town and in its shops. Ib. וְנִגְעְלוּ הָחָיִים and the stores were closed. Ib. 15<sup>a</sup> לָהּ בֵּרַח . . . גָּלִיתָּהּ the Sanhedrin were removed from the Temple and held their meetings in the market; (Ab. Zar. 8<sup>b</sup> בִּתְחִילָה); a. fr.

**חנניא** ch. same. B. Mets. 60<sup>a</sup> חמר מר wine from

the shop; a. e.—*Pl.* תַּנְיָא, תַּנְיָא, תַּנְיָא. Targ. Jer. XXXVII, 16; a. e.—Sabb. 32<sup>a</sup>, v. מִיִּנְיָא I. B. Bath. 68<sup>a</sup>. Y. Peah I, 16<sup>a</sup> a. e. [read:] תַּנְיָא דְּבוֹשָׁנָא וְכ' the shops (tradesmen) of Bashan. [Y. Ber. VI, 10<sup>a</sup> top בִּיִּד' v. דְּרוֹתָא.]

**חִנֵּט** (b. h.) 1) *to assume shape, form a texture*; (of trees) *to show a distinct shape of fruits, to form fruits*; (of fruits and leaves) *to assume a distinct shape* (v. חִנֵּטָה). R. Hash. 14<sup>b</sup> אֶתְרוֹג שֶׁחִנֵּט בִּירוּרֵי Ms. M. (ed. פִּירוּרֵי), an Ethrog-tree whose fruits were formed before the fifteenth of Shebat. Ib. אֵילָן שֶׁחִנֵּט ו' a tree whose fruits &c. Y. Shebi. V, beg. 35<sup>d</sup> אֵילָן שֶׁחִנֵּט a tree which formed fruits. Tosef. ib. IV, 20; a. fr.—2) [*to be handsome*; (Arab. *to be red*), *to make handsome, or flagrant, esp. to embalm* Gen. R. s. 100.

**חָנַם** ch. same, to *embalm*. Targ. O. Gen. L, 2 (Y  
בכסם); a. e.—Taan. 5<sup>b</sup> חָנַם הַחַמְצִיץ was it for  
nothing that . . . the embalmers' embalmed (Jacob)?

חֲנֻמָּה m., חֲנֻמָּה f. (preced. wds.) *formation of fruits or leaves*. Y. Shebi. IV, end 35<sup>c</sup>, a. e. שְׁשֹׁלֵן חוּצָא their formation of chains is what in other trees is the formation of fruits. Ib. V, beg. 35<sup>d</sup> חֲנֻמָּה תְּחִלָּה thou disregardest the time of its formation. Y. Maa'r. V, 51<sup>b</sup> bot. וְהַשְׂרֵשָׁה בִּרְאָה as regards the law regulating the tithe according to the time of the formation of fruits and of taking root.—R. Hash. 15<sup>b</sup> אַחֲרֵי חֲנֻמָּה לְשִׁבְעִית for the laws concerning the fruits of the Sabbatical year the formation of fruits is the deciding mark. Ib.<sup>a</sup> (in Chald. diction) וְיִלְכֵּךְ בְּתֵרָה וְיִלְכֵּךְ בְּתֵרָה &c. Men. 69<sup>a</sup> וְיִלְכֵּךְ בְּתֵרָה the formation of the fruit, וְיִלְכֵּךְ בְּתֵרָה the formation of the texture of leaves; v. חֲנֻמָּה.

**חַנְטָא** m. (חֲנִיט) *embalmer*.—*Pl.* חַנְטָאִירָא. Taan. 5  
v. חֲנִיט.

תְּנִיחָא, תְּנִיחָא = תְּנִיחָא. — Pl. תְּנִיחָא. Targ. Y. Ex  
XXIX, 2. Targ. Job XXXI, 40; a. e.

חֲנֻמָּה, v. חֲנֻט.

הַתְּחִלָּה, v. חֲנֻכָּה.

**חָנָה** (b. h.; cmp. גָּנָה [to be covered, surrounded]) to encamp, rest. Num. R. s. 11 (ref. to וַיִּחַן, Num. VI, 25) אֵלֶּיךָ ה' יִחַן the Lord have His tent with thee. Lam. R. introd. (R. Nahm.) (ref. to Is. XXIX, 1) ה' יִחַן בְּרֵיב where David (lawfully) resided, v. חֲנִיָּא. Ib. (R. Alex. I) נִסְעִים יִחַן they moved in discord and encamped in discord; Mekh. Yithro, Bahod., s. 1; Lev. R. s. 9 a. fr.—Apocop. form: חָנָה (as if from חָנָה). Midr. Till. to Ps. LXXVIII, 47 (play on חָנָה ib.) ה' חָנָה (the locust) came, encamped, cut; (Tanh. Vaëra 1) חָנָה בְּרֵיב; Ex. R. s. 12 interpol. from Midr. Till. c.).

*Hif.* יָרַח <sup>to</sup> *cause to rest*. Fut. apocop. יִרְחַן. Y. Taan III, 66c (play on יָרַח, Num. XXXV, 38) דָּם יִרְחַן אֶת וְכַּיִן bloodshed causes the anger (of the Lord) to rest upon the ground (rain being withheld); Sifrē Num. 161, Yal. ib. 788 יִרְחַן (corr. acc.).



**חֲנִיָּה**, **חֲנִיָּה** ch.—h. חֲנִיָּה Targ. Y. Num. XIII 19 their encampment.—Lam. R. introd. (R. Nahm.) לא חֲנִיָּה לא חֲנִיָּה (not חֲנִיָּה, some ed. חֲנִיָּה h. form) where none but David had a right of encampment.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה**, **חֲנִיָּה** m. pl. (h. חֲנִיָּה) *anointing*. Targ. O. Gen. I, 2.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה** f. (חֲנִיָּה) *encampment, rest*, חֲנִיָּה Y. Erub. VI, 28<sup>b</sup> bot. חֲנִיָּה in the order of their encampment. Men. 98<sup>a</sup> בחֲנִיָּה Ma. M. (ed. incurr. י. . .) when they were at rest. Rot. 84<sup>b</sup>.—*Exp. right of colonization, acquiring property*. Ab. Zar. 20<sup>a</sup> (ref. to חֲנִיָּה, Dent. VII, 2, as if חֲנִיָּה לא חֲנִיָּה give them no chance of acquiring property (sell them no trees in the ground)); Yalk. Dent. 84<sup>b</sup>.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה** m. (חֲנִיָּה) *educator, father*. M. Kat. 25<sup>b</sup> Ma. M., v. next w.

**חֲנִיָּה** f. (חֲנִיָּה) [*rubbing the infant's palate with a chewed fig*, v. Pl. to Levy Talm. Diot. II, 206.] *the name given to the child by the person rubbing its palate*; in gen. surname. Oth. IX, 8 בְּחֲנִיָּה חֲנִיָּה if in the letter of divorce his and her family names are written. Ib. 88<sup>a</sup> חֲנִיָּה אֲבִי the surname of ancestors. Taan. 20<sup>b</sup>; Meg. 28<sup>a</sup> I never called my neighbor בְּחֲנִיָּה (Ar.) by an opprobrious surname given him by myself or, as others relate, by his by-name (which others had given him); ed.: בְּחֲנִיָּה אֲבִי by his *hukhina* (v. חֲנִיָּה); some say, (Rab Ada used the expression) *hukhina*. M. Kat. 25<sup>b</sup> בְּחֲנִיָּה אֲבִי חֲנִיָּה (Ma. M. 2) at the time when he was to receive his name (when his palate was rubbed) died he who was to rear him (his father); (ed., v. חֲנִיָּה II). Gen. R. s. 43, beg. (expl. חֲנִיָּה, Gen. XIV, 14) בְּחֲנִיָּה those bearing his name, their name being Abram, like his own.

**חֲנִיָּה** I m. du. (חֲנִיָּה; emp. חֲנִיָּה) *palate and tongue*, contrad. to teeth. Hull. 103<sup>b</sup> בֵּן דָּד in the posterior part of the mouth, i. e. if he spit out the forbidden foot just before swallowing.

**חֲנִיָּה** m. (חֲנִיָּה) *he who bestows love, affectionate father*. M. Kat. 25<sup>b</sup>, v. חֲנִיָּה II.

**חֲנִיָּה** II pr. n. m. *Hannin*. M. Kat. 25<sup>b</sup>, a. e., v. חֲנִיָּה.

**חֲנִיָּה** I pr. n. m. *Hdnina*, name of several Tannaim and Amoraim. H. b. Antigonus: Tosef. Arakh. I, 15 (ed. Zuck. חֲנִיָּה); Arakh. II, 4 (1<sup>a</sup>) Talm. ed. [Mish. חֲנִיָּה]. Tem. VI, 5 חֲנִיָּה; Tosef. ib. IV, 10 חֲנִיָּה. Nidd. 52<sup>a</sup>. Bekh. VI, 3; a. fr. (v. Darkhe Mish. p. 128).—H. b. Gamliel: Macc. III, 15 (23<sup>a</sup>) Ma. M. (ed. חֲנִיָּה). B. Bath. X, 1. (Tosef. Yoma I, 6 חֲנִיָּה; Sifra Emor ch. I, Par. 2, a. e. חֲנִיָּה). Shb. 111<sup>a</sup> חֲנִיָּה (v. Rabb. D.

R. a. l. note).—Nidd. 8<sup>a</sup> (v. Darkhe Mish. p. 126).—H. b. Hilkhot Kil. IV, 6 (Ma. M. a. Y. חֲנִיָּה, v. Rabb. D. R. a. l. note). Men. 62<sup>a</sup>; a. e. (mostly חֲנִיָּה).—H. b. Haganah-Kohanim (v. חֲנִיָּה). Eruv. II, 1; a. fr. (v. Darkhe Mish. p. 59, sq.).—Rabbi H. Rabb. 10<sup>b</sup>; a. fr. (v. Frank. M'bo, p. 14<sup>b</sup>, sq.).—Other Amoraim by that name, v. Frank. l. c. 67<sup>b</sup>, sq.—Shb. 94<sup>b</sup>, v. next w.

**חֲנִיָּה** II f. (b. h.; חֲנִיָּה) 1) *moray*. Gen. R. s. 78; a. 91 חֲנִיָּה חֲנִיָּה we had *gravy* applied to the eleven tribes (before Benjamin was born; Gen. XXXIII, 5).—2) *carousing* (of the new-born child). M. Kat. 25<sup>b</sup> (play on Hannin) חֲנִיָּה חֲנִיָּה (v. חֲנִיָּה) at the moment of his receiving carousals died he who was to carous him. 3) (name of fiction, v. preced.) *Hdninah* (Love). Shb. 94<sup>b</sup> חֲנִיָּה חֲנִיָּה the disciples of R. H. said, the Messiah's name is H.

**חֲנִיָּה**, Targ. Y. II Deut. XXXII, 24 some ed., read: חֲנִיָּה.

**חֲנִיָּה**, **חֲנִיָּה** (חֲנִיָּה) m. pl. (חֲנִיָּה) *gawny dresses or evils*. Targ. Is. III, 19 (h. text חֲנִיָּה).—2) *obscure statutory devoted to the Sun* (h. חֲנִיָּה). Targ. O. Lev. XXVI, 30. Targ. Ezek. VI, 4; a. Targ. Is. XVII, 8; a. e. [In various ed. our w. is written חֲנִיָּה in two words, also חֲנִיָּה. Our w. seems to be a derivative of a stem חֲנִיָּה, with anorganic ח, having the meaning of *nakedness, shame*. (emp. חֲנִיָּה I, חֲנִיָּה, חֲנִיָּה)]

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה** f. (חֲנִיָּה) *death by strangulation*. Y. San. VII, beg. 24<sup>b</sup>, v. חֲנִיָּה.

**חֲנִיָּה** f. (b. h. חֲנִיָּה to bend, v. Gen. Thos. a. v.) *spear*. Yalk. Job. 927.—Pl. חֲנִיָּה Ib. Gen. 133.

**חֲנִיָּה**, **חֲנִיָּה** pr. n. pl. *Hdnitka*, a place in the district of Tyre. Tosef. Shab. IV, 9 חֲנִיָּה חֲנִיָּה Upper and Lower H.; Y. Dem. II, 22<sup>a</sup> חֲנִיָּה חֲנִיָּה (corr. acc.).

**חֲנִיָּה** (b. h.; sec. r. of חֲנִיָּה) *to rub, polish, finish; to train; to dedicate*.

Pl. חֲנִיָּה *to train, initiate* (a child); *to inaugurate, prepare for office; to dedicate*. Y. Yoma I, 35<sup>b</sup> top . . . חֲנִיָּה חֲנִיָּה as the Highpriest's inauguration lasted seven days (Lev. VIII, 35, sq.), so is the Highpriest prepared for the service of the Day of Atonement seven days. Naz. 29<sup>a</sup> חֲנִיָּה חֲנִיָּה in order to initiate his son into the performance of religious duties. Yoma VIII, 4; Tosef. ib. V (IV), 2 חֲנִיָּה חֲנִיָּה you must train them gradually (to fast on the Day of Atonement) a year or two before religious maturity.—M. Kat. I, 6 חֲנִיָּה חֲנִיָּה you may finish up the excavated chambers; v. חֲנִיָּה; a. fr.

Pl. חֲנִיָּה, *Hithpa*. חֲנִיָּה, *Nithpa*. חֲנִיָּה *to be inaugurated, to be dedicated*. Yalk. Prov. 964 חֲנִיָּה חֲנִיָּה;

Pesik. Bahod., p. 101<sup>a</sup> וְיִצְחָק נִחַד וְיִשְׂרָאֵל Isaac was initiated into the covenant on his eighth day. Sifra Vayikra, Hoba, ch. III, Par. 3 שְׁתַּחֲוֶה הַמִּזְבֵּחַ that the altar must be dedicated by offering frankincense. Zeb. 40<sup>b</sup>; a. e.

חֲנִיָּה, חֲנִיָּה ch. same. Targ. O. Deut. XX, 5; a. e.

Pa. חֲנִיָּה, אֲחִיָּה same. Ib. חֲנִיָּה (ed. Berl. חֲנִיָּה Pe.). Targ. Y. I, II Deut. XXXII, 3 (sanctified his mouth); a. e.

חֲנֻכָּה, v. חֲנֻכָּה.

חֲנִיָּה, v. חֲנִיָּה.

חֲנֻכָּה, v. חֲנֻכָּה.

חֲנֻכָּה m. (b. h.; חֲנֻ) *gratuitous act, favor*, mostly adv. חֲנֻכָּה, חֲנֻכָּה על ח' *gratuitously; for no reason*. Ex. R. s. 41 וְחֲנֻכָּה חֲנֻכָּה על ח' hast thou created me for no purpose?—B. Kam. 92<sup>b</sup>, a. e., v. חֲנֻכָּה. Ex. R. s. 28, beg. ח' נִשְׁלַח he took it gratuitously. Num. R. s. 1 וְחֲנֻכָּה ח' as these things (fire, water &c.) are free to all &c.—חֲנֻכָּה ח' an undeserved gift. Ib. s. 11; a. fr.—חֲנֻכָּה ח' *gratuitous hatred, hostility without cause*. Sabb. 32<sup>b</sup>; a. fr.

חֲנַמְמֵל (b. h.) pr. n. m. *Hanameel*, 1) cousin of Jeremiah. Meg. 14<sup>b</sup>; a. e.—2) H., the Egyptian, a High-priest. Par. III, 5.

חֲנַמְל m. (b. h.) *beetle*, prob. a species of locusts. Yalk. Ex. 185, quot. fr. Tanh. (ed. Bub., Vaëra 19) כֹּד הַחַיִּים the hail came down formed like the *hānāmāl*, as it says (Ps. LXXVIII, 47) &c.—Midr. Till. to Ps. I. c., v. חֲנַמְל.

חֲנַן, Y. Peah I, 16<sup>b</sup> מִדָּה דְּחֲנַן קִימִין read, as Y. Snh. X, beg. 27<sup>c</sup>, כִּי חֲנַן. [חֲנַן Syr., rare form, v. P. Sm. 250 s. v. אֲנֵא.]

חֲנוּן (חֲנוּן) (b. h.; cmp. חָנַן) [to cover, surround,] to caress, grace, favor. Sabb. 104<sup>a</sup> (in children's acrostics) חֲנוּן חֲנוּן sustains and graces thee. Num. R. s. 11 (ref. to Num. VI, 25) חֲנוּן חֲנוּן may He favor thee with (good) children. Ib. (quot. from daily prayers) חֲנוּן חֲנוּן thou graciously endowest man with knowledge. Ib. חֲנוּן חֲנוּן the Lord will in due time protect them. Sifre Num. 41 חֲנוּן חֲנוּן may He grace thee by enabling thee to study the Law. Pesik. Asser, p. 97<sup>a</sup> (ref. to Prov. III, 9) חֲנוּן חֲנוּן out of what He has endowed thee with; a. fr.—[Midr. Till. to Ps. LXXVIII, 47, v. חֲנוּן].—Part. pass. חֲנוּן, pl. חֲנוּנִים 1) *graced, endowed*. Num. R. l. c. חֲנוּן חֲנוּן endowed with knowledge. Pes. 87<sup>a</sup> חֲנוּן חֲנוּן children of thy favored ones, Abraham &c. (Ms., v. חֲנוּן).—2) *bandaged*. Pl. fem. חֲנוּנוֹת. Sabb. V, 4, v. חֲנוּן I, 2.

Nif. חֲנוּן to be shown favor. Deut. R. s. 7 (ref. to Is. XXVI, 10) חֲנוּן חֲנוּן but if he has learned ..., he will be shown no favor (will not be forgiven).

Hithpa. חֲנוּן to bend one's self, to supplicate (v. חֲנוּן). Deut. R. s. 2, beg. חֲנוּן חֲנוּן. Ib. חֲנוּן חֲנוּן (חֲנוּן) he began to pray; a. fr.

Hithpol. (fr. חֲנוּן=חֲנוּן) to come to rest, to be collected. Ber. 30<sup>b</sup> (adopting the expression in conformity with רָחַץ, Dent. III, 23) until his mind be collected again (for prayer), v. חֲנוּן.

חֲנוּן ch., pret. חֲנוּן same. Targ. O. Gen. XXXIII, 5. —Targ. O. Ex. XXXIII, 19 חֲנוּן חֲנוּן. Targ. Jud. XXI, 22 חֲנוּן חֲנוּן ed. Lag. (oth. ed. חֲנוּן חֲנוּן) be gracious to them.—Pes. 110<sup>b</sup> (in an incantation) חֲנוּן חֲנוּן while He graced me and yourselves, I had not come to that (v. Ar. s. v. חֲנוּן 8, a. Rabb. D. S. a. l. note for var. lect.).

חֲנוּן (b. h.) pr. n. m. *Hanan*, name of several Tan-naim and of several Amoraim, esp. H., one of the Justices of Peace in Jerusalem, v. חֲנוּן. Keth. XIII, 1. Y. ib. 35<sup>c</sup> a. fr.—H. the Egyptian: Snh. 17<sup>b</sup>; a. e.—H. (interch. with חֲנוּן). M. Kat. 25<sup>b</sup> חֲנוּן חֲנוּן (Ms. M. חֲנוּן) they gave him the name of H. from his father (Hanan).—Y. Yeb. XI, 12<sup>a</sup> חֲנוּן חֲנוּן (ed. Krot. חֲנוּן). Y. Sot. VII, 21<sup>d</sup> bot. חֲנוּן.—Y. Ber. IV, beg. 7<sup>a</sup> חֲנוּן חֲנוּן. Y. Pes. IV, 31<sup>a</sup> חֲנוּן חֲנוּן; a. oth.—V. Frank. M'bo p. 86<sup>a</sup>.

חֲנוּן, חֲנוּן m. ch.=h. חֲנוּן. Targ. Ex. XXII, 26. Targ. Ps. CXI, 4 (ed. Lag. חֲנוּן); a. e.

חֲנוּן (b. h.) pr. n. m. *Hananeel*. Y. Keth. XIII, 35<sup>d</sup> top; a. e.

חֲנוּן, חֲנוּן (b. h. חֲנוּן, חֲנוּן) pr. n. m. *Hanania*; 1) H., one of the Babylonian exiles at the Babylonian court. Sabb. 67<sup>a</sup> חֲנוּן חֲנוּן the fire prepared for H., Mishael and Azariah. Snh. 93<sup>a</sup> חֲנוּן חֲנוּן כִּי חֲנוּן .... as I tested H. &c.; a. v. fr.—2) several Tan-naim and Amoraim (interchanging with חֲנוּן q. v.); esp. H. b. *Akashia*: Macc. III, 16. Tosef. Shek. III, 18.—H. b. *T'radion*, a martyr of the Adrianic persecution. Tosef. Kel. B. Kam. IV, 17. Ab. Zar. 17<sup>b</sup>, sq. (חֲנוּן). Taan. 16<sup>b</sup>; a. fr.—H. b. *Akashia*: M. Kat. 21<sup>a</sup>; (Keth. VIII, 1, a. fr. חֲנוּן); a. e.—H., 'the Haber of the Rabbis'. Y. Ter. VIII, 45<sup>c</sup>; (Y. Ber. I, 2<sup>c</sup> top. חֲנוּן); a. fr.—Other Amora'im by that name, v. Frank. M'bo, p. 88<sup>b</sup>, sq.—חֲנוּן pr. n. pl. *K'far Hanania* in Galilee. Shebi. IX, 2; a. fr.

חֲנוּן, v. חֲנוּן.

חֲנוּן, v. חֲנוּן.

חֲנוּן, חֲנוּן (b. h.) [to bend, decline from the right path,] to be insincere, to flatter; to show favor in court; to deceive. Der. Er. Zuta ch. II חֲנוּן חֲנוּן I will flatter (lower myself before) this one that he may give me to eat &c.

Hif. חֲנוּן same. Sot. 41<sup>b</sup> חֲנוּן חֲנוּן thy flattered Agrippa (saying to him, 'Thou art our brother'). Ib. חֲנוּן חֲנוּן it is permissible to flatter (submit to the power of) the wicked &c. Y. Ber. VII, 11<sup>c</sup>. Pesik. R. s. 25 (ref. to Is. XXIV, 5) חֲנוּן חֲנוּן men deal insincerely with one another; חֲנוּן חֲנוּן and he puts him (the priest or Levite) off with deceptive intent, and says &c.; a. fr.



**לֹא אֶפְתָּח** I'll not open. **מִי כָמוֹךָ** Who like thee? **לֹא אֶפְתָּח** I'll not even a man like thee did I flatter, Micah. **וְעַתָּה לֹא אֶפְתָּח** that I should favor him in court—Keth. 68<sup>b</sup>. **וְעַתָּה לֹא אֶפְתָּח** would you favor them; ib. 68<sup>a</sup>. **וְעַתָּה לֹא אֶפְתָּח** (*Af.*) would you favor him?—Pesh. Aves., p. 97<sup>a</sup> (ref. to Is. XXXIV. 5) **וְעַתָּה לֹא אֶפְתָּח** thou meanest to deceive it (the land by withholding the tithes, v. preced.), but it will disappoint thee; Targ. K'eah 14 **וְעַתָּה לֹא אֶפְתָּח** (*corr. acc.*).

*As. nitida* same, v. supra.

**רַבִּי** m. (b. h., pressed, wide) Aggravated flattery; fastidious, arbitrary, fickle. Ruth R. to I, 1 (ref. to Job XXXIV, 30) כְּשֶׁהָרֵאשִׁית שֹׂמֵלֶךְ דָּוִד when a king is arbitrary and rules tyrannically &c. Ib. כְּשֶׁהָרֵאשִׁית דָּוִד for he (Ahasuerus) was arbitrary, for he put to death &c.—**H.** מְרַבֵּן, מְרַבֵּן, מְרַבֵּן. Tosef. Yoma V (IV), 19; Yoma 86<sup>b</sup> מְרַבֵּן לְפָנֵינוּ אֲנִי הַיּוֹם you may expose the hypocrites to prevent defamation of the divine Name. Koh. R. to IV, 1 מְרַבֵּן רַבִּי pretenders of scholarship. Sol. 48<sup>a</sup>; Treat. Der. Er. ch. II. Ib. מְרַבֵּן (masc., v. מְרַבֵּן); a. a.

**נָשִׁיחַ, נָשִׁיחַ** ch. same. Targ. Is. X, 6.—Euth. R. to I, 1 = נָשִׁיחַ an arbitrary King, X preced.—*Pl. Yeb.*, 77b, Targ. Is. IX, 10.

תשנ"ח, ח. תשנ"ח

[צָנַץ] (b. h., emp. צָנַץ, צָנַץ) [to press.] to seize by the  
 throat, to choke. Toscf. Sabb. III (IV), 6 וְאִם יִצְקֶךָ בְּשֶׁכָּח  
 you must not press (the jugular veins, to relieve from  
 belly-ache) on the Sabbath; v. infra Pī.—B. Bath. X, 8  
 (178<sup>b</sup>) וְאִם יִצְקֶךָ אֶת הַיָּד הַזֶּה הַיָּד הַזֶּה if one seizes a debtor by the  
 throat (threatening violence). Ib. 176<sup>b</sup> בְּצִנְצָה in the case  
 of one being threatened and another pledging himself  
 for him). Sabb. 37<sup>a</sup> אִם אִשָּׁה תִצְקֶנּוּ אִם אִשָּׁה תִצְקֶנּוּ a woman will not  
 choke herself (will not tie a band around her neck so  
 closely that no water could get under it when bathing);  
 ib.<sup>a</sup> אִם אִשָּׁה יִצְקֶנָּה a woman does tie a chain closely in order  
 to appear fleshy. Gen. R. a. 34 (ref. to וְאִם יִצְקֶנּוּ  
 Gen. IX, 6) אֶת הַחֵטִי' (the gentile is guilty of bloodshed)  
 even if he only chokes a man ('shedding the blood of  
 man in man'); Y. Kidd. I, 58<sup>a</sup> תִּצְקֶנּוּ צֶנֶז צֶנֶז (read:  
 צֶנֶז) when he merely chokes him to take his money;  
 a. e.—Esp. to strangle to death. B. Kam. 47<sup>b</sup> אֶת צֶנֶז  
 (the ox) strangled himself (by being caught in a rope).  
 Y. Šot. IX, 23<sup>a</sup> נִצְצָה חֶסֶק if he was found strangled;  
 a. e.—Transf. to produce anguish, agony. Hull. I, 2 צֶנֶז  
 צֶנֶז because they (a saw &c.) cause agony as if  
 by choking (instead of cutting).—[Kidd. 62<sup>a</sup> (ref. to Num.  
 V, 19—20) according to R. Meir (who says that a condition  
 is not valid unless both the negative and the positive  
 alternatives are stated) חֶסֶק חֶסֶק it ought to have  
 been added (to vers 20) 'die in agony'. אִם חֶסֶק  
 said B. T. it says (verse 19) אִם (which may be  
 read *hinnaki* for the one alternative and *Ainki* for *hinki*  
 for the other); Ar. reads חֶסֶק, v. צָנַץ.]

*Nif. parṭe 1) to be strangled. Sab. XI, 1 (84<sup>b</sup>) יתפן those sentenced to death by strangulation. Pes. 112<sup>a</sup> parṭe, v. parṭe—2) to feel like choking, to be sorry (comp.*

229). Cant. II to IV, 12 72 mm...from the latter case  
it and grieves (over his loss), Yalk. Ets. 72: Mith. B'shall.  
s. 1 227<sup>h</sup>.—(Mabb. 66<sup>b</sup>, v. infra.)

Pl. **פָּרַח** 1) *to squeeze in, immerse*. **פָּרַח** d. R. M. ch. XLVIII, Yalb. Ex. 160 **וְיָפַח** **וְיָפַח** (v. v.) *pressed* Israelites between the walls (having mingled these bodies with the clay).—2) *to strangle*. **וְיָפַח** M. Kat. I, 5 **וְיָפַח** **וְיָפַח** (M. Kat. 6<sup>a</sup> **וְיָפַח**) *the apostles choke each other to death*.—3) *to press the throat, to squeeze the jugular veins* (an operation applied in cases of abdominal affections, Ar. s. v. **פָּרַח**, *to root a laryngeal muscle or ring*, Naab. ult. defin., v. Ar. s. v.). **וְיָפַח** Sabb. 66<sup>a</sup> **וְיָפַח** *to perform the operation* (Naab. a. Ar. ed. **וְיָפַח**) *to have the operation performed*).

**חָבַח** *ch. to strangle*. Targ. II Esth. 1, 2.—Keth. 60<sup>a</sup>  
 וְהָיָה שֶׁלֹּא יִחָבְחוּ בָנָיו לְבָנָיו *she should not strangle her children to death* יִחָבְחוּ  
 בָנָיו לְבָנָיו *for women (of sound mind) will not choke their*  
*children (in order to be allowed to marry again before*  
*the lapse of a certain time).* Y. Taan IV, 60<sup>b</sup> top .. **חָבַח**  
 לֵבָי לֵבָי *air burst forth out of the bottle and choked*  
*him.* Y. Ab. Zar. II, 40<sup>b</sup> **חָבַח** **חָבַח** *she hanged herself.*  
 Y. Ber. II, 5<sup>a</sup> top **חָבַח** .. **חָבַח** *I would rather choke*  
*him; a. e.—Oth. 67<sup>b</sup> חָבַח, v. חָבַח I.*

—Y. 8ub. X, 29<sup>a</sup> הַיּוֹמָהּ יִשְׁכַּח אֶת דָּוִד וְיָבֵן עַל-רֹאשׁוֹ לְמוֹתוֹ  
in despair (emp. preced. *Nif.*). Ib. אֲנִי מֵת בְּיָמַי וְעַתָּה  
will end his life by suicide.

Sub. VII, 1; a. fr.

ropes or chains around the neck. Targ. Jer. II, 20. Ib. XXVII, 2; a. e.

**סָחַח** m. (סח) *sparing, forbearance, only (adverbial)*  
**סָחַח** or *forbearance and peace*, *God forbid! And say that!* Exod. V, 6 **וְלֹא יִסָּחֵחַ אֱלֹהִים** God forbid (to think) that Akabba was excommunicated! *Such is*—  
**וְלֹא יִסָּחֵחַ אֱלֹהִים** God forbid (to entertain the idea) that the Law will be forgotten &c. B. Meta. 25<sup>b</sup> **וְלֹא יִסָּחֵחַ אֱלֹהִים** if, which God forbid, the Law should be forgotten &c.—  
 Y. Pes. VI, 35<sup>a</sup> bot. (in Chald. phraseology) **וְלֹא יִסָּחֵחַ אֱלֹהִים** God forbid (to think) that he would have done it!; a. v. fr.

חַי ch. same; → עַר [God spare him!], far from him! Targ. Gen. XLIV, 7 (h. text עַרְיָא); a. e. — Kidd. 44b עַר עַר עַר עַר and far it is from the son of Adam (Samuel) to have said so; Hull. 111b. Y. Hag. II, 77b. עַר עַר עַר עַר far from him! He never said so.

207. 208.

NOT 1 m (prob fr. מ to bend, comp. Ber. 10<sup>a</sup>, quoted below) lettuce (h. לְטִיטָה). Pes. 39<sup>a</sup>, v. מ ch. Ib. 116<sup>a</sup>, v. מ. Ber. 56<sup>a</sup> (to one who dreamt that he saw lettuce on the wine keg) מִן הַלְטִיטָה thy business will be doubled (thrive) like lettuce; מִן הַלְטִיטָה, מִן הַלְטִיטָה I. Y. Kil. I. 27<sup>a</sup> top (expl. מִן הַלְטִיטָה) מִן הַלְטִיטָה (constr.), v.





from the cartilages (inward)—*M. STERN. TO...* *gib-*  
*bles*. Pae. VII, 11 (1847) Y ed. (Neb. a. Rab. at *STERN.*  
Ms. M. S. also *STERN. v. Rabb. D. S. a. i. note 20*.—  
Y. Gen. VIII, beg. 16 *STERN. TO...* read *STERN. v. Rabb.*

**DINON** ch. same. Targ. Am. III, 12 (h. text ~~12~~).  
Targ. Y. Lev. VIII, 28 (h. text ~~Targ. Y. Lev. VIII, 28~~); a. a.

שָׁמֹן, Targ. Y. II Deut. XXXII, 11 פֶּן, read: שָׁמֹן.  
v. שֶׁן I.

**TIKRON** *t.* (v. **TIKRON**) the system of cartilages of the ear, *hells* and *anti-hells*. Bokh. 40<sup>th</sup> **TIKRON** TO... **TIKRON** (Hakh) **TIKRON**, read **TIKRON** do not care with any opinion of *he*.—*Pl. tikron. Ib.—V. tikron.*

חָסָה, חָסָה (comp. חָסָה II) to be scraped. Demot.  
חָסָה.

*Af.* Try to revise, cover of. Targ. I Nam. I, 6 m...  
no more from more Ar. v. v. ... diff. vers. V.  
NAT

צִיָּה e. (preced.) scrubby, less.—*Fl. fem.* צִיָּה.  
Targ. Y. Gen. XII, 3 (some ed. צִיָּה; v. 4 צִיָּה); ib.  
v. 12.

**תָּסֵד** m. (b. h., תָּסֵד) kind, God-fearing, submissive, pious, abstemious. Tem. 13<sup>b</sup> כָּל הַיָּמָּה רִאשִׁי כְּשֶׁנֶּחֱדָה בְּדֵי אֲדָר 'I wherever we read (in Talmudic writings), 'It is reported of a pious man', either R. Juda b. Baba it meant or he. Sot. III, 4 וְדֵי שֹׁשֶׁה a foolish saint. Ab. V, 10 וְדֵי ... he who says, Mine is thine and thine is thine, is a *hamed*. Ib. 11; a. v. fr. — **תָּסֵד**, תָּסֵדִים. Ber. V, 1 וְדֵי הַיָּמָּה כְּשֶׁנֶּחֱדָה בְּדֵי אֲדָר the pious men of olden days; a. v. fr.

**תָּוֵן, תָּוֵן, נְתִיבָה** ch. 11 same. Targ. Ps. XVIII, 20; a. fr.—B. Kam. 30<sup>a</sup> תָּוֵן תָּוֵן . . . נְתִיבָה he who desires to be a conscientious man (in business) let him live up to the laws laid down in *N'tikis* (v. 21); B. Bath. 7<sup>b</sup>; a. fr.—Frequ. as a distinguishing surname. M. Kat. 17<sup>a</sup>, Ber. 29<sup>b</sup>; a. fr.—Pl. נְתִיבָה, תָּוֵן. Targ. Ps. CXLV, 10; a. e.—Hull. 122<sup>a</sup>, a. e. נְתִיבָה the mock men of Babylonia, opp. נְתִיבָה. M. Kat. 17<sup>a</sup> תָּוֵן נְתִיבָה to the cave where the pious were buried; a. fr.—Fem. נְתִיבָה, נְתִיבָה. Sabb. 77<sup>b</sup>, v. נְתִיבָה—2) *graceful*. Targ. Prov. XI, 16. Ib. XVII, 8.

**חַסְדָּה** (f. 1) fem. of חָסֵד; v. also חֲסִידָה, a.v. חֲסִידָה. —  
 2a (b. h.) *stork*. Hull. 63<sup>a</sup>, v. חֲסִידָה; חֲסִידָה חֲסִידָה . . . חֲסִידָה  
 חֲסִידָה and she is named 'the kind' because she acts  
 kindly with her kind; Midr. Till. to Ps. CIV, 17. Ex.  
 R. p. 35.

**נְתוּן** f. (נָתַן) *piety, scrupulousness, abstemiousness; kindness*. Hull. 63<sup>a</sup>, v. preced. — B. Meta. 52<sup>b</sup>; Hull. 130<sup>b</sup>, s. fr. **נְתוּן** the conduct of a very scrupulous person. Ab. Zar. 20<sup>b</sup>, Y. Sabb. I. 5<sup>c</sup> top; s. fr.

—Snh. 110<sup>b</sup> **וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלֵךְ** R. Ak. has abandoned his (usual) kindness, i.e. his harsh opinion does not agree with the liberality shown elsewhere.

NOTED. v. 70

**חֲסִידָה** *m.* **חֲסִידָה** *a.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.*  
*reduced off, diminished* (but sometimes *or* *plenty*; *diminished* from  
 Men. 10<sup>a</sup> **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.*  
**חֲסִידָה**, *p.*) is there so much reduction (here in weight by  
 enclitic)?—*H.* **חֲסִידָה**, from **חֲסִידָה**, **חֲסִידָה**. Targ. Gen  
 XII, 10, 20, 27 (intorch. with **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.*).—  
 Fox. 48<sup>a</sup> **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.* **חֲסִידָה** *n.*

**NOTES** m. (pseud.) a little less. Targ Is. XXVI, 12  
 missing in a little less than and also described [Is. Sup] 25,  
 comp. 221.

ישראל . תחסי

תִּשְׁבֵּי (the v. תִּשְׁבֵּי [the earlier] name of a species of locusts, Gen. 44<sup>b</sup>, Y. Taan. III, 68<sup>d</sup>, v. תִּשְׁבֵּי.

אֶתְּ, 'תּ m. (3sg) medical child, infant. Targ  
Is. XI, 9 (h. text אֶתְּ); a. o.

ח"ס נ. 507.

**MUSCULI** (צִמְצוּם) muzzling, the law forbidding  
muzzling (Deut. XXV, 4). B. Met. 85<sup>a</sup> הַחֹרֵץ אֶת  
הָאֲזָנוֹת thou art warned not to muzzle him. Ib. 87<sup>b</sup> כָּל  
בְּיָרֵךְ לֵב אֲנִי all things (animals) are implied in the  
law &c. Ib. 90<sup>a</sup> מִן הַחֹרֵץ אֶת הָאֲזָנוֹת it is a real case of muz-  
zling; a. fr.

תַּחֲבֵּל II (cf. II) 1) = *תַּחֲבֵּל*, *dark-edge*. *Towl.*  
*Kel. B. Meta. III, 7.—2) varnish, glass. Ib. I, 3 (quot.*  
*in R. S. to Kel. XI, 4), v. תַּחֲבֵּל.*

חֶסֶד, Ex. R. a. 43 ה' קמ"ב, פ. תרנ"ב.

תָּוֹן, נִיּוֹן m. נִיּוֹן *C. (Targ. 1) strong; hard.*  
Targ. Ec. XXIII, 31 (32). Targ. Am. II, 9; a. e. — *PL*  
תָּוֹן, נִיּוֹן; f. תָּוֹן, נִיּוֹן Targ. O. Deut. XXVIII, 23.  
Targ. Is. XXVIII, 2. Ib. XXI, 1; Targ. Deut. X, 21 *mighty*  
*deeds.*

**מִזְבֵּן** f. (v. מִזְבֵּן) [storage,] a wicker work used for purposes of storage. Kel. XVI, 5.

סֹדֶה m., pl. סֹדִים (סֹד, v. סָדַה) staked grains  
used for parching, v. סָדַה. Ned. 49<sup>b</sup>. Pes. 40<sup>b</sup>.

**תוצות** (form of תוצה, תוצה, Tosef. Bosh.  
IV, 18<sup>th</sup> ed. Zuck. (Var. תוצה)—*Pl. תוצה*, lb.

ת. חסידה, חסיד

תָּוַן, תָּוַן m. (תָּוַן) wanting, less, reduced form.  
(v. תָּוַן a. תָּוַן). Targ. Prov. VII, 7; a. fr.—Pesh. תָּוַן.  
תָּוַן. H. תָּוַן תָּוַן. Targ. Gen. XII, 3; 4; a. e.—V. also  
תָּוַן ch.

שָׁלוֹם, חַיִּים, חַיִּים / (peace, want, ab-  
sence. Targ. O. Dent. XXVIII. 48; a. e.—V. אֶתְּחִיל.

תִּפְתִּי ל (—תִּפְתִּי; תִּפְתִּי, comp. Ar. *ḥaṣṣa*) *peeling*  
plants, *olives*, *leek plants*. The N 10 *תִּפְתִּי* *שֶׁבֶט* (Ms.

M. החיסות; Y. ed. החיסית) except they are combined with leek-plants. Y. ib. 47<sup>b</sup> בח' מין במינו if the same species of leek plants (of T'rumah and Hullin) are pressed together. Lam. R. to II, 11, v. הַמְּקֵה.—Pl. חסיות. Tosef. Ter. IX, 3 אלו הן מיני ח' וכו' (ed. Zuck. חסיות, Var. חסיות, חסיות) the following belong to the leek-plants, common leek, garlic, onion and allium porrum, v. קַלְלוּשׁ.

**חֲסִית** II f. 1) (חס) *saving, protection*. Yalk. Ex. 200 'ח passing over (the root פסח) means sparing; (Mekh. Bo, Pisha, s. 11 תריס)—2) (חסה) *shady place*, v. חֲסִית.

**חֲסֵן** (b. h. חֲסֵן) [to scrape off,] to diminish, deduct; to stint, withhold. Dem. VII, 3 (4) וחֲסֵן גְּרוּגְרָה וכו' Ar. a. ed. Y. (Mish. a. Bab. ed. חֲסֵן, Ms. M. repeatedly חֲסֵן) and retains one fig (which he does not eat). Ib. לא חֲסֵן (Var. same).—Part. pass. חֲסֵן *stripped, wanting*. Kel. I, 2 חֲסֵן וְחֲסֵן (חֲסֵן) and to make unclean the persons alone but not their clothes. Erub. 28<sup>a</sup> חֲסֵן מְרַבֵּי Ms. M. a. oth. (ed. חֲסֵן) those who want children, opp. מְרַבֵּי בָּנִים.

Pi. חֲסֵן to spare, be regardful, lenient. Tosef. Sot. VI, 7 חֲסֵן ה' עָלָיו הַכְּתוּב the Biblical text (the Lord) spared him (did not rebuke him). Ib. חֲסֵן לֵי they (in heaven) spare him. Zeb. 6<sup>b</sup> חֲסֵן ה' הַכְּתוּב the Biblical law has regard to expenses; v. חֲסֵן.

**חֲסֵן** ch. same, Part. pass. חֲסֵן q. v. Targ. Y. Gen. XLII, 3 חֲסֵן, read: חֲסֵן.

**חֲסֵן**, v. חֲסֵן.

**חֲסֵל** (b. h.; cmp. preced. wds.) to peel off, to bare. Y. Taan. III, 66<sup>d</sup> הַחֲסֵל וְכ' הַחֲסֵל the locust is called *hasil* because it bares everything.

**חֲסִיל** ch. same, [to scrape off; (cmp. חֲסֵן) to finish,] 1) to cease, have done (cmp. חֲסֵן). Targ. II Ohr. IV, 11.—חֲסִיל to be exhausted, gone. Targ. Y. II Gen. XLVII, 15. Targ. Y. II Dent. XXXI, 24; a. e.—Targ. Y. II Gen. L, 19 חֲסִיל הָעוֹלָם the evil is paid off (atoned for; cmp. גָּמַל).—Y. R. Hash. II, 58<sup>b</sup> top מִן חֲסִיל . . . מִן ר' . . . had ceased from praying. Gen. R. s. 17, beg. חֲסִיל (not ח' ד' when they had finished their studies; a. fr.—2) to mature, ripen. Targ. Y. II Num. XVII, 23 (h. text חֲסִיל).—3) to wean. Targ. I Sam. I, 24 (h. text חֲסִיל); a. fr.

Af. חֲסִיל, Pa. חֲסִיל 1) to peel off, lay bare. Targ. O. Dent. XXVIII, 38.—2) to finish. Targ. Y. II Gen. XLIV, 18.—Y. Bicc. I, 64<sup>a</sup> חֲסִיל הַשִּׁנְתָּה finished the sentence (by adding a general rule). Cant. R. beg. חֲסִיל לֵי sometimes he goes through the entire alphabet &c.; (Koh. R. to I, 13 חֲסִיל); a. fr.

Ithpe. חֲסִיל to be weaned. Targ. O. Gen. XXI, 8 (ed. Berl. חֲסִיל); a. e.

**חֲסֵן** I (b. h.; cmp. preced. wds., esp. חֲסֵן) [to withhold, prevent, v. Ez. XXXIX, 11,] 1) to muzzle, esp. to prevent the animal from eating while at work (with ref. to Deut. XXV, 4). B. Mets. 90<sup>a</sup> חֲסֵן בַּל חֲסֵן he

trespasses the law forbidding to muzzle (if he prevents the animal from eating). Ib. חֲסֵן חֲסֵן muzzle my cow. Ib.<sup>b</sup>, a. e. חֲסֵן בָּקָר if he prevents her from eating by shouting at her; a. fr.—Trnsf. (an adaptation of Deut. I. c. which is followed by the law concerning levitical marriage) to tie a woman to a man (Yabam) with whom she cannot live; [Rashi: to shut a woman's mouth, ignore her objections]. Yeb. 4<sup>a</sup> חֲסֵן אִתָּהּ that we do not coerce her (to be the wife of a leper).—2) to form the rim of basket work or of a leather bag. Kel. XVI, 2; 3; 4.

Nif. חֲסֵן to be muzzled, to be prevented from eating while at work. B. Mets. 89<sup>a</sup> חֲסֵן חֲסֵן לְחֵסֵן וכו' to draw a parallel between the muzzler (human laborer) and the muzzled (laboring brute).

Hithpa. חֲסֵן, Nithpa. חֲסֵן to be bent into a rim. Kel. XX, 2.

**חֲסֵן** ch. same, to muzzle; trnsf. to silence. Sot. 35<sup>a</sup> חֲסֵן וְחֲסֵן and they will silence me. Snh. 32<sup>b</sup>.

Ithpe. חֲסֵן, Athpe. חֲסֵן to be muzzled, silenced. Targ. Ps. XXXII, 9. Ib. CVII, 42.—Snh. I. c. וְלִחֲסֵן let them be silenced (intimidated).

**חֲסֵן** II (cmp. חֲסֵן) to peel, scrape, to polish, glaze, harden (steel). Tosef. Shebi. VI, 10; Y. ib. VIII, 38<sup>b</sup> bot. חֲסֵן אֵין חֲסֵן וכו' you must not use it for glazing stoves or ranges. Tosef. Bets. III, 16 לְחֲסֵן (Pi.).—Y. M. Kat. I, end, 81<sup>a</sup>, v. infra.—[Tosef. Dem. IV, 12 מְשִׁיחֵם, read: חֲסֵן]

Pi. חֲסֵן same, Bets. I. c., v. supra. Ib. חֲסֵן because it is necessary to glaze the tiles (by heating them).

Hithpa. חֲסֵן to be glazed. Y. M. Kat. I, end, 81<sup>a</sup> [read:] חֲסֵן חֲסֵן חֲסֵן חֲסֵן חֲסֵן חֲסֵן nor must you cool them off suddenly in order that they may be glazed (hardened). V. חֲסֵן.

**חֲסֵן** ch. same. Part. pass. חֲסֵן bright and hard, flinty.—Pi. חֲסֵן, Targ. Y. II Dent. VIII, 9; (Y. I חֲסֵן, read: חֲסֵן fem. pl.). Targ. Y. ib. XXXIII, 25.

Pa. חֲסֵן [to scrape, cmp. חֲסֵן] to hesitate, be uncertain what to do. Sabb. 147<sup>a</sup> חֲסֵן קָא מְחַסֵּן וכו' he hesitated to hand it to him. Keth. 20<sup>b</sup>. B. Mets. 23<sup>b</sup>. Hull. 50<sup>a</sup>. [Ar. a. some Mss. have חֲסֵן; v. Koh. Ar. Compl. s. v. חֲסֵן a. Rabb. D. S. to B. Mets. I. c.]

Ithpa. חֲסֵן 1) to receive a steel edge; trnsf. (of the mouth) to become able to speak. Lev. R. s. 23; Cant. R. to II, 2 חֲסֵן ר' וכו' R. E. (who on a former occasion was unable to pronounce a blessing) has received a steel edge, and they named him R. E. Hisma; [Ar. חֲסֵן: חֲסֵן, v. supra].—2) to rub against, trnsf. (cmp. חֲסֵן) to seek a quarrel, to vie with (v. P. Sm. 1333). Targ. Prov. XXIV, 19 (h. text חֲסֵן).

**חֲסֵן** I 1) to be strong. [Targ. Is. LXIII, 15, v. Ithpa.]—V. חֲסֵן.—2) (cmp. חֲסֵן) to take possession (mostly in Af.). Pa. חֲסֵן to strengthen. Targ. Is. XXXV, 3 (h. text חֲסֵן).

Af. חֲסֵן 1) same. Targ. O. Gen. XLIX, 24. Targ. Am. II, 14 (h. text חֲסֵן); a. e.—2) to take possession (for one's self and heirs). Targ. Ps. XXXVII, 29. Targ. O.



Lev. XXV, 46 (Y. תָּרַח, *fr.*); a. fr.—B. Bath. 145<sup>b</sup> bot. תָּרַח also if he uses the expression *yaheia*, he shall take possession, or *perch* he shall inherit, referring to an heir—1) to give possession, to bequeath, Targ. O. Deut. XXII, 8 בארְחָא (Y. תָּרַח verbal noun, constr.); Targ. Y. I Num. XI, 26.—4) to hoard up (v. תָּרַח). Targ. Am. II, 6; VIII, 6 (h. text תָּרַח, v. תָּרַח).—5) (comp. תָּרַח *Hif.*) to hold, have room for. Y. Shh. X, 29<sup>a</sup> top (ref. to II Kings VI, 1) תָּרַח אֵלַי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ I did no longer hold the masses &c.

*Ilhpa.* תָּרַח, תָּרַח 1) to strengthen one's self, to be-take one's self; to control one's own emotions. Targ. Jer. III, 6. Targ. Ia. LXIII, 15 ed. Lag. (oth. ed. תָּרַח).—Targ. O. Gen. XLIII, 31 (v. תָּרַח). Targ. I Sam. XIII, 12; a. fr. (h. text תָּרַח)—2) to be put in possession. Targ. Job VII, 8 (h. text תָּרַח).

תָּרַח II (תָּרַח I), *Ar.* תָּרַח to wear. Targ. Y. Gen. XXI, 8.

*Ilhpa.* תָּרַח 1) to be weaned. Ib.—2) to be fully compensated. Targ. Prov. XI, 31 (h. text תָּרַח).

תָּרַח, v. תָּרַח.

תָּרַח m. (תָּרַח) 1) strength, power. Dan. II, 37; v. תָּרַח.—2) stronghold, store-house (b. h. תָּרַח).—*Pl.* תָּרַח. Targ. Joel I, 17 Ar. (ed. Lag. תָּרַח; v. תָּרַח).

תָּרַח I (comp. תָּרַח) to peel off, (neut. verb) to be scaly, rough.

*Pa.* תָּרַח to pound grain &c. Y. Sabb. VII, 10<sup>b</sup> bot. תָּרַח תָּרַח pounds pepper (comp. תָּרַח, Ex. XVI, 14). [Y. B. Meta. II, 8<sup>a</sup> bot. תָּרַח v. תָּרַח.]

*Ilhpa.* תָּרַח [to become white, comp. תָּרַח] to feel ashamed. Targ. II Esth. VI, 12.

תָּרַח II, תָּרַח or תָּרַח I m. (preced.) (—h. תָּרַח) 1) rough clay, תָּרַח *Kinn* clay vessel (common and easily broken). Targ. O. Lev. XI, 33; a. e.—2) [something with which to peel or scrape,] fragment of a vessel, potsherd. Targ. Prov. XXVI, 23.—Yeb. 92<sup>b</sup>, a. e., v. תָּרַח. Kidd. 16<sup>a</sup> (prov.) תָּרַח אֵלַי אֵלֶּיךָ ... תָּרַח he had a pearl in his hand, and we give him a sherd, i. e. for a valuable object we give him a valueless paper; a. fr.—*Pl.* תָּרַח, תָּרַח. Gen. R. s. 14, v. תָּרַח; Midr. Till. to Ps. II; a. e.

תָּרַח, תָּרַח II m. (תָּרַח; comp. תָּרַח) shame; (comp. b. h. תָּרַח) idol. Y. Ned. I, 7<sup>a</sup> top (in answer to the question, 'Does not *heres* mean a sherd?') תָּרַח ... תָּרַח (heres may be used as a substitute for תָּרַח) for it is a gentile dialect, the Nabatmans say *hispa* for *kiapa* (תָּרַח) (which means shame or idol); Y. Naz. I, beg. 51<sup>a</sup> (corr. acc.); v. Ned. 10<sup>b</sup> top.

תָּרַח pr.n.pl. *Haspiah* (*Hasbeya*), a border town in Northern Palestine. Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 10 תָּרַח ed. Zuck. (Var. תָּרַח, תָּרַח).

תָּרַח f. (תָּרַח) 1) scaly skin. Num. R. s. 12; Koh. R. to VII, 23 תָּרַח ... תָּרַח the feet of chickens resemble (as to their covering) the scale-covered skin of the fish, v. תָּרַח.—2) scab, eruption. Sabb. 133<sup>b</sup>,

aq. תָּרַח ... תָּרַח תָּרַח (Ma. M. תָּרַח) he who washes his face and does not dry it well, will get a scab. Ab. Zar. 23<sup>b</sup>, sq. (Hashk. תָּרַח).

תָּרַח, תָּרַח I (b. h.; comp. תָּרַח) (to scrape off) to diminish take off, to be diminished less; to want, want, to be imperfect. Shh. 4<sup>a</sup> תָּרַח תָּרַח תָּרַח I skimmed of the knowledge of my teachers no more than a dog takes who licks out of the ear. Ib. תָּרַח תָּרַח תָּרַח they skimmed of my knowledge &c.; Cant. R. to I, 3 תָּרַח תָּרַח תָּרַח what wisdom I skimmed of the law, was no more than &c., v. תָּרַח. Ib. תָּרַח תָּרַח תָּרַח my teachers carried off at least a real smattering of it &c. B. Kam. 20<sup>a</sup> bot. תָּרַח תָּרַח what has have I occasioned to thee?—Ib.<sup>b</sup>, a. fr. תָּרַח ... תָּרַח the one profits while the other loses nothing (therefore can claim no damages). Lev. R. s. 1 תָּרַח תָּרַח, v. תָּרַח. Men. 30<sup>a</sup>, a. e. is it possible תָּרַח תָּרַח that the book of the law wanted one letter yet (to be written) &c.—Pesh. R. s. 5 (ref. to תָּרַח, Gen. XLVIII, 7) תָּרַח תָּרַח for I miss her; a. fr.

*Pl.* תָּרַח to lessen, omit; to deprive. Ker. 6<sup>a</sup> תָּרַח if he left out one of its ingredients. Erub. 13<sup>a</sup> תָּרַח תָּרַח תָּרַח for if thou omit one letter. Koh. R. to I, 15 (ref. to תָּרַח, Ib.) תָּרַח תָּרַח תָּרַח as soon as a man deprives himself of the words of the law (neglecting them); Ib. תָּרַח (*Hif.*). Y. Shh. XI, beg. 30<sup>a</sup> תָּרַח תָּרַח even if on inflicting an injury (v. תָּרַח) he did not create a diminution (open wound); a. fr.—*Part. pass.* תָּרַח, constr. תָּרַח wanting, requiring. B. Hash. 6<sup>a</sup> תָּרַח תָּרַח wanting time, i. e. too young for sacrifice. Ker. II, 1 תָּרַח תָּרַח requires a ceremony of atonement (before he may partake of a sacred meal). Gen. R. s. 32, a. e. תָּרַח תָּרַח, v. תָּרַח I. Hull. 23<sup>a</sup>, v. תָּרַח.—Y. B. Meta. V, 10<sup>a</sup> bot. תָּרַח תָּרַח wanting one action to be available; a. fr.—*Pl.* constr. תָּרַח. Ker. I, e. תָּרַח תָּרַח there are four persons requiring a ceremony of atonement before being permitted &c., v. supra; a. fr.

*Hif.* תָּרַח same, v. supra.

תָּרַח, תָּרַח ch. same. Targ. Y. Ex. XVI, 18 (O. ed. Berl. תָּרַח, oth. ed. תָּרַח, תָּרַח had less. Targ. Deut. II, 7; a. fr.—Nidd. 66<sup>a</sup> תָּרַח, v. תָּרַח; a. e.

*Pa.* תָּרַח 1) same, v. supra.—2) to lessen, deprive, reduce. Targ. Ps. VIII, 6. Targ. Koh. IV, 8; a. fr.—Shh. 23<sup>a</sup> תָּרַח תָּרַח v. תָּרַח; a. e.—*Part. pass.* תָּרַח (v. preced. *Pl.*) wanting. Targ. Y. Num. XI, 32.—Beta. 24<sup>a</sup>. Bekh. 39<sup>a</sup>, a. fr. תָּרַח תָּרַח (or תָּרַח *Ilhpa.*) the relation is defective (a clause has been omitted).

תָּרַח II m., תָּרַח, תָּרַח f. 1) wanting, defective, less. Sabb. VII, 2 תָּרַח תָּרַח forty (lathar) less om. B. Bath. VII, 2, v. תָּרַח. Ib. 89<sup>b</sup> תָּרַח תָּרַח a measure too small or too large. Tosef. Taan. I, 2 תָּרַח ... תָּרַח if the year had a deficiency of rain; Y. ib. I, 64<sup>b</sup>; a. fr.—*Pl.* תָּרַח, תָּרַח, תָּרַח, Macc. 13 תָּרַח תָּרַח of female physics; a. fr.—Esp. a) (calendar) תָּרַח a defective month (of 29 days), opp. תָּרַח of thirty days. B. Meta. 56<sup>a</sup> תָּרַח תָּרַח ... תָּרַח and he made a mistake between a full and a defective month (thought it was the thirtieth day of the preceding month). B. Hash. 19<sup>b</sup>; a. fr.—*Pl.* as ab. Ib.—

b) (orthogr.) *a defective writing, omission of the vowel letter*, opp. מלא (plene), e. g. חֶסֶר, plene חֶסֶר.—Pl. f. חֶסֶר. Erub. 13<sup>a</sup>; Kidd. 30<sup>a</sup> וְיִתְּרוֹתָּ דְּהַר הַרְשָׁה the rules concerning defective and plene; a. fr.—2) *creating a defect*. Hag. 3<sup>b</sup> (ref. to Koh. XII, 11) וְהָיָה כִּי יִבְרָא אֶת הַחֶסֶר you might think, as the nail (driven in) creates a hole and not an addition, וְהָיָה חֶסֶר אֶת הַדָּבָר so do the words of the Law &c.; Yalk. Koh. 989 end וְהָיָה חֶסֶר וְכִי.

חֶסֶר, constr. חֶסֶר ch. same. Targ. I Kings XI, 22. Targ. I Sam. XXI, 16; a. fr.—Targ. II Esth. III, 8 חֶסֶר חד חד one month is defective (of 29 days).—Pl. חֶסֶר, חֶסֶר. Targ. Prov. XXVII, 12 (ed. Wil. חֶסֶר, v. חֶסֶר).—Targ. II Esth. I. c. (ed. Lag. חֶסֶר) *starving*.

\*חֶסֶר m. (preced.) *diminution*. Keth. 66<sup>b</sup>, v. מִלְּחָם.

חֶסֶר (b. h.), חֶסֶר, חֶסֶר m. (preced.) 1) *want, loss*.—בִּיטּוּלָא דְּכֶסֶר loss of money. Sabb. 157<sup>a</sup>, a. fr., v. מִבְּרָכָה. Kidd. 32<sup>b</sup> בִּיטּוּלָא דְּכֶסֶר with which no material loss is connected. Lev. R. s. 5 חֶסֶר וְכֶסֶר the Lord replace thy deficiency; Ber. 16<sup>b</sup>. Tosef. Taan. I, 2 וְהָיָה חֶסֶר the year's deficiency (of rain) will be supplied to him (who prays); Y. ib. I, 64<sup>b</sup> חֶסֶר. Ib. d top (ref. to Job XXX, 8) וְכֶסֶר אֵם רֵאיוֹתָּ דְּבֵא וְכֶסֶר when thou seest scarcity &c.; (Gen. R. s. 31; s. 34 חֶסֶר, v. גִּלְגָּל. Hull. 47<sup>b</sup>, a. fr. חֶסֶר נִקְבָּה בִּישׁ בִּישׁ בִּישׁ a perforation connected with a loss of substance. Ib.; Bekh. 39<sup>a</sup>, a. e. חֶסֶר . . . דְּכֶסֶר a deficiency of substance inside of an organ is not considered a defect (in ritual law); a. fr.

חֶסֶר, חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר, חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר m. (cmp. b. h. חֶסֶר; I) 1) *border, shore*. Num. R. s. 13 (ref. to Num. VII, 26) וְכֶסֶר אֵין כֶּסֶר אֵלָּא חֶסֶר (bowl) means the same as haf (shore), as it is said (Ps. XCVIII, 8) rivers strike the Kaf.—2) (cmp. חֶסֶר) [rim, ridge,] *ward of a lock* (פְּתִיחוֹת); *bit of a key* (corresponding to the ward); *pivot of a door* (v. Sm. Ant. s. vv. Cardo, Clavis). Sabb. VIII, 6 חֶסֶר . . . bone large enough to make of it a haf; expl. ib. 81<sup>a</sup> חֶסֶר פְּתִיחוֹת the rims (ward) of a lock; Y. ib. 11<sup>b</sup> בִּישׁ חֶסֶר מִדֵּי חֶסֶר what haf is meant? (Answ.) the key-ward; ib. חֶסֶר עֲבִירָה חֶסֶר there (בלוט) (בלוט) there (Kel. XIV, 8) he (R. Judah) uses haf in the sense of a key-bit, and here (Sabb. I. c.) in the sense of a key-ward.—3) *the border of a web*, used for starting a new web by fastening the warp to it. Y. ib. VII, 10<sup>c</sup>, v. יִיר IV.—Pl. חֶסֶר, חֶסֶר. Kel. XIII, 6 וְכֶסֶר חֶסֶר if the lock is of wood and its key-bits of metal (ed. Dehr. חֶסֶר). Ib. XIV, 8 חֶסֶר if the teeth of the bit are broken off (damaged). Sabb. 81<sup>a</sup>, v. supra. Y. ib. IV, 7<sup>a</sup> top חֶסֶר לְסִימָתִי borders used for weaving veils. Cant. R. to III, 10 (expl. פְּתִיחוֹת, I Kings VII, 50) חֶסֶר פְּתִיחוֹת, read: חֶסֶר פְּתִיחוֹת the pivots; (Pesik. R. s. 6 חֶסֶר שְׁבִיחוֹת, v. בְּלוּט).—Kel. XI, 4 חֶסֶר = חֶסֶר.

חֶסֶר, חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר, חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר m. (pl. of חֶסֶר; חֶסֶר) *covering* over burnt clay vessels. Tosef. Kel. B. Kam. III, 14; ib. Par. V (IV), 2 גִּלְגָּל דְּכֶסֶר (לֶחֶם) ed. Zuck. (ed. corrupt); if he removes the covering and finds dust on the vessel (proving that none had touched them; v. R. S. to Par. V, 1 for correct version).

חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר, חֶסֶר m. (preced.) 1) *covering, wrapping*. Kel. XVI, 8 לֶחֶם (חֶסֶר) whatever is intended for wrapping opp. חֶסֶר, casing. Ib. XXVI, 6. Tosef. ib. B. Bath. IV, 11 a. e.—Pl. חֶסֶר, חֶסֶר. Ib. XVI, 8 חֶסֶר חֶסֶר the wrapping of a lance &c.—2) *upholstered seat*. Ib. XXII, 4 a bridal chair חֶסֶר whose seat is missing (Eduy. I, 11 חֶסֶר, Ms. M. חֶסֶר, Mish. Nap. חֶסֶר, v. Rabad a. l.). Kel. I. c. 6 חֶסֶר חֶסֶר whose middle cushion (of the three forming the seat) is wanting.—Pl. חֶסֶר. Ib. 5 חֶסֶר חֶסֶר (ed. Dehr. חֶסֶר) whose seats were not movable (v. Rabad to Eduy. I. c.) a. fr.—[Tosef. Sabb. IV (V), 7 חֶסֶר ed. Zuck., read with ed.: חֶסֶר.]

חֶסֶר, חֶסֶר, חֶסֶר same, *covering, coating, overlaying*. Targ. Ex. XXXVIII, 17; 19 (h. text חֶסֶר) Targ. Is. XXX, 22.

חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר m. (חֶסֶר) *digger, attendant of earth-work on farms*.—Pl. חֶסֶר. Tosef. B. Mets. IX, 14 (ed. Zuck. חֶסֶר, corr. acc.; Y. ib. IX, beg. 12<sup>a</sup> חֶסֶר).

חֶסֶר m., pl. חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר f., constr. חֶסֶר, חֶסֶר v. חֶסֶר.

חֶסֶר, חֶסֶר I f. (חֶסֶר) *pit*. Yeb. 121<sup>a</sup>; Ber. 33<sup>a</sup> (חֶסֶר) (Tosef. Yeb. XIV, 4; Y. ib. XVI, 15<sup>c</sup> חֶסֶר).

חֶסֶר, חֶסֶר II f. (preced.) *products of the earth gained by digging*, opp. to those gained by cutting; *bulbs, roots* &c. [Also used in Chald. phraseology.] Tosef. Ned. IV, 3 חֶסֶר חֶסֶר (חֶסֶר) if one vows abstinence from hafirah, he is forbidden melons &c.; Y. ib. VII, beg. 40<sup>b</sup> חֶסֶר (corr. acc.). Bekh. 52<sup>b</sup> חֶסֶר (if on the father's death) what was available of the products of the ground was classed under haf. (vegetable, e. g. green of grains), and now it is shublé (ears); B. Bath. 124<sup>a</sup> (Ms. M. חֶסֶר) Yeb. 63<sup>a</sup> חֶסֶר invest a hundred Zuz in land, and you will have salt and common vegetable.

חֶסֶר, חֶסֶר f., pl. חֶסֶר (preced.) *fruits belonging to the class of hafirah, inferior produces*. Pesik. Asser, p. 100<sup>a</sup>; Tanḥ. R'eh 18; Yalk. Deut. 897.



**הַפְּסִיקָה** f. (pres. pass. **הַפְּסִיקָה**) (pressed, wide) dipping mine. **הַפְּסִיקָה** is house of the heart, seat of deep and quiet Targ. Ps. LXXIII, 7, v. **הַפְּסִיקָה**.

**הַפְּסִיקָה** f. (**הַפְּסִיקָה**) a grand of emancipation, pardon, liberty. Gen. R. a. 33, a gloss expl. **הַפְּסִיקָה** (none ed. **הַפְּסִיקָה**; Yalk. Gen. 93 **הַפְּסִיקָה**).

**הַפְּסִיקָה, הַפְּסִיקָה, הַפְּסִיקָה**, v. **הַפְּסִיקָה**.

**הַפְּסִיקָה** (b. h.; to be in haste, to hurry. **הַפְּסִיקָה**; **הַפְּסִיקָה** to be hurried, excited. Talm. d'R. H. ch. XXVI **הַפְּסִיקָה** **הַפְּסִיקָה** frightened and excited.

**הַפְּסִיקָה** m. (b. h.; preced.) haste, being hurried. Her. 9<sup>o</sup> (ref. to Ex. XII, 11) **הַפְּסִיקָה** **הַפְּסִיקָה** (which means, you may eat of the Passover lamb) up to the time of leaving in haste. Ib. **הַפְּסִיקָה** **הַפְּסִיקָה** (they differ) as to the time of **הַפְּסִיקָה**; R. Hl. saying **הַפְּסִיקָה** **הַפְּסִיקָה** hipp. refers to the hastening of the Egyptians (ib. 20, sq., at night), while R. Ak. refers it to **הַפְּסִיקָה** **הַפְּסִיקָה** the haste of the Israelites (in the morning, Num. XXXIII, 3); Mekh. Ho. a. 7 **הַפְּסִיקָה** **הַפְּסִיקָה** this (Ex. XII, 11) refers to **הַפְּסִיקָה**. Ib. **הַפְּסִיקָה** **הַפְּסִיקָה** the haste (anxiety) of the Dofy. Sifre Deut. 130 (ref. to Deut. XVI, 8) **הַפְּסִיקָה** **הַפְּסִיקָה** you might think, there was anxiety (fear) on the part of Israel and of Egypt. Pos. IX, 8. Ib. 96<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** this was eaten in haste, but no other **הַפְּסִיקָה**.—Ex. R. a. 10; a. e.

**הַפְּסִיקָה** barefooted, v. **הַפְּסִיקָה** II.

**הַפְּסִיקָה, הַפְּסִיקָה** (b. h.; emp. **הַפְּסִיקָה** I) 1) to cover, spread over. Hull. III, 7 **הַפְּסִיקָה** **הַפְּסִיקָה** and whose wings cover the largest portion of its body. Sol. IX, 15 (49<sup>o</sup>) **הַפְּסִיקָה** and covered their heads (in shame).—Part. pass. **הַפְּסִיקָה**. Beth. R. to VI, 12 **הַפְּסִיקָה** **הַפְּסִיקָה** and his head covered (in shame) over what had happened to him; Meg. 18<sup>o</sup>.—2) to bend, curve. Yoma 47<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** he bends three of his fingers (grasping with them) up to **הַפְּסִיקָה**; emp. **הַפְּסִיקָה**.

**הַפְּסִיקָה** I) to cover, strewn over. Tosef. Kil. I, 15 **הַפְּסִיקָה** who covers up (mixed seeds with earth); M. Kat. 2<sup>b</sup>; Macc. 21<sup>b</sup>. Ib. **הַפְּסִיקָה** ed. (Ms. M. **הַפְּסִיקָה**). Y. Kil. VII, 31<sup>b</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** is it not because in plowing over he covers the seeds up? Shebi. IV, 8 **הַפְּסִיקָה** **הַפְּסִיקָה** he must not cover it (the cut) with loose ground, opp. to (**הַפְּסִיקָה**) covering with stones. Y. Taan. II, beg. 65<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה**... our ancestors covered it (the reader's desk) with gold, and we with dust. Nidd. 16<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** and semen virile may have covered it up; a. e.—2) to cover over, to protect from justice, to be partial. Shebu. 39<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** because they (the publican's or robber's relations) protect him. Ex. R. a. 30 **הַפְּסִיקָה** **הַפְּסִיקָה** tried to protect him; a. e.—3) (emp. **הַפְּסִיקָה**) [to heap up words,] to invent fictions (v. II Kings XVII, 9). Gen. R. a. 34 (play on **הַפְּסִיקָה**, ib. XLVI, 21) **הַפְּסִיקָה** **הַפְּסִיקָה** about whom they invented a fiction (Gen. XXXVII, 3).

**הַפְּסִיקָה, הַפְּסִיקָה** ch. same, to cover, covering. Targ. Ex. XXXVI, 34; a. fr.—Targ. Ex. XXVI, 19 **הַפְּסִיקָה** **הַפְּסִיקָה** they shall cover thee up (bury).—Targ. Y. Deut. XXXII, 11 **הַפְּסִיקָה** **הַפְּסִיקָה** he spread over them the shade etc.—Ab. Zar. 39<sup>o</sup>

**הַפְּסִיקָה** **הַפְּסִיקָה** Ms. M. **הַפְּסִיקָה**, **הַפְּסִיקָה** he put a basket over (it. Sol. 23<sup>o</sup> **הַפְּסִיקָה**, v. **הַפְּסִיקָה** II).

**הַפְּסִיקָה** I) to cover, covering. Targ. Is. XI, 19, a. e.—Part. pass. **הַפְּסִיקָה**, pl. **הַפְּסִיקָה**, f. **הַפְּסִיקָה**. Targ. Ba. XXVI, 22.—2) as preced. **הַפְּסִיקָה** 2. Targ. Y. Lev. XX, 8 (emp. **הַפְּסִיקָה**, 20<sup>o</sup>).

**הַפְּסִיקָה** to cover, overlap. Targ. Ba. XXVI, 29; a. e. (ed. Herl. **הַפְּסִיקָה** IV.).

**הַפְּסִיקָה, הַפְּסִיקָה** **הַפְּסִיקָה** to be covered. Targ. I Kings XVIII, 48. Targ. Is. XLII, 22 **הַפְּסִיקָה** **הַפְּסִיקָה** were covered with shame (b. text **הַפְּסִיקָה**), a. e.

**הַפְּסִיקָה** I m. (preced.) 1) cover, overlying.—Pl. **הַפְּסִיקָה**. Targ. Y. Num. XVII, 2, sq.; v. **הַפְּסִיקָה**.—2) (adj.); emp. **הַפְּסִיקָה** **הַפְּסִיקָה** brading over, concerned. Koh. R. to I, 2 **הַפְּסִיקָה** **הַפְּסִיקָה** (none ed. **הַפְּסִיקָה**) he is concerned about himself (his honor, because he has not been invited.)

**הַפְּסִיקָה** II m. (v. **הַפְּסִיקָה** II a. **הַפְּסִיקָה** I; emp. **הַפְּסִיקָה**) **הַפְּסִיקָה** (in mourning). Gen. R. a. 10 **הַפְּסִיקָה** **הַפְּסִיקָה** (none ed. **הַפְּסִיקָה**) went out barefooted, opp. **הַפְּסִיקָה**.

**הַפְּסִיקָה, הַפְּסִיקָה**, v. **הַפְּסִיקָה** I.

**הַפְּסִיקָה** f. (**הַפְּסִיקָה**) the priest's taking handfuls of incense (Lev. XVI, 12). Yoma 19<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** (they took him to the house of Abtinnas) to teach him the manipulation of **הַפְּסִיקָה**. Ib. **הַפְּסִיקָה** **הַפְּסִיקָה** and he learned **הַפְּסִיקָה**. Ib. 49<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** with what the dying highpriest had seized with his hands. Men. 11<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** is there not **הַפְּסִיקָה** among the difficult priestly functions?; a. e.

**הַפְּסִיקָה** f. (**הַפְּסִיקָה** to collect, emp. Arab. **הַפְּסִיקָה** a bag) a small leather bag, value for documents &c. B. Meta. I, 8, expl. ib. 20<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה**; Git. III, 3; ib. 28<sup>o</sup>. Yoma 75<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** Ms. M. (ed. **הַפְּסִיקָה**) as if lying (pressed) in a valise. [Also in Ch.] Y. B. Meta. II, 8<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** covered up with a bag. Pesik. H'shall. p. 29<sup>o</sup> [read:] **הַפְּסִיקָה** **הַפְּסִיקָה** my valise here and my cloak.

**הַפְּסִיקָה** I f. (**הַפְּסִיקָה** I) covering. M. Kat. 13<sup>b</sup>.

**הַפְּסִיקָה** II f. (**הַפְּסִיקָה** II) cleansing the head with a detergent, comb &c. B. Kam. 82<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** ordained (for women before bathing) cleansing &c. Nidd. 66<sup>b</sup>. Y. Man. Sh. II, 53<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** when she cleanses her hair.

**הַפְּסִיקָה, הַפְּסִיקָה**, Cant. R. to III, 10, v. **הַפְּסִיקָה**.

**הַפְּסִיקָה** I f. (**הַפְּסִיקָה** I) being lent; **הַפְּסִיקָה** **הַפְּסִיקָה** humiliation, sorrow. Targ. Lam. III, 45 Ar. (ed. **הַפְּסִיקָה**, b. text **הַפְּסִיקָה**).

**הַפְּסִיקָה** II (**הַפְּסִיקָה**, Ar.) f. (**הַפְּסִיקָה** I) preparation for the **הַפְּסִיקָה** (v. **הַפְּסִיקָה**). Koh. 17<sup>o</sup> **הַפְּסִיקָה** **הַפְּסִיקָה** do you speak of oil used at bridal arrangements? Ar.; [oth. opin. (**הַפְּסִיקָה** II) oil used for curing sores of the head, v. **הַפְּסִיקָה**].

**הַפְּסִיקָה** f. **הַפְּסִיקָה** use of the root **הַפְּסִיקָה** finding pleasure. Gen. R. a. 80; Midr. Till. to Ps. XXII (ref. to Mal. III, 12).

**הַפְּסִיקָה** m. (part. pass. of **הַפְּסִיקָה**) one for whom a grave is dug. Koh. R. to X, 7 **הַפְּסִיקָה** **הַפְּסִיקָה** a dead man is better

off than he; Sabb. 151<sup>b</sup> **הַפִּירָה** one who is dead and buried.

**תפירה**, v. תפירה.

**תפירה** f. (תפש) *searching, digging*. Pes. 31<sup>b</sup> כמה תפירה הכלב how far does the dog reach in digging?

**תפירותא**, v. תפירותא.

**תפירותא** f. (v. תפ) *fish remaining on the shore after the water receded, mud-fish*. Cant. R. to I, 4 (ref. to תפירותא Job XLI, 14, cmp. תפירותא jumping like raked fish. Y. Ab. Zar. II, 42<sup>a</sup> תפירותא; cmp. תפירותא).

**תפן** [to bend the fingers, form a hollow of the hand, denom. תופן; whence] *to take handfuls*. Maas. Sh. II, 5 אם בלל דהי' if he mixed the coins up and took by handfuls, you go by the proportion of the coins mixed. Y. ib. 53<sup>c</sup> כבולל דהי' it is as in the case of him who &c.—Esp. (of the priest) *to take grabs of incense with both hands* (v. תפנית). Yoma V, 1. Ib. 47<sup>a</sup> דהי' תופן used to grab &c.; a. fr.

*Nif. תפן to be grabbed*. Y. Maas. Sh. I. c. תפנית the coins which were mixed up and then collected by handfuls.

**תפן** ch. same. Yoma 47<sup>b</sup> (ref. to Lev. XVI, 12) כד תפני as people usually grab. Gen. R. s. 5 הרי' דהי' תפן he who takes a grab takes twice as much as he who fills his fist, v. תפן; Yalk. Josh. 14.

**תפן** m. (b. h.; preced. wds.) *the hollow of the hand* formed by bending the fingers so as to touch the wrist, contrad. to תפן; *a handful*. Gen. R. s. 5 תפן של משה the quantity of a handful of Moses' hand. Ex. R. s. 11 מלא ד' של מלא ד' his (Moses') handful and that of Aaron; a. fr.—Du. תפנים, תפנים. Yoma V, 1 מלא ד' תפני his two handfuls. Ib. 47<sup>a</sup> תפני. Ex. R. I. c. לקחו תפניהם... both of them took, each his handfuls; a. fr. [Tosef. B. Mets. IX, 14 תפן ed., read ספן as ed. Zuck.].

**תפניתא** ch. same. Targ. Koh. IV, 6 מלא ד' תפניתא, read: תפניתא.—Pl. תפניתא. Targ. Ex. IX, 8. Targ. Ez. I, 8; a. e.—Sabb. 62<sup>b</sup> מלא ד' תפניתא by handfuls, liberally.

**תפניתא** (v. תפניתא I) of Haifa. Keth. 103<sup>a</sup> (v. Rashi); Y. ib. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top תפניתא; v. תפניתא.

**תפס** =h. תפש 1) *to dig*. Targ. Y. Ex. XXI, 33 (ed. Amst. Targ. Job III, 20.—Y. B. Mets. II, 8<sup>c</sup> bot. ותפסוהו, read: ותפסוהו and when they were digging it up.—2) (cmp. תפס) *to grab*. Targ. Y. I. Num. XI, 8 (some ed. תפס Pa.; h. text תפש). Targ. Job III, 21.

*Pa. תפס, תפס* same. Ib. XXXIX, 21 תפסית ed. Lag. (oth. ed. תפסית).

**תפס** I (b. h.; cmp. תפס, תפס) *to bend over, to cover; transf. to be anxious, to care*. Meg. 26<sup>a</sup>; Zeb. 53<sup>b</sup> sq. Benjamin took pains... שני תפסוהו

to conquer it, as it says (Deut. XXXIII, 12) he (Benjamin) is bent over it &c. [Rashi: *rubbs his head*, v. תפס II.]

**תפס**, **תופס**, **תופס** ch. same. Targ. Y. I. Deut. XXXII, 11 תפס. (Y. II תפסות, read: תפסות).

*Ithpol. תפס* same. Targ. O. ib. (h. text תפס).

*Palp. תפס*, v. supra.

**תפס** II (cmp. תפס) *to scrape, rub, esp. to cleanse one's head, rub, comb*. Sabb. 31<sup>a</sup> ויהי הלל תופס Ms. M. (ed. Hillel was washing his head. Naz. VI, 3 a Nazir may wash (rub with his hand) his hair. Ib. לא תופס באדמה he must not use an earth, v. תפס. Yalk. Gen. 150 (play on תפס, Gen. XLVI, 21) לא תופס I did not wash (my head) or comb. Tosef. Ter. X, 4 שתיקה ed. Zuck. which a priest's daughter has used for washing her hair; ib. Maas. Sh. II, 1 שתיקה.

**תפס** ch. same, *to rub*. Targ. Jer. VI, 26 תפסו תפסו ריחו (h. text תפסו)—Part. pass. תפס, pl. תפסין. Targ. Ez. XXVII, 30.

**תפסות** f. (preced. wds., cmp. תפס) *sore, eruption*. Sabb. 77<sup>b</sup>; Y. Ber. IX, 13<sup>c</sup> bot. Cmp. תפסות.

**תפס** (b. h.; cmp. תפס I) 1) *to bend* (v. Job XL, 17); *to be busy with, to be anxious, desire*.—Pesik. Hahod. p. 47<sup>b</sup> דהי' לא יאכל אהרן He is anxious to redeem you; ib. בנאולהם Pesik. R. s. 15 בנאולהם; Cant. R. to II, 8; a. e.—[2] *to hold in one's hand*, cmp. תפס; v. next w.]

**תפס** m. (b. h.; preced.) 1) *thing* (held in hand), *object*. B. Mets. IV, 10 זה כמח' דהי' how much is this worth? Cant. R. to I, 4 כל ד' טוב any good thing; a. fr.—2) *concern, business, desire, desirable object*. Ib.; Pesik. Sos, p. 147<sup>a</sup> אין לי ד' טוב מך I have nothing more desirable than thyself. Koh. R. to V, 7 נעשה תפסו his desire was fulfilled. Num. R. s. 10 אל תחזירני מן תפסו do not turn me off from (refuse) my desire which &c.; a. fr.—Pl. תפסים. M. Kat. 9<sup>b</sup> (ref. to Prov. III, 15, a. VIII, 11) תפסים שמים but heavenly affairs (religious deeds) are equal to it (the study of the Law). Y. Peah I, 15<sup>d</sup> bot. (ref. to Prov. I. c.) תפסים 'desirable things', that means jewels and pearls, 'thy desirable things', that means &c. Ib. תפסית thy treasures and my treasures cannot compare to what I sent you; Gen. R. s. 35, end.—Sabb. 113<sup>a</sup> (ref. to Ia. LVIII, 19) תפסית אסורין ד' שמים ו' thy pursuits are forbidden (on the Sabbath), but heavenly affairs (consultation about public welfare, education &c.) are permitted; ib. 150<sup>a</sup>; a. fr.

**תפס** ch. same, *esp. a sacred object held in hand at the delivery of an oath*. Shebu. 38<sup>b</sup> צריך לאתפסוהו דהי' Shebu. 38<sup>b</sup> צריך לאתפסוהו דהי' the judge must make him hold an object (Torah) in his hand. Ib. ולא תפס ד' בידה Ms. F. margin (v. Rabb. D. S. a l. note 40) a judge that administers an oath by the Lord ..., while the affirmant holds no object &c. Ib. דהי' לא נקט ד' (Ms. M. בידה) for he had nothing in his hand.—B. Kam. 91<sup>a</sup> ו' דהי' לא נקט ד' (Ms. M. בידה)



to give an opinion on the fact whether or not he has caused that injury.

**חפץ**, **חפץ** m. a kind of *poes*. *Pl. חפץ* (ד"ר Rashi) (Hull. 52<sup>a</sup> (Ar. חפץ, expl. חפץ)).

**חפץ** (b. h.; emp. חפץ) to dig, hollow out. B. Keth. V, 5 חפץ חפץ if one hollows out a pit on private ground, but opens it on public ground, Tosef. Ib. VI, 4. B. Meta. 80<sup>a</sup>, v. חפץ H. Midr. Sam. ch. XXXII, end חפץ to dig graves, v. חפץ, a. fr.

**חפץ** I ch. same, 1) to dig. Targ. Ps. VII, 16 (Me. חפץ). Targ. Gen. XXVI, 15; a. fr.—*Part. pass.* חפץ q. v.—2) (trans.) to plan, copy. Targ. Prov. XVI, 27. Targ. Job XXXIX, 29.

**חפץ** II (b. h.; חפץ; emp. חפץ) to be white, be ashamed. Targ. Prov. XIII, 5.

**חפץ** m. (חפץ) grave-digging. Y. Taan. IV, end, 69<sup>a</sup> חפץ the grave-digging (for the generation of the wilderness) ceased; Lam. R. introd. (B. Zera). Y. l. c. חפץ go out for grave-digging; (Lam. R. l. c.; Midr. Sam. ch. XXXII, end חפץ).

**חפץ** f. name of a roof (?) Y. Shebi. III, 34<sup>a</sup> bot.

**חפץ** (b. h.; emp. חפץ) *Pl. חפץ* to dig, search. *Ps.* II, 3 חפץ חפץ.... כל what the dog cannot reach by digging for it. Rabb. 89<sup>a</sup> חפץ חפץ I searched all over the world. Cant. R. to I, 1 חפץ חפץ אחר וכו' if thou wilt dig after the words of the Law as for secret treasures; a. fr.

**חפץ**, *Ps.* חפץ v. חפץ.

**חפץ** (b. h.) [to be white, emp. Arab. *hafas* decorticare, emp. חפץ II,] to be free (emp. חפץ II). V. next w.

*Pl. חפץ* to deliver. *Pesik. R.* a. 8 (ref. to חפץ, Zeph. I, 12) חפץ חפץ אלא חפץ חפץ read not the word with *Somme* but with *Skin*, 'I shall deliver &c.'; Yalk. Zeph. 567.

*Pl. חפץ* to be set free. *Kerith. 11<sup>a</sup>* (ref. to Lev. XIX, 20) חפץ חפץ this implies that he (her betrothed) has been liberated, is a freedman.

**חפץ** (b. h.; preced.) 1) fem. *freedom*. *Pesik. R.* a. 8 (ref. to Zeph. I, 12) חפץ חפץ אלא חפץ חפץ I shall lead her out to liberty (v. preced.); a. fr.—2) masc. *free, exempt*. *Sidd. 61<sup>b</sup>*, a. e. (ref. to *Ps.* LXXXVIII, 6) חפץ חפץ.... חפץ when one is dead, one is free from religious duties. *Tanh. Emor 2* (ref. to חפץ, 1 Sam. XXVIII, 8) חפץ חפץ he divested himself of the (insignia of) government; *Lev. R.* a. 26 (not חפץ חפץ); *Midr. Sam. ch. XXIV*, v. חפץ; a. fr.

**חפץ** f. (preced. wda.) *scrapings, sediment*. *Lam. R. introd.* (R. Abbahu 2), (interpreting Ezek. XXIV, 6) חפץ חפץ whose sediments (lowest classes) remain within her; (Ar. ed. Koh. חפץ חפץ); Yalk. Ex. 362.

**חפץ** or **חפץ** f. (זכר I, v. חפץ) *border of a garment (limbus)*, a kind of front bosom in which things can be hidden. *Rabb. X, 8* (87<sup>a</sup>) חפץ חפץ Ma. M. (v. Rabb. D. R. a. l. note, ed. חפץ) in the bosom of his shirt. *Yoma 27<sup>a</sup>* חפץ חפץ... חפץ Ma. M. *l. c.* חפץ provided he takes not his hand out of the bosom of his shirt (to throw his cloak over his shoulder) *Sabb. 96<sup>b</sup>*, v. חפץ.—*Denom.*

**חפץ** to provide with a bosom or border. *Part. pass.* חפץ *Shoh. III, 8* חפץ חפץ... חפץ חפץ he who takes the money out of the Temple cell must not enter with a bordered cloak (in order not to create suspicion, Ma. M. חפץ, *Mish. Pes. חפץ*, v. Rabb. D. R. a. l.).—*Pl. חפץ*, *Midr. Sam. ch. XXI* חפץ חפץ the garments were found (to St. David) forming a bosom, not dragging along &c.; (*Lev. R.* a. 26, a. e. חפץ חפץ as if made for him).

*Pl. חפץ* to fold the bosom. *Tosef. Ber. VII, 10* חפץ חפץ חפץ חפץ ed. *Zach.* (Var. חפץ) to form the bosom of his shirt, while he never had &c.

**חפץ** ch. v. next w.

**חפץ**, **חפץ** ch.—h. חפץ. *Gen. R. a. 75* חפץ חפץ (חפץ) I put him in my pocket, i. e. I outwitted him.—*Denom.* חפץ, *part. pass. pl.* חפץ *becomed*. *Ib. a. 100*, Y. Kil. IX, 83<sup>b</sup> חפץ חפץ (חפץ) white, bosomed garments; Y. Keth. XII, 25<sup>a</sup> חפץ חפץ Y. M. Ket. III, 83<sup>a</sup> top (expl. חפץ חפץ garments without bosoms; (*Gen. R.* a. 100 חפץ חפץ, v. חפץ).

*Pl. חפץ* to put in the bosom, i. e. to outwit. *Gen. R. a. 80* חפץ חפץ חפץ חפץ they intended to outwit (Jacob), and they were outwitted.

*Ilkpa.* חפץ to be outwitted, v. supra.

**חפץ** (b. h.; חפץ I) *wedge, arrow*. *Mikv. X, 8* חפץ חפץ an arrow sticking in a person's body; *Tosef. Ib. VII (VIII), 8*. *Arakh. 15<sup>a</sup>* חפץ חפץ the range of an arrow is forty five cubits. *Ib.* חפץ חפץ חפץ arrow means (an evil) tongue (ref. to Jer. IX, 7); a. fr. [Y. Keth. II., bag. 26<sup>a</sup> חפץ חפץ, read: חפץ חפץ]—*Pl. חפץ*, *חפץ*, *חפץ*. *Lam. R. to III, 12* (expl. חפץ חפץ *ib.*) חפץ חפץ like the post for arrows (for military practice) at which all shoot &c.—*Tanh. Nitsab. 1* (ref. to Dent. XXXII, 23) חפץ חפץ חפץ חפץ my arrows will be spent, but they (Israel) shall not cease; *Ib.* חפץ חפץ חפץ his arrows will be spent, but the post will remain; *Sot. 9<sup>a</sup>*. *B. Kam. 22<sup>a</sup>* חפץ חפץ חפץ חפץ he is responsible for his fire, because it is his arrows (i. e. his action), opp. חפץ חפץ because it is his property which caused the damage. *Ib.* חפץ חפץ it is the action of (his) dog; חפץ חפץ of his camel; a. fr.—2) *shaft*.—*Pl.* as ab. *Succ. 12<sup>b</sup>*, 15<sup>a</sup> חפץ חפץ plain shafts, opp. חפץ חפץ shafts with a hole into which the arrow-head is set.

**חפץ**, v. חפץ.

**חפץ** (b. h.; emp. חפץ) to cut, chisel, hew, shape. *Tosef. Yoma I, 6* חפץ חפץ engaged in stone-breaking; *Sifra Emor ch. I, Par. 2*; *Tanh. Emor 4* חפץ חפץ; *Lev.*

R. s. 26 באבנים ח. Y. M. Kat. I, 80<sup>d</sup> לֹא תִּצַּח one must not cut stones &c. Yalk. Deut. 854 אֶת־הַחִשֵּׁל chisel thou the tablets &c.; a. fr.—Part. pass. הַצֹּחֵץ, f. הַצֹּחֶץ; pl. הַצֹּחִיטִים, הַצֹּחִיטוֹת. Y. M. Kat. l. c. Y. Shek. VI, 49<sup>d</sup> bot.: a. e.

*Nif.* נִחָצֵב *to be hewn, chiselled.* Y. Yoma III, 40<sup>b</sup> bot. בקִירֵשׁ הַיִּצְהָבִי on sacred ground they must be chiselled.—Trnsf. (cmp. גָּזַר) *to be decided, decreed.* Lev. R. s. 5 (ref. to Is. XXII, 16) מִמֵּרוֹם כִּי עָלָיו from on high it has been decreed over him; Yalk. Is. 291 נִחָצֵבָה עָלָיו גִּזְרָה.

**חָצַב** ch. 1) same.; interch. with **חָצַד** q. v.—Part. pass. **חָצִיב**, v. **חָצִיבָה**. — \*2) (used of the Cistus) *to cut through the ground, to grow*. Pes. 111<sup>b</sup>, v. **חָצִיבָה** II.—[Lev. R. s. 25 **ח' חָצִיב**, v. **חָצַד** I.]

*Ithpe.* אִתְּחַצֵּב *to be hewn.* Targ. Is. LI, 1.

**חֹצֵב** m. (preced. wds.) *stone-cutter* in the quarry. B. Mets. 118<sup>b</sup> לִסְתֵּה הָחַ after the stone-cutter has surrendered (the stone) to the polisher; Y. ib. X, 12<sup>c</sup> bot. חֹצֵב לִגְמֹל.—Pl. חֹצֵבִין. Y. Shek. VI, 48<sup>a</sup> top.

**חַצֵּב** m. (preced. wds.) *stone pitcher, earthen jug.*—*Pl. חַצֵּבִים, חַצֵּבִין.* Men. VIII, 7. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

**הַצֵּב I (הַצֵּר)** a species or variety of *dates* (v. Löw Pfl., p. 109, sq.). Ḥb. Zar. I, 5 (Y. ed. הַצֵּר, with ר). Ib. 14<sup>b</sup>, expl. קֶשֶׁבָּה. Y. ib. I, 39<sup>d</sup> bot. הַצֵּב, v. הַצֵּר II. [Maim.: *sugar cane*, v. Löw l. c.]

**חֲצִיב** II, **חֲצִיב** m. (חצב) [*cutter*], a shrubby plant, with deep and straight roots, used for hedges to mark boundaries, prob. *cistus*. B. Bath. 55<sup>a</sup> וח' המצר וחד' a landmark (stone &c.) and the *hazab* form a legal boundary &c. Ib. 56<sup>a</sup>, v. החצובה I. Tosef. Sabb. XIV (XV), 8; Y. ib. XVIII, 16<sup>a</sup> bot; Bab. ib. 128<sup>a</sup> וח' את הח' משלשין you may (on the Sabbath) handle the (cut) *h.*, because it is food for gazelles. Kil. I, 8 חצוב (Ar. חצב).—*Pl.* v. החצובה I.

חצבא ch. v. חצבא II.

תקן הַחֶבֶב m. ch.=h. הָעֵבֶב. Succ. 29<sup>a</sup>. Ber. 22<sup>a</sup> bot. ח' ב' ו' (Ms. M. חֻצְבָּה) ordained that a pitcher containing nine kab must be used for purification. Ib. אֶתְרֵי הַחֶבֶב R. N.'s pitcher is broken (the rule he laid down is rejected). Bets. 30<sup>a</sup>; a. fr.—*Pl.* הַחֶבֶב, הַחֶבֶב. Targ. II Esth. III, 8 מִלְּקָטִין מִשִּׁשֵּׁי שָׁנָה וַיַּחֲבִיטוּ בַּחֶבֶב תִּמְצוּ they collect the thawing snows of the winter and put them in summer pitchers (coolers).—Bets. l. c. מִלִּיּוֹן הַחֶבֶבֶהוּ they filled their pitchers with water. Ber. 28<sup>a</sup> הַחֹרֵץ ו' white pitchers full of ashes (unworthy students). Ib. 58<sup>a</sup>, v. יא I.

**תֵּינִי** m. a species or variety of *dates*, v. תֵּינִיב I.

**חָצַר** I (comp. **חָצַר**) *to cut, mow* (corresp. to h. **חָצַר**).  
Targ. Deut. XXIV, 19; a. fr.—M. Kat. 9<sup>b</sup> **וְלֹא תִחָצֵר**  
that you may sow but not cut (that your children may  
not die in your life time). Taan. 10<sup>a</sup> **תִּחָצֵר בְּכָל הַחַיָּה**

“ (Ms. M. דחצא . . . ציריה) Babylonia is rich because she harvests without rain (independent of rain-fall on account of her canalization). Koh. R. to II, 20; Lev. R. s. 25 (והצב, והצב) קאים ותצד צובון וכ' cutting down cistus shrubs to plant shoots of fig-trees; a. fr. [Y. Dem. III, 23<sup>b</sup> bot. מנחצר, מנחצר. חצ. v.]

תצ"ח II m. (preced.) *cutter*. Targ. Ps. CXXIX, 7;  
v. תצ"ח.

**תַּעֲרֵי (תַּעֲרֵי)** I m. (preced.) *crop, harvest-time*.  
Targ. Gen. VIII, 22.—Targ. Lev. XIX, 9; a. fr.—M. Kát. 12<sup>b</sup>  
וְהָיָה כִּי יִקְצֹר תִּקְצֹר הָיָה לִּי תַעֲרֵי וְהָיָה כִּי יִקְצֹר תִּקְצֹר הָיָה לִּי תַעֲרֵי  
it was the wheat crop; a. e.

תְּחָדָה or תְּחָדָה II m.=h. תְּחָדָה or תְּחָדָה I. Y. Ab.  
Zar. I, 39<sup>d</sup> bot. (ref. to תְּחָדָה, Mish.) ח' מִן הַתְּחָדָה וְשֶׁנֶּחֱמָה it  
is a species (of dates) named H.

חֲצִידָא, v. חֲצִידָא.

**חַצְדָּד** pr. n. pl. *Hatsdad*, in Babylonia. Yoma 77<sup>b</sup>  
 חַצְדָּד בִּי חַצְדָּד at the ford of H. [Var. חַצְדָּד, חַצְדָּד, חַצְדָּד, חַצְדָּד, v. Rabb. D. S. a. l. note 8.]

חצת, v. חצי.

II. תצב v. תצוב, תצוב

I, v. חצובה II.

**חֲצוּבָה** II m. ch.=**חָצַב** II. B. Bath. 56<sup>a</sup> חֲצוּבָה הֵיחָם (Ms. O. חָצַב, Rashi חֲצוּבָה) it is the ḥ. which Joshua introduced as landmarks. Bets. 25<sup>b</sup> חֲצוּבָה מְקַטֵּעַ רַגְלֵי (some ed. חֲצוּבָה) the ḥ. cuts the feet of (convicts) the wicked (who remove the boundary lines).—Pes. 111<sup>b</sup> בְּתוֹלֵא דְחֲצוּבָא (Rashi: דְּחֲצוּבָא) in the shade of a ḥ that has not cut through (grown) to an arm's length (v. Rabb. D. S. a. l. note); Yalk. Deut. 945.

Y. Peah II, beg. 16<sup>d</sup> ח' מפסיקין לפניה ח' cistus shrubs (between two fields) form a boundary line with regard to the poor man's corner. Gen. R. s. 31, end.

**הַצִּיבָה** II f. (v. **חָצַב**) *a stand for a pitcher, tripod.*—  
כ' in the shape of a tripod, *triangularly arranged*. B.  
Mets. 25<sup>a</sup> מהו כה' (Ms. H. כחוצבא) if coins are found  
lying in a triangle; (Y. ib. II, 8<sup>b</sup>, sq. מצובה, expl. קרפיפא.  
B. Bath. 83<sup>b</sup> (also כחצובה) planted in a triangle. Erub. 85<sup>b</sup>  
כה' דקיימי (Ms. M. חצובה כי הצובה, read: חצובה, v.  
Rabb. D. S. a. l. note) the three ruins between two build-  
ings stand in a triangle (so as to make only the central  
ruin equally near to both dwellings).

**הַצֹּדֵן, הַצֹּדֵן** m. (הצד) *mower, harvester*. Targ. Am. IX, 18. Targ. Jer. IX, 21 ed. Lag. הַצִּד (oth. ed. הַצִּדָּה).—*Pl.* הַצֹּדֵדָה. Targ. Ruth II, 3, sq.

חֲצוּצָה, v. חֲצוּצָהּ.

חצוצרת, v. next w.



[closed all around,] trumped. Y. Sabb. XVII, bag. 10.  
 3) שָׁפַק טִי as to the trumpet, he blows for the third  
 time (announcing the Halbath) and deposits it in the  
 place designated for it (on the roof, v. Hal. b. 25<sup>b</sup> hal.)—  
 17. שָׁפַק טִי. R. Hosh. III, 4 טִי טָעַם; a. v.

**מִשְׁכָּא** ch. same. Targ. Hos. V, 8 (ed. Lag. 357).  
—Rabb. 34<sup>o</sup>; Succ. 34<sup>o</sup> 3<sup>o</sup> מִשְׁכָּא מִן שָׁמַיִם (before the  
destruction of the Temple) was called **מִשְׁכָּא** is now  
called **מִשְׁכָּא** — *Id.* 34<sup>o</sup> 3<sup>o</sup> מִשְׁכָּא מִן שָׁמַיִם. Targ. Sam.  
N. 2; 8; a. o.

מִשְׁכָּנִי, constr. מִשְׁכָּנִי f. (b. h.; comp.) *half*, (sub. *ribben*)  
*me in sight*. Ber. 1, 1, a. fr.

𐤁𐤏, 𐤁𐤏𐤁 (Is. lx, v. 𐤁𐤏𐤁) 1) to split, divide. B. Bath  
 𐤁𐤏𐤁𐤏𐤁 (Is. lv, v. 𐤁𐤏𐤁𐤏𐤁) 2) to pick one's teeth. Targ.  
 Note. III, 10, v. 𐤁𐤏𐤁 I.

*Ilif. 2222*, to order a division, to assign half, divide.  
 B. Kam. 54<sup>a</sup> *וְהָיָה חֵצֵהוּ מִן הַבְּרִיחַ* Ma. M. a. Bahl  
 (ed. 2222) half of the loss of value which death has  
 caused, is collected from the living animal; Y. ib. I. end. 27  
*וְהָיָה חֵצֵהוּ* the loss is divided.

צָרַח, צָרַח ch. same, to pick out (of birds, v. P. Sm. 1849, to pick one's teeth. Targ. Prov. XXX, 17.—Y. Hall. IV, end, 60<sup>b</sup> צָרַח צָרַח (not צָרַח) to pick my teeth with; Y. Dem. III, 28<sup>b</sup> bot. צָרַח, צָרַח (corr. acc.).

חֲמִישִׁית, חֲמִישִׁית m. (b. h.; preced. wds.) *half*. B. Kam. IV, 9 קָדַשׁ חֲמִישִׁית *half the damage*. Oth. IV, 5 קָדַשׁ חֲמִישִׁית he who is half a slave and half a freedman (having been emancipated by one of the partners); a. v. fr.—Pl. חֲמִישִׁית, חֲמִישִׁית, חֲמִישִׁית, חֲמִישִׁית. Sifra Vayikra, N'dab., ch. X, פָּרָשׁ 9 לֹא יִשְׁחַדּוּ אֶלֶף he must not offer it in parts. Ned. 107 חֲמִישִׁית חֲמִישִׁית there is no nazirithism by halves, i. e. one cannot vow to be a nazirite by partial abstinence; חֲמִישִׁית חֲמִישִׁית nor is there a sacrifice for partial nazirithism. Y. Hor. I, 46<sup>b</sup> תּוֹב חֲמִישִׁית חֲמִישִׁית the Passover offering does not take place in divisions (of clean and unclean parties). Kerith. 8<sup>a</sup> חֲמִישִׁית חֲמִישִׁית taking only a part of each ingredient; Y. Yoma IV, 41<sup>d</sup> בּוֹט חֲמִישִׁית חֲמִישִׁית; a. fr.

**חֲצֵי־בִּיטוֹן** m. (חֲצֵי) a *heurn stone, block*. Targ. Ia. Li. 1.—  
**בִּיטוֹן חֲצֵי** *chiselled stones*. Targ. Y. Ex. XX, 7.

חצ"ב, Erub. 85<sup>b</sup>, Ms. M., v. תענית II.

**חִיּוּלָהּ** f. (חָיָה) *chiefling*. Y. Yoma II, 40<sup>b</sup> bot. **בְּחִיּוּלָהּ** their chiefling must take place in holiness.—[Y. Peah II, beg. 16<sup>d</sup> **בְּחִיּוּלָהּ**, some ed., v. **חִיּוּלָהּ** L.]

מִצְרֵי, מִצְרֵי m. (צַר) carpenter's adze, also pick-axe or spade (v. Sm. Ant. s. v. Dolabra). Targ. Is. XLIV, 12 (h. text צַרְצַר); a. e.—Sabb. 115<sup>a</sup> מִצְרֵי וְלִמְצֵי carpenters' adze. B. Bath. 73<sup>b</sup> מִצְרֵי מִצְרֵי מִצְרֵי Ms. M. a. Ar. (ed. מִצְרֵי) a carpenter lost his adze there. Erub. 77<sup>b</sup>, v. סָרַף II; a. e.—Pl. מִצְרֵי. B. Kam. 119<sup>b</sup> . . . מִצְרֵי מִצְרֵי II in the place of our Tanna (in the Mishnah).

there are two Adipid a large one called *Yuu* (ase), and a small one called *WTS* (adipid). *Yuu* WTS, Box 45, p. 17.

פְּתִיחַ, נִלְתָּ in Gen. xli. 12; *overpowered, impudent, importunate*. Targ. Ps. xlii. 4 Targ. Eccl. viii. 1, פְּתִיחַ פְּתִיחַ (*concede*); a. e. — *Nov.* 84<sup>a</sup>, Eccl. 7<sup>b</sup> פְּתִיחַ פְּתִיחַ I consider him importunate who he. Kidd. 28<sup>a</sup> וְהוּא פְּתִיחַ פְּתִיחַ how irreverently behaves this man; a. e. — *Jer.* מְבַרֵּךְ, מְבַרֵּךְ, M. Ket. 10<sup>b</sup>. Y. Taan. iii. 66<sup>a</sup> top — מְבַרֵּךְ, מְבַרֵּךְ, *constr.* פְּתִיחַ Targ. Y. Ps. xxviii. 27, a. e. — 2) *undoubtedly, persevering, strong*. Yalk. Koh. 99<sup>a</sup> v. מְבַרֵּךְ, Psal. Shabb. p. 161<sup>a</sup> וְהוּא פְּתִיחַ פְּתִיחַ the persevering (in prayer) conquers even the bad man, so much the more the Great One of the world. Y. Taan. ii. 65<sup>a</sup> מְבַרֵּךְ, מְבַרֵּךְ (corr. acc.); Yalk. Jon. 140.

[12] m. (v. 122<sup>2</sup>) intermediate contact, shaking  
an object between which and the person causing the vi-  
bration there is a partition. Tosef. Hag. III, at 3<sup>2</sup>  
ed. Zuck. (missing in oth. editions). V. 122<sup>2</sup>

נצח, B. Bath. 73<sup>b</sup>, v. נצח.

תוצאות

תַּיְתִיבִּי (יִצְחָק) *interposition*, an *intervening* object. B. Kam. 52<sup>b</sup> bot. תַּיְתִיבִּי to prevent an *interposition* (to remove anything sticking to the body or in the hair before bathing). Zeb. 10<sup>a</sup> תַּיְתִיבִּי לִיבִי תַּיְתִיבִּי ought it not to be forbidden as an unlawful *interposition* between the priest's hand and the subject he has to bless? א. 1. — תַּיְתִיבִּי the lines concerning *interposition* no. 1134<sup>a</sup>, Supra 5<sup>a</sup>.

.....

מִצְרִי m. (b. h.; מִצְרִי to cut, be small, esp. Targ. of  
מִצְרִי, Num. XI, 5) *leek*.—Pl. מִצְרִי, constr. מִצְרִי. Kel.  
XVII, 5; Tosef. ib. B. Meta. VI, 10 (ed. Zuck. מִצְרִי, B.  
S. to Kel. I. a. מִצְרִי); Y. Ori. III, 63<sup>b</sup> bot. מִצְרִי (corr.  
acc.), v. זֶלָא [In b. h. מִצְרִי also *grass*, moss.]

**NTNM** ch. same, most. Targ. Ps. CXXIX, 6 (ed. Lag. **NT**, Var. **NT**).

פָּנָיו (comp. פָּנָיו, a. P. Sam. 1353 ~~פָּנָיו~~—ch. ~~פָּנָיו~~) to peel off bark; part. pass. פָּנָיו (ch. ~~פָּנָיו~~ & ~~פָּנָיו~~)  
1) *barefaced, impudent, arrogant*. Sab. 3' ד' ד' as arrogant court (two sitting in judgment instead of three). Y. Taan. III, 66<sup>d</sup> top פָּנָיו פָּנָיו ד' פָּנָיו one was unabashed, the other chaste. Ned. 20<sup>b</sup>; a. e.—2) *undaunted, energetic, strong*. Tanh. Vayera 23 אֵלֶּיךָ ד' אֵלֶּיךָ the instinct of life is strong. Ex. R. a. 42 אֵלֶּיךָ ד' אֵלֶּיךָ אֵלֶּיךָ 3 אֵלֶּיךָ (Beta. 25<sup>b</sup> אֵלֶּיךָ) three (creatures) are persevering (undaunted by failure or opposition), among beasts it is the dog &c. Y. Taan. IV, 66<sup>b</sup> אֵלֶּיךָ ד' אֵלֶּיךָ (read: אֵלֶּיךָ) how irrepressible is the Land of Israel that it still is productive (after all devastations).—*H. פָּנָיו, f. פָּנָיו*. Ex. R. I. c., v. supra.—Y. Ber. V, 8<sup>d</sup> bot. אֵלֶּיךָ ד' אֵלֶּיךָ those three irresistible, hard and evil times.

*Hif. ~~to~~ bare* (one's face), to act irreverently.

Koh. R. to IX, 18 כל המהציע פניו וכו' whoever speaks irreverently of &c. Ib. III, 9 מהציעין אתם you embolden yourselves.

**תצו** ch. same; part. pass. תצו q. v.

*Af. תצו* as preced. *Hif. Targ. Prov. VII, 13. Ib. XXI, 29. Targ. Ez. XIII, 6. מְהַצִּיעִין* (Var. *מְהַצִּיעִין*) they boldly insist upon it &c. [Dan. II, 15; III, 22 part. pass. *insisted upon, urgent.*]

**תצו** I (b. h.; v. תצו I) 1) *to drive a wedge in* (v. Prov. XXX, 27).—Denom. תצו. —2) *to pick one's teeth.* Bets. IV, 6 *לְהַצִּיעַ וכו'*; (Tosef. ib. III, 18 *לְהַצִּיעַ*, v. תצו).—3) *to interpose*, v. תצו I. Zeb. 19<sup>a</sup> *מְהַצִּיעַ שְׁתֵּי חוּצוֹת* (or *שְׁתֵּי חוּצוֹת*). Ib. *אֶחָד אֶתְּחַצֵּץ* even one thread forms an unlawful interposition. Ib. *חֻצְצוֹת*; a. fr.

*Pi. תצו* *to pick one's teeth.* Y. Sabb. VIII, end, 11<sup>c</sup>; Hull. 16<sup>b</sup> *אֵין מְהַצִּיעִין וכו'* one must not use it for &c.

**תצו** II (b. h.) *to cut off, divide; to line a wall so as to leave a space (תצו) between the two partitions.* Ohol. XV, 4 *בֵּית שֶׁחֲצוֹ וכו'* a room which one partitioned off with boards or tapestry on the sides (walls) or on the ceiling. Ib. 5 *מֵאֲרָצוֹ* if he partitioned it off from the floor (laying an additional floor with a vacuum between); Tosef. ib. XV, 4.

**תצו** m. (preced.) *space between two partitions, vacuum.* Ohol. XV, 4; 5; Tosef. ib. XV, 4. [In b. h. תצו (v. תצו I) *wedge-like objects, gravel, sand.*]

**תצו**, *Pa. תצו* (denom. of תצו, v. תצו) *to sharpen, or to shoot an arrow.* Targ. Jud. V, 8. *תִּצְוֵי גִירָא* (missing in ed. Lag.)

**תצו** m. ch. (=b. h. תצו, v. תצו, end) *gravel, sand.* Targ. Prov. XX, 17 (Ms. *תִּצְוֵי*).—*Pl. תצו*. Lam. R. introd. (R. Joh. 1) *וכ' סְגִירוֹן בְּתוֹרֵי בֵּת וכו'* you have to walk over rocks and gravel without shoes &c.

**תצו**\* f. pl. (v. תצו) *intermediate contacts, laws concerning the shaking of an object by an unclean person through a partition* (v. תצו). Y. Hag. II, end, 78<sup>c</sup> (v. emendation in R. S. to Toh. VII, 5).

**תצו** (denom. of תצו) *to blow the trumpet.* Targ. I Chr. XV, 24 *מִתְצִיעִין*. Targ. II Chr. XIII, 14 *מִתְצִיעִין*.—*V. תצו*.

**תצו**, *תצו* &c., v. תצו.

**תצו** f. (v. תצו II, a. תצו; emp. תצו) *arbitration, untrained judges who arbitrate from ignorance of the law.* B. Bath. 133<sup>b</sup>, v. תצו II. [R. Hän.: *ח' cemetery, from תצו II=לעיר.*]

**תצו**\* (dial. for תצו) *to cut, harvest.* Taan. 10<sup>a</sup> *תִּצְוֵי* Ms. M. (v. תצו) *Babylonia shall in the future harvest without rain (on account of the canalization introduced).* Cmp. תצו. —[*תצו*, v. תצו.]

**תצו** *grass, leek*, v. תצו, תצו.

**תצו** s. (b. h.; תצו, v. preced. wds.; emp. תצו a. תצו &c.) *court, yard, in gen. private property.* B. Mets. 11<sup>a</sup> *הַתְּצוֹ* the ground belonging to a person takes possession for him (of what is found there) even without his knowledge. Ib. *הַמְשִׁמְרָה* *ח' a well-guarded ground (fenced-in).* B. Kam. 12<sup>a</sup>; Gitt. 21<sup>a</sup>, a. e. *ח' מַהֲלָכָה* a moving ground, e. g. the back of a slave. Erub. VI, 1 *בְּח' . . . עַם* if one dwells in the same court yard with a gentile. Ib. 3 *ח' אֲנָשִׁי* the residents of dwellings in one court yard; a. v. fr.—*ח' הַצִּירִיָּה* a Tyrian yard (with a lodge at the entrance). Maasr. III, 5; Nidd. 47<sup>b</sup>.—*תצו*.—*ח' הַבְּרָא* the excavated ground to which all the caves of a cemetery open. Ohol. XV, 8; Tosef. ib. XV, 7. *ח' הַכִּירָה* the rim of the cooking range. Kel. VII, 3; Tosef. ib. B. Kam. V, 5.—*ח' הַכֶּבֶד* (=b. h. *יֶרֶךְ*) *lobe of the liver.* Yoma VIII, 6; a. e.—*ח' מוֹת* cemetery, v. supra. Ber. 18<sup>b</sup>.—*Pl. תצו*, תצו. Erub. IV, 6. Ib. VI, 8; a. fr.

**תצו**, *תצו*, constr. תצו ch. same.—*דעל*.—*ח' כְּבִדָּה*, *ח' כְּבִדָּה*, v. preced. Targ. Ex. XXIX, 13; a. e. (h. text *יֶרֶךְ*). Targ. II Chr. XVIII, 33.

**תק**, *תק*, v. תק.

**תק**, *תק*, v. תק.

**תק**, v. תק.

**תק** I=תק. Y. Dem. IV, 24<sup>a</sup> top *וכ' רַבִּי ח' וכו'* when the manager of the estate came out to him.

**תק** II, *תק* pr. n. m. *Häkula, Häkulai.* Y. Peah I, 16<sup>c</sup> bot.; a. e. Y. Gitt. III, 45<sup>a</sup> top *א' . . .* Ib. VIII, 49<sup>c</sup> bot. *תק*.

**תק**, *תק*, v. תק.

**תק** m. (תק) *ascertainment.*—*ח' יֶדֶן* judging ability. Ab. VI, beg.

**תק**, *תק*, *Pi. תק* (b. h.; denom. of תק) 1) *to draw circles, to survey.* Gen. R. s. 39, end (ref. to Gen. XII, 9) *מִתְקֵן וְהוֹלֵךְ וכו'* surveying as he went along, with the direction towards the Temple.—2) *to imitate a person's customs, to follow a person's footsteps.* Sifra K'dosh. beg. (ref. to Lev. XIX, 2) *לְמִלֵּךְ וְיָמָה וכו'* what is the duty of the King's retinue?—*To follow in the wake of the King; (Yalk. Lev. 604 תִּקְוָה* Hull. II, 9 *שֶׁלֹא יִתְקֵן וכו'* that he may not appear to imitate the customs of the heretics.

**תק**, v. תק.

**תק**=תק. Targ. Y. Gen. XXVII, 27 (some ed. תק). Ib. XXIII, 19 *תק* (constr.).—Y. Ab. Zar. II, 41<sup>d</sup> top; (Y. Sabb. I, 3<sup>d</sup> top *בְּטוֹרָא*; Y. Ter. VIII, 45<sup>d</sup> bot. *בְּחָלָא*, read: *בְּחָלָא*).

**תק**, v. תק.



**תקק** f. (תקק) *digging out, engraving*. Gitt. 30<sup>a</sup> מה נכתב לא תִּקְקוּ in engraving is not writing (for legal purposes).

**תקק** f. (תקק) *search, speculation, study*. Y. Ker. VII, 51<sup>a</sup> bot., a. a. תִּקְקוּ חכמים... יד a vow which requires the study of a scholar (to find out means of abiding)—*Rep. examination of witnesses, cross-examination*. R. Hosh. 21<sup>a</sup> תִּקְקוּ הַחֲזוֹנִים the hearing of witnesses (testifying to having seen the first appearance of the new crescent). Bab. IV, 1 תִּקְקוּ require investigation and examination of witnesses, a. fr. — *תִּקְקוּ* cross-examination referring to date, time and place, contrasted to *תִּקְקוּ* referring to accompanying circumstances. Sh. V, 1 תִּקְקוּ... בשבעה יד (in capital cases) they examined by means of seven questions, what year-week, what year, month, day, hour and place. Ib. 9 תִּקְקוּ what is the difference in point of law between Ac. 1. Ib. 40<sup>b</sup> תִּקְקוּ שמונה questions; a. fr.

**תקק** I m. (תקק, emp. תקק) [*marked out*]. field. Targ. Gen. II, 5. Targ. O. Num. XX, 17, a. fr. — Gen. R. a. 74, v. תִּקְקוּ; a. fr. — *תִּקְקוּ*, Targ. Jer. XXXII, 15. Targ. Jer. I, 10, a. fr.

**תקק** II. **תקק** f. (proceed.) *estate, farm*. Targ. Is. V, 8. — Y. Suk. II, 20<sup>a</sup> bot. Ruth R. to II 9. Midr. Sam. ch. XX (translat. of *עֵשֶׂת עֵשָׂא*), I Sam. XVII, 1, (Ch. XI, 13) תִּקְקוּ Red Field. — *תִּקְקוּ*, Targ. Jer. IV, 17. Targ. O. Ex. VIII, 9. — *תִּקְקוּ*, Y. Keth. X, end, 34<sup>a</sup>. Pesik. B'shall. p. 92<sup>a</sup>.

**תקק** m. (proceed.) *field-laborer, peasant, trust, poor, ignorant man*. Meg. 7<sup>b</sup>, v. תִּקְקוּ. Keth. 75<sup>a</sup> תִּקְקוּ ידוֹתַי me, or, how the ignorant Naḥman &c. — *תִּקְקוּ*, Ber. 37<sup>b</sup>. — Mixed pl. *peasantry*. Sabb. 12<sup>a</sup> תִּקְקוּ מִן הַבְּיָרָה Ms. M. (ed. תִּקְקוּ) but the garments of the peasantry are easily distinguishable (as to men's or women's).

**תקק** II. v. תִּקְקוּ.

**תקק** (b. h.; emp. תקק) *to draw a circle, to limit*; 1) (denom. of תקק) *to legislate*. Y. Kil I, 27<sup>a</sup> top, a. e. תִּקְקוּ, v. תִּקְקוּ. Num. R. a. 19, beg., v. תִּקְקוּ; a. fr. — 2) *to hollow out, to shape a receptacle*. Y. Beta I. 60<sup>b</sup> bot. תִּקְקוּ שֶׁתִּקְקוּ a dish which an ape has hollowed out. — Part. pass. תִּקְקוּ, f. תִּקְקוּ. Tosef. B. Bath. III, 1; B. Bath. 65<sup>b</sup>, a. e. תִּקְקוּ the mortar which has been hollowed out (of stone &c.), opp. תִּקְקוּ stationary in the ground. — 3) *to engrave, write with the stylus*. Tanh. Ki Thissa 14, v. תִּקְקוּ. Gitt. 30<sup>a</sup> תִּקְקוּ וְכָתַב 'he writes' (Deut. XXIV, 1) but not 'he engraves' (on tablets &c.). Ib. תִּקְקוּ he thins out the surroundings (making the letters come out in relief); תִּקְקוּ he digs the sides, i. e. he engraves the letters. Gen. R. a. 68; a. 78 תִּקְקוּ תִּקְקוּ אֲנִי whose picture is engraven above (in the heavenly throne). Y. Yoma IV, beg. 41<sup>b</sup> תִּקְקוּ the inscriptions were engraven (not written with ink). Y. Ned. VI, 40<sup>a</sup> op. תִּקְקוּ on account of the Chaldean

images which were engraven on the walls (Ez. XXIII, 14); a. fr.

*תִּקְקוּ* to be hollowed out. Y. Ker. II, 20<sup>a</sup> top 30 תִּקְקוּ if the blink be hollowed out. Ber. 34<sup>b</sup> תִּקְקוּ תִּקְקוּ to have the same engraven on the joints &c., a. e.

**תקק** ch. same. Lev. R. a. 6 תִּקְקוּ... וְכָתַב he took a reed and hollowed it out. Hull. 25<sup>a</sup>, Sabb. 103<sup>a</sup> תִּקְקוּ he hollowed out &c., v. תִּקְקוּ I. — Part. pass. תִּקְקוּ, engraven, marked. Targ. Y. Ez. XXVIII, 11 (Ar. תִּקְקוּ). Targ. Y. Lev. XIX, 30 (b. תִּקְקוּ). Targ. Cant. II, 9, a. fr.

*תִּקְקוּ* to be engraven, to engrave half. Targ. Y. Ez. XX, 3; 5.

**תקק** (b. h.) *to go around, to copy, to examine, exp. to cross-examine*, v. תִּקְקוּ. Ab. I, 9 תִּקְקוּ תִּקְקוּ cross-examine witnesses as much as possible. Sabb. 40<sup>a</sup> תִּקְקוּ תִּקְקוּ... תִּקְקוּ the text might have read (for emphasis) then shall diligently inquire, or then shall diligently investigate (instead of the unusual phrase תִּקְקוּ תִּקְקוּ, Dent. XXVII, 4); a. e.

*תִּקְקוּ* to be investigated, examined. Koh. R. to I, 16 תִּקְקוּ the heart is examined (by the Lord). R. Hosh. III, 1 תִּקְקוּ תִּקְקוּ when the evidence was closed. Tosef. Sabb. VI, 4 תִּקְקוּ שֶׁתִּקְקוּ until their examination in court has been closed. תִּקְקוּ שֶׁתִּקְקוּ after it has been closed, they cannot retract. Ib. 5; a. fr.

**תקק** ch. same. Targ. II Sam. X, 3. Targ. Ps. CXXXIX, 23; a. e.

**תקק** m. (b. h.; proceed.) *search*. — תִּקְקוּ (תִּקְקוּ) *unsearchable, innumerable*. Num. R. a. 19; Tanh. Hock. 20.

**תקק**, constr. תִּקְקוּ m. (proceed, v.) *examiner*. Targ. Jer. XVII, 10.

**תקק** m. (b. h.; proceed, v.) *surrounded place, fortification*. Targ. II Sam. V 9 (b. תִּקְקוּ), a. fr. — Targ. Y. Num. XXXII, 17 תִּקְקוּ ed. Amos. (some ed. תִּקְקוּ, incorr.) fortified citien. — *תִּקְקוּ*, Ib. XIII, 20. — *תִּקְקוּ*.

**תקק** f. h. same. Arakh. IX, 6 תִּקְקוּ the fort of Giscala.

**תקק** m. (תקק) *overwise, critic*. Pl. תִּקְקוּ. Shab. Num. 131, v. תִּקְקוּ.

**תקק**, v. תִּקְקוּ.

**תקק**, pl. תִּקְקוּ, v. תִּקְקוּ II, תִּקְקוּ II.

**תקק** hole, v. תִּקְקוּ I.

**תקק** (—תִּקְקוּ, v. תִּקְקוּ) תִּקְקוּ next day, v. תִּקְקוּ. Targ. II Chr. XX, 16 (ed. Lag. תִּקְקוּ — B. M. 17<sup>a</sup> תִּקְקוּ (Ms. H. a. oth. תִּקְקוּ, v. Rabb. D. S. a. l. note 30) to-morrow or the day after.

**תקק**, v. תִּקְקוּ.

חרב, חרפא I same. Targ. Gen. XXXIV, 26. Ib. III, 24; a. fr.—Sabb. 123<sup>b</sup>, v. נִסְפָּא; (Ar. *scraping knife*).

תָּרַח, תָּרַח, Lev. R. S. 24, v. תָּרַח.



**תְּרִדָּה** *f.* (b. h.; preced. art.) *ardour, anxiety, fear, reverence*. Gen. R. s. 67; Ruth R. to III, 8, a. e.; v. תָּרַד. Sidd. IV, 7, a. e. תְּרִדָּה תְּרִדָּה תְּרִדָּה *terida terida terida* the regular menstruation. Ber. 30<sup>b</sup> (ref. to Ps. XXIX, 2) מִי שֶׁמֶלֶךְ מִי שֶׁמֶלֶךְ מִי שֶׁמֶלֶךְ *Me M. read not 'in the glory' of the sanctuary, but in reverence of Ac.*; Yalk. Sam. 78; Y. Ber. V, 6<sup>d</sup> bot.—[Tanh. K'dosh, 9 מִי שֶׁמֶלֶךְ מִי שֶׁמֶלֶךְ מִי שֶׁמֶלֶךְ, v. תְּרִדָּה.]—*Pl.* תְּרִדָּה. Tanh. Tol'd. 13, v. תְּרִדָּה.

**תְּרִידָן** *m.* large Lalyan lizard. Y. Ber. VIII, 17<sup>a</sup>; Gen. R. s. 62, end; (Holl. 197<sup>a</sup> 23).

**תְּרִידָן** *ch.* same. Targ. Y. Lev. XI, 39 ed. pr. (ed. Ar. תְּרִידָן; b. text תְּרִידָן; v. Pl. to Levy Targ. Diet. I, 4659). Targ. I Chr. XI, 39 ed. Lag. a. oth. (ed. Book תְּרִידָן, ed. Wil. תְּרִידָן).—Y. Ber. I, 5<sup>d</sup> top תְּרִידָן תְּרִידָן *terida terida* he must not (in bowing at prayers) bend like the *terida* (with head erect).

**תְּרִידָן** *m.* (תָּרַד with <sup>ו</sup> inserted; comp. תָּרַד 1) *mustard*. Kid. I, 2 תְּרִידָן תְּרִידָן *terida terida* common mustard and Egyptian mustard. Ber. 40<sup>a</sup> תְּרִידָן בֹּדֵד *terida bode* he who is used to take mustard once in 40. Ib. 31<sup>a</sup>, a. e. כֹּדֵד as large as a grain of mustard, a. fr.—*Pl.* תְּרִידָן תְּרִידָן. Cant. R. to VI, 11 תְּרִידָן עַד עַד עַד *terida ed ed* ever so many grains of Ac. R. Bath. 25<sup>b</sup> תְּרִידָן תְּרִידָן *terida terida* keep thy beehive from my mustard plants; ib. 18<sup>a</sup> תְּרִידָן (Ma. P. a. R. תְּרִידָן).

**תְּרִידָן** *m.* (preced.; sub. תָּרַד) *mustard-colored, red*. Gen. R. s. 98. Salm. 63<sup>a</sup> top תָּרַד (an obscene disguise for a dark-complected woman), v. תְּרִידָן.

**תְּרִידָן** *f.* (preced. wds.; comp. תָּרַד I, 2) *rain water rushing down a slope, torrent*. Bab. V, 2; Mikv. V, 6, expl. Tosaf. ib. IV, 10, v. תְּרִידָן. Hag. 19<sup>a</sup> תְּרִידָן תְּרִידָן *terida terida* a. e.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן**, Ps. תְּרִידָן, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן** *m.*, **תְּרִידָן** *f.* (preced.) *cutting, desolate*. Targ. Hag. I, 4; 9 (Levitic תְּרִידָן). Targ. Ps. LX, 11 (ed. Wil. תְּרִידָן, Ma. תְּרִידָן). Targ. Ex. XXVI, 19 תְּרִידָן ed. Lag. (ed. Ven. I תְּרִידָן, ed. Wil. תְּרִידָן).—*Pl.* fem. תְּרִידָן. Targ. Ex. XXXVI, 38. Ib. 38. Targ. Is. LXI, 4; a. e.

**תְּרִידָן** I *m.* (תָּרַד) [dry.] 1) *carob-pod; carob-tree*. B. Bath. IV, 8 תְּרִידָן תְּרִידָן *terida terida* a carob-tree which has not yet been ingrafted (bears no fruit). B. Mets. 59<sup>b</sup>; a. fr.—*Pl.* תְּרִידָן תְּרִידָן. R. Hash. 15<sup>b</sup>. B. Bath. 70<sup>a</sup>. Lev. R. s. 35, a. e. (play on תְּרִידָן, Is. I, 20 תְּרִידָן *terida* (some ed. תְּרִידָן, corr. acc.) ye shall eat carobs (live in poverty); a. fr.—2) *a variety of beans*, the pods of which resemble the carob, v. תְּרִידָן. Kil. I, 2.

**תְּרִידָן** II *pr. n. pl.* *Hārūb*, 1) *Tower of H.*, a Northern Palestine. Y. Shebi. VI, 36<sup>a</sup>; Tosaf. ib.

IV, 11 (v. Hildesh. Reitz. p. 37).—2) *K'far* (Village of) H. Y. Dem. II, 23<sup>d</sup> top תְּרִידָן (corr. acc.); v. תְּרִידָן II.

**תְּרִידָן** I *ch.*—תְּרִידָן I, *Arad*. Lam. R. s. 21 תְּרִידָן תְּרִידָן *terida terida* Israel needs *terida* (penitence) to do repentance, Yalk. Is. 240; Lev. R. s. 19 (not תְּרִידָן). Y. Kil. I, 37<sup>a</sup> (expl. תְּרִידָן Mish. ib. I, 7) תְּרִידָן *terida* it is a variety of the Egyptian (Persian?) bean, and its pods look like those of the carob. Y. Becc. III, 53<sup>d</sup> top.

**תְּרִידָן** II *pr. n. pl.* *K'far Hārūb*, on the lake of Gennesareth (v. Hildesh. Reitz. p. 37). Y. Taan. IV, 69<sup>a</sup> תְּרִידָן *terida*; Lam. R. to II, 2 (ed. Wil. תְּרִידָן, corr. acc.); Yalk. Deut. 940 תְּרִידָן תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן** *f.* (תָּרַד) *carob-tree*. Num. R. s. 9 (p. 237<sup>a</sup> ed. Amst.); Midr. Sam. ch. XIII תְּרִידָן תְּרִידָן *terida terida* Abimelech was as tall as a large carob-tree; ib. ch. XXVII, Y. Suk. I, 17<sup>b</sup> top (not תְּרִידָן...). Pesik. R. s. 4 תְּרִידָן תְּרִידָן *terida terida* the carob tree opened itself and swallowed him (Isaiah).

**תְּרִידָן** *ch.* same. Y. Suk. I, 17<sup>b</sup> top (not תְּרִידָן); Num. R. s. 9; a. e.

**תְּרִידָן**, Tract. S'mah ch. IX, end, read: תְּרִידָן.

**תְּרִידָן**, Targ. Y. II, Deut. XVIII, 10, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן** *m.* (תָּרַד) *a stringer of pearls, tent and who combines verses from various Biblical books for homiletical purposes*. Cant. R. to I, 10, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן** *m.* (תָּרַד) *burned, charred meat*. Bets. 17<sup>a</sup> תְּרִידָן but guard against its becoming charred (by touching a solid object in the oven). Pes. 41<sup>a</sup> תְּרִידָן *terida* he made (the Pasover lamb) charred meat (instead of roast). Zeb. 106<sup>a</sup>; Yoma 46<sup>b</sup> תְּרִידָן *terida* if it has been reduced to lumps of charred flesh (instead of being burnt to ashes), v. תְּרִידָן.—B. Mets. 85<sup>a</sup> they surnamed B. Zeira תְּרִידָן *terida* Ma. M. (ed. תְּרִידָן) the burnt one with dwarfed legs: Salm. 37<sup>a</sup> תְּרִידָן (early prints תְּרִידָן); (Ber. 46<sup>a</sup> תְּרִידָן *terida*).—[Lam. R. to II, 2 תְּרִידָן, some ed., v. תְּרִידָן II.]

**תְּרִידָן** *m.* (b. h.; תָּרַד to sting, burn, comp. תְּרִידָן *terida* nettle.—*Pl.* תְּרִידָן, constr. תְּרִידָן. Pirk. d'R. El. ch. XXX. Yalk. Gen. 95.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן**, v. תְּרִידָן.

**תְּרִידָן** *m.* (b. h.; תָּרַד) *anger*. Gen. R. s. 70 (play on תְּרִידָן, Gen. XXIX, 4) תְּרִידָן תְּרִידָן *terida terida* we see from the anger of the Lord; Yalk. ib. 123. Zeb. 107<sup>a</sup> תְּרִידָן *terida*

wherever in the Scriptures the expression 'anger of the Lord' is used, there remains a lasting mark of it; Yalk. Ex. 173.

**חֲרוֹטָה** f. (חרס; cmp. חֲרִסָּנָא) *a pap made of fruits and spices with wine or vinegar, used for sweetening the bitter herb on the Passover night.* Pes. X, 3. Ib. 116<sup>a</sup> (play on חֲרָס I) זכר לטַיִט 'ח, v. נָבֵר. Tosef. ib. X, 9; a. e.

**חֲרוּפָּא, חֲרוּפָּה**, v. חֲרִי.

**חֲרוּפָּה** f. (חָרַף) *scraper, rake.*—Pl. חֲרוּפִּיָּה. Shebi. V, 4 של עֵץ בַּח' Ms. M. (ed. בְּמִצְרַיִם) with wooden rakes.

**חֲרוּפָּה** f. (v. חָרַף) 1) *designated, betrothed.* Kidd. 6<sup>a</sup> 'חָרַפְתִּי וְאִתְּרִי if one says to a woman, Be my *hārufah*, she is betrothed, for in Judæa they call the betrothed (*אֲרוּסָה*) *hārufah*.—Esp. שְׂפָחָה 'ח (v. Lev. XIX, 20) *a handmaid designated to become the wife of one selected by her master.* Gitt. 43<sup>a</sup> אִיזוּרִי שְׂפָחָה 'ח (Ker. II, 5 only שְׂפָחָה) what is the legal condition meant in the law concerning the designated handmaid?—Tosef. Ker. I, 19 אִשָּׁם 'ח the sacrifice due for sleeping with an engaged handmaid. Ib. 16; a. fr.—Pl. חֲרוּפִּיָּה. Ker. 9<sup>a</sup>; a. e.—2) *de-floured, v. חָרַף.*

**חֲרוּץ** m. (b. h.; חָרַץ) *one having an abnormal incision or cavity on his body* (Lev. XXII, 22). Bekh. 41<sup>a</sup> 'ח' במִקּוֹם ה' having the depression in a bone, במִקּוֹם עֵצִים 'ח' in a fleshy part. V. חֲרִיץ.

**חֲרוּרָא** m. (חור, v. חֲרוּרִיָּא; cmp. P. Sm. 1226, sq. s. v. חור) *dazzling the eye, deceiver.*—Pl. חֲרוּרִיָּה, constr. חֲרוּרִיָּה, with עֵינֵיךְ. Targ. Y. I Deut. XVIII, 10 (Y. II ed. Amst. חֲרוּרִי, corr. acc.); ib. 14 (h. text קָעַן, derived fr. חָרַץ, v. Snh. 65<sup>b</sup> quot. s. v. חֲרוּרִי). [Targ. Y. Lev. XIX, 26 ולא חֲרוּרִי עֵינֵיךְ, ולא אֲחֵרִי סִנְהֲרִיךְ, read: ולא חֲרוּרִי עֵינֵיךְ, the word סִנְהֲרִיךְ being a glossator's reference to Snh. l. c.]

**חֲרוּרָא**, Yoma 68<sup>b</sup> Ar. ed. Koh., v. חֲרוּרִיָּא.

**חֲרוּרִי** m. (חור II) *one belonging to the class, having the status, of freedmen.* Kidd. IV, 1.

**חֲרוּרִיָּה** m. pl. (v. preced.) *claims of liberation from slavery.* Gitt. 86<sup>a</sup> (in a formula of sale of a slave) וְפָטֵר 'ח' וְיִשְׁטַר מִן 'ח' וְיִשְׁטַר מִן 'ח' and is free and guarded from any claims of liberation.

**חֲרוּשְׁתָּא** f. (חֲרוּשְׁתָּא, *witchcraft.* Pes. 110<sup>a</sup> bot. 'חָרִישׁ Ms. M. (ed. v. חֲרוּשְׁתָּא) women practicing witchcraft.

**חֲרוּתָּה**, v. חֲרוּתָּה.

**חֲרוּתָּה** I m. 1) (חָרַח, sec. r. of חָרַח, v. חֲרִיָּה) *dried up by heat, shrunk.* Succ. 32<sup>a</sup> טַפְסִיל 'ח' if the palm-branch is dried up, it is unfit for use; רֹמַח 'ח' if it only looks as if dried up (blackish) &c.—Fem. חֲרוּתָּה. Hull. III, 2 בִּירֵי שְׂמִימִים 'ח' if the animal's lungs are shrunk (wood-like) through an accident; ib. 55<sup>b</sup> בִּירֵי אִדָּם 'ח' by violence done to it. Tosef. ib. III, 12 'ח' וְזֵה 'ח' what animal is called *hārutha*?—Answ. whose lungs are shrunk.—2) *engraven, v. חָרַח.* [Y. B. Bath. IV, 14<sup>c</sup> bot. חֲרוּתָּה, v. חֲרוּתָּה.]

**חֲרוּתָּה II**, v. חֲרִיָּה.

**חֲרוּתָּה** f. ch. (preced.) = h. חֲרִיָּה, *a dried-up twig, hardened palm-twig, opp. כְּפִתָּה flexible.* Succ. 32<sup>a</sup>. B. Bath. 161<sup>b</sup>; Gitt. 36, a. e. חֲרִיָּה דָּרַךְ 'ח' drew a palm-twig (as his signature). [Targ. Is. LX, 21 חֲרוּתָּה ed. Ven., read: חֲרוּתָּה, v. חֲרִיָּה.]—Pl. חֲרוּתָּה, חֲרוּתָּה. B. Bath. 101<sup>b</sup> יַעֲבִיר 'ח' he makes the burial caves like palm-twigs (in the shape of a fan). Pes. 82<sup>a</sup> קִנֵּי חֲרוּתָּה Ms. M. 2 (Ms. M. 1 קִנֵּי חֲרוּתָּה, corr. וְחֲרוּתָּה, ed. וְחֲרוּתָּה, read: וְחֲרוּתָּה; Ar. חֲרוּתָּה, fr. חֲרִיָּה) reeds and twigs. Y. Shebi. II, 33<sup>d</sup> bot. בְּכִנְשָׁתָא חֲרוּתָּה וְחֲרוּתָּה (read: 'ח') with a new broom of palm-twigs.

**חֲרוּתָּה**, v. חֲרִיָּה.

**חֲרוּתָּה** f. (חור) *blackness, black sediment.* Nidd. 20<sup>a</sup>, v. חֲרוּתָּה. [Kidd. 81<sup>b</sup> 'ח' אֵנָּה, v. חֲרוּתָּה.]

**חֲרוּתָּה** (b. h.) [to bore holes, to carry thread through a hole,] 1) *to squeeze into.* Cant. R. to I, 10 (ref. to חֲרוּתָּה ib.) שְׁחֻרְרִים צוֹאֲרֵיהֶם וְכ' (שְׁחֻרְרִין) who squeeze their necks (through window holes, open doors &c.) to hear the words of the Law (v. Yoma 35<sup>b</sup>; Ber. 6<sup>b</sup>; v. חֲרוּתָּה); Yalk. ib. 983 שְׁחֻרְרִים אֲחֵרִי (read: חֲרוּתָּה אֲחֵרִי).—2) *to string.* Ex. R. s. 20 'ח' יָשָׁב וְכ' he sat down and strung (assorting) the larger pearls separately &c.—Part. pass. חֲרוּתָּה, pl. חֲרוּתָּה, חֲרוּתָּה. Cant. R. l. c. [read:] 'ח' אֵלֶי ע' (v. Yalk. l. c.) those are the seventy elders who were strung (arranged) behind them (Moses and Aaron) like a string-of pearls.—Hull. 95<sup>b</sup> חֲרוּתָּה (Ar. חֲרוּתָּה, noun) if the pieces of meat are strung together. Lam. R. to V, 13 'ח' מֵאֵלֶּיךָ... 'ח' three hundred children were found strung up on the branches of one tree.—Tnsf. to draw parallels between Biblical passages, to explain one passage by another. Cant. R. l. c. חֲרוּתָּה יוֹשֵׁב וְחֲרוּתָּה I was sitting and comparing verses of the Pentateuch, and Pentateuch with Prophets &c.—Ib. שְׁחֻרְרִים וְכ'; Yalk. l. c. חֲרוּתָּה (corr. acc.). Cant. R. l. c. שְׁחֻרְרִים וְכ' which are strung together (illustrate one another).

Hif. חֲרוּתָּה same. Lev. R. s. 16 'ח' וְכ' I was comparing &c.

**חֲרוּתָּה** ch. same, 1) *to sting, perforate.* Yeb. 75<sup>b</sup> טַפְסִיל 'ח' חֲרוּתָּה חֲרוּתָּה a thorn wounded him &c. Ab. Zar. 28<sup>a</sup> 'ח' וְיִשְׁטַר מִן 'ח' וְיִשְׁטַר מִן 'ח' he who suffers from the sting of a wasp, or of a thorn.—2) *to string beads; transf. to compare verses* (v. preced.). Cant. R. to I, 10 חֲרוּתָּה וְכ' some know how to string but not how to bore pearls i. e. some know how to bring on parallels without having the ability to enter into the depth of a subject.

Af. חֲרוּתָּה to cause to sting, to prickle. Gitt. 84<sup>a</sup> חֲרוּתָּה 'ח' v. חֲרוּתָּה.

**חֲרוּתָּה**, v. חֲרִיָּה.

**חֲרוּתָּה** m. (preced. wds.) *stinging, spiny.* B. Kam. 80 (expl. חֲרוּתָּה וְכ' דָּקִינִי וְכ' חֲרוּתָּה חֲרוּתָּה) שְׂרָצָה חֲרוּתָּה וְכ' שְׂרָצָה חֲרוּתָּה; for oth. var. v. Rabb. D. S. a. note 20; marginal vers. חֲרוּתָּה וְכ' חֲרוּתָּה a creeper



8-11, v. 8000





**חריש** I f. name, *ploughing*. Sabb. 70<sup>a</sup>. R. R. a. 6; Koh. R. to VII, 7, a. e. חריש חריש concerning a grave which has been ploughed over; a fr.—Treat. animal connection.—Pl. חריש, Y. Yeb. I bag. 2<sup>b</sup>. Gen. R. s. 98.

**חריש** II f. 1) (חריש II, III.) *silence, acquiescence*. Sifra Num. 153 sq. (with ref. to Num. XXX, 5; 8; 12); v. חריש.—2) (חריש II, IV.) *making deaf, deafening*. B. Kam. 80<sup>a</sup> לר לר לא לר (Ms. M. חריש, because it is not possible to cause deafness without afflicting a wound, a drop of blood &c.; ib. 90<sup>a</sup>.—3) *deafness*, v. חריש.

**חריש** III f. (v. חריש) *thicket*, only in חריש חריש a *thicket of reeds*. Gen. R. s. 12, bag.; Koh. R. to II, 12; (Cant. R. to I, 1, חריש על רי); v. חריש.

**חריש** f. (denom. of חריש) *deafness*. Sifra K'dosh. Par. 4, ch. IX חריש חריש where his deafness may be the reason why we must not curse him; Sabb. 60<sup>a</sup> חריש.

**חריש** ch.—h. חריש III, *dense ramification*. Targ. Y. Gen. XXII, 18.

**חריש** part. pass. of חריש.

**חריש**, v. חריש.

**חריש** (b. h.; emp. חריש) *to roast, parch*.

Pl. חריש חריש *to char, burn bread* so as to make it uneatable; *to prepare a wick by charring*. Pes. 21<sup>b</sup> חריש חריש he charred the leavened bread before the time appointed for the removal of leavened matter. Y. Sabb. II, 5<sup>a</sup> top לן חריש they char them (the wicks).—Part. pass. חריש, fem. חרישה, pl. חרישים. Tosaf. Sabb. II, 1 (v. Var. ed. Zuck.); Sabb. 29<sup>a</sup> (v. Tosaf. a. l.). *Hithpa.* חריש, *Nithpa.* חריש *to be singed, burnt*. Tanh. Noah 18 חריש חריש the hair of his head and beard was singed. Pirke d'R. El. ch. XXXIII חריש (not חריש) his hair was singed. Y. Sabb. XVI, 15<sup>a</sup> חריש חריש he who preaches it (the Agadah) will burn himself (at the fire of the Law); (Treat. Sofrim XVI, 2 חריש, corr. acc.)

**חריש**, **חריש**, **חריש** ch. same, 1) (neut. verb) *to be burnt, blackened*. Targ. Job XXX, 30 ch. text חריש. Targ. Jer. VI, 29 חריש. Targ. Is. IX, 18 חריש (ed. Lag. חריש).—2) (act. verb) *to burn, roast*. Pes. 40<sup>a</sup> חריש חריש one must not roast two ears &c.—Part. pass. חריש, B. Mets. 85<sup>a</sup>; Ber. 46<sup>a</sup>, a. e., v. חריש.

Pa. חריש *to burn, singe the hair off*. Kidd. 41<sup>a</sup> חריש חריש he himself singed the hair off the animal's head (in preparing for the Sabbath). Ab. Zar. 38<sup>a</sup>.

*Hithpa.* חריש, *Nithpa.* חריש *to be burnt* &c. Targ. Y. Gen. XXI, 15 חריש he was parched (with fever). Targ. Y. Ex. XII, 37.—B. Mets. 85<sup>a</sup> חריש חריש (Ar. חריש) his legs were burnt. B. Bath. 74<sup>a</sup> חריש חריש Ms. M. 2 (ed. ... חריש, v. Rabb. D. S. a. l. note) it (the wool) was singed. Nidd. 28<sup>a</sup> חריש חריש Rashi (ed. חריש, corr. acc.) it (the corpse) was charred (not burnt to ashes).

**חריש** m. [burn, v. preced.] *herekh*, a verbal substitute or *herem* (חריש), v. חריש. Ned. I, 2.—Pl. חריש, v. חריש.

**חריש** m. (b. h. חריש; חריש, emp. חריש a. חריש) *lattice, latticed window*. Pesik. Rabah, p. 49<sup>a</sup> חריש חריש ... חריש as there is a difference between (the light as it comes through) an open window and a latticed window, so &c.; Num. R. s. 11; Pesik. R. s. 13; Yalk. Cant. 988 חריש חריש (corr. acc.).—Pl. חריש, חריש, Gen. R. s. 94.

**חריש** II m. (חריש) *parched grain*; חריש vendors of parched grain who sold also spices &c.; *grocers* (חריש). Pes. 110<sup>a</sup>; (oth. opin. vendors sitting behind *lattice*, v. preced.—Var. חריש, v. חריש, *pounded spices*).

**חריש** ch.—h. חריש I, 1) *breaking through, breaking in*. Targ. Y. R. s. XXII, 1 (b. text חריש).—2) *window*. Targ. I Chr. XV, 29; Targ. II Sam. VI, 16 (b. text חריש); a. e.—Pl. חריש, חריש, Targ. Y. Gen. VIII, 2. Targ. Cant. II, 9; a. e.

**חריש** m. pl. (חריש) (*burnings*) *herakhaya*, a verbal substitute of חריש, q. v. Ned. 16<sup>a</sup>, Rashi (ed. חריש) v. חריש.

**חריש** (b. h.) [*to perforate, break through*] emp. Arab. *harawa*, a. חריש I, 1) *to make a net*. Men. 37<sup>a</sup> top חריש חריש R. J. the net-maker (or fisher); [Rashi, reading חריש, (v. Rabb. D. S. a. l., note 100), v. infra].—2) *to perforate*. Part. pass. חריש (b. h. חריש) *one whose nose is so flattened as to show its holes, flat-nosed*. Bath. VII, 3 חריש חריש a *harawa* is he who can point both of his eyes with one movement. Ib. 43<sup>b</sup> חריש חריש is one whose nose is sunk.—3) *to cut off, to set outside* (emp. Arab. *harawa*), v. infra, a. חריש.—4) *to burn*, emp. חריש, חריש; v. חריש.

*Hif.* חריש (denom. of חריש) [*to set outside, apart*] 1) *to dedicate for priestly or sacred use* (Lev. XXVII, 28, sq.); *to renounce private use*. Arakh. VIII, 4 חריש חריש a man may renounce a portion of his sheep &c.; חריש חריש but if he renounces all of them, they are not dedicated (his vow is invalid). Ib. חריש חריש since man is not permitted to renounce all his property even for a sacred purpose &c. Ib. 7 חריש חריש one may declare *herem* one's own designated offerings (in which case he has to pay their value to the priest or the sanctuary); a. v. fr.—Part. pass. חריש, pl. חרישים, חרישים. Ib. 4, sq., v. supra; a. fr.—2) *to excommunicate, to pronounce the higher ban* (which includes the withdrawal of protection of property). M. Kat. 16<sup>a</sup> חריש חריש the smaller ban is pronounced (over one disregarding a legal summons) at once ... the great ban after sixty days.

**חריש** ch. same, *to perforate*. Part. pass. חריש, חריש *flat-nosed*, v. preced. Targ. O. Lev. XXI, 18.

Pa. חריש, Af. חריש 1) *to declare* חריש Targ. Josh. VI, 18 חריש (Var. חריש, read: חריש). Targ. I Sam. XV, 21 חריש (ed. Lag. a. oth. חריש).—Targ. O. Lev. XXVII, 28.—Arakh. 28<sup>a</sup> חריש חריש ... חריש one must not renounce (for sacred purposes) all his property, but of one kind he may renounce all he has.—2) *to excommunicate*. M. Kat. 16<sup>a</sup> חריש חריש (or חריש) whence is it proven that we (the court) have a

right to excommunicate a recreant person?—Y. ib. III, 81<sup>d</sup> top וב' בְּתָרָם . . . תָּרָמָה ולא תָּרָמָה were it not that I never in my life excommunicated a person, I should have excommunicated that man; a. e.—Part. pass. תָּרָמָם, pl. מְתָרְמִין. Ib. bot. מ' יֵיא הוּא גְבֵרָא מ' this man (thou) be excommunicated. Ib. לִירוּחָן הוּא עֲמָא מ' those people (you) be excommunicated.

*It̄he* to be declared תָּרָם, to be dedicated. Targ. O. Lev. XXVII, 29 דִּתְהָר' ed. Berl. (oth. דִּתְהָר').

**תָּרָם** m. (b. h.; preced.) 1) *net*. Kel. XXIII, 5; XXVIII, 9, v. תָּרָם; a. fr.—Ned. II, 5, v. infra.—2) *a place adapted for catching fish in nets, fishing coast, fishery*. B. Kam. 81<sup>b</sup> בְּרוּמָה ד' חַבֵּל א' a rope's length (district) of fishing coast south of it (the Lake of Tiberias); Tosef. ib. VIII, 18 Var. ed. Zuck.—Erub. 47<sup>b</sup> ד' שְׁבִין וְכ' a fishpond between two territories.—3) [*cut off, excluded, emp.*] *herem, property set apart for priest's or Temple use; doomed to destruction*. Ned. II, 4 כֹּח' אם כֹּח' if (he said, This shall be to me) like the *herem* consecrated to the Temple, opp. כֹּהֲנִים ד' של assigned to the private use of priests. Ib. 5 בְּתָרָם . . . בְּתָרָם ד' של if he made a vow of abstinence using the word *herem*, and he says, I meant the *herem* of the sea (fisher's net). Ib. I, 2 תָּרָם כִּנְיִין לֹא' a. fr.—4) *excommunication*. M. Kat. 17<sup>a</sup>.—Pl. תָּרָמִין, תָּרָמִין. Sbh. 48<sup>b</sup> ד' אַחָא מֵעַל עֵבֶן בְּנִי ד' Akhan committed three sacrileges. Ned. II, 4 סָתָם ד' vows containing the expression *herem* unqualified. Ib. תָּרָמִי הַכֹּהֲנִים the dedications as priestly property. Arakh. VIII, 6 סָתָם ד' unqualified dedications (this be *herem*) go to the repair of the Temple; a. fr.—[Y. Kil. IX, 32<sup>a</sup> top תָּרָם, read: בְּתָרָם;—V. תָּרָם].

**תָּרָם** m. (preced.) 1) *fisherman*.—Pl. תָּרָמִין, תָּרָמִין, constr. תָּרָמִי. Y. M. Kat. II, end, 81<sup>b</sup>; Y. Pes. IV, 30<sup>d</sup> top תָּרָם ד' the net-fishers of Tiberias.—2) *confiscator, official oppressor*, v. תָּרָם.—Tosef. Ab. Zar. VII (VIII), 6; Ab. Zar. 58<sup>a</sup>. Tosef. B. Mets. III, 19; Y. ib. IV, end, 9<sup>d</sup> a defective coin must not be given וְכ' ולא לֹא' to a travelling merchant, to a highwayman, or to an oppressor, because they will cheat &c.—Pl. as ab. Ned. III, 4; B. Kam. 113<sup>a</sup>, v. תָּרָם.

**תָּרָמָה** m. ch.=h. תָּרָם, 1) *net*. Targ. Hab. I, 15.—2) =תָּרָם 3). Targ. O. Lev. XXVII, 21 (ed. Berl. תָּרָמָה).—Targ. Josh. VI, 17, sq. (ed. Lag. תָּרָה; some ed. תָּרָה); a. fr.

**תָּרָמָה**, תָּרָמָה pr. n. pl. (b. h.) *Hormah (Destruction, v. preced.)*. Targ. Num. XXI, 3 (ed. Berl. תָּרָמָה). Targ. O. ib. XIV, 45 (ed. Berl. תָּרָה; Y. תָּרָה).

תָּרָמִי, v. תָּרָמִי.

תָּרָה, v. תָּרָה.

**תָּרָתָה** m. (emp. תָּרָה, a. תָּרָה) *thistle*. Sabb. 110<sup>b</sup> תָּרָתָה (Ar. תָּרָה; Ms. M. תָּרָתָה), v. תָּרָתָה.—V. תָּרָתָה.

תָּרָתָה, v. תָּרָה.

**תָּרָם** I m. (b. h. תָּרָם; to be rough; to scrape) 1) *common earthenware*. Kel. III, 1 (ed. Dehr. תָּרָם); a. v. fr.—Ib. 4 הִיא בֹהָה if there remained of it a (sound) piece large enough to contain &c.—Tanh. Sh'lah. 1 (ref. to תָּרָם, Josh. II, 1) קָרָא בִּיהָ ד' read it *heres* (with earthenware, in the disguise of potters); Num. R. s. 16, beg. תָּרָם; a. fr.—Esp. (v. תָּרָם) *potsherd*. Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> לֹא תָּרָם . . . וְהָרָא did not Bar K. say, *heres* is a substitute for *herem* (תָּרָם)? now, does not this mean a *sherd* (which has no reference to anything forbidden either as sacred or as doomed to destruction)?; v. next w.—Pl. תָּרָסִין, תָּרָסִין. Kel. III, 4. Ib. IX, 5 (Ar. תָּרָסִין); a. e.—Hag. 13<sup>b</sup> (expl. Ez. I, 14) כְּאֹרֶן כְּאֹרֶן like the flames from between the perforated earthen pieces (used in smelting gold).

**תָּרָם** II m. (b. h.; תָּרָם; to glow; emp. תָּרָה) *the sun*. Men. 110<sup>a</sup> (ref. to Is. XIX, 18) מָאֵר עִיר הָא' (late eds. הָא', v. Rabb. D. S. a. l. note) what is *Ir ha-Heres*? קִרְתָּא מָאֵר מְשַׁמֵּעַ דְּהָאֵר the city of Beth-Shemesh; מָאֵר מְשַׁמֵּעַ דְּהָאֵר where is the evidence that *heres* means sun? (Answ. ref. to Job IX, 7). Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> הָא' לִשְׁוֹן גְּבוּהָה הוּא *heres* (as a substitute for תָּרָם, v. preced.) has reference to Deity, (as we read) 'who speaks to the sun' (Job I. c.).

**תָּרָם** III (b. h.; emp. preced. a. תָּרָה) *an eruption of the skin*. Bekh. 41<sup>a</sup> גָּרַב זֶה הָא' *garab* (v. תָּרָב) is the same as *heres*.

**תָּרָם** (תָּרָם) ch. same. Targ. O. Deut. XXVIII, 27 (Y. quot. in Ar. תָּרָסִין, v. תָּרָסִין).

**תָּרָסִין** pr. n. m. *Harsum*.—Yoma 9<sup>a</sup>; Y. ib. III, 40<sup>d</sup> ד' אֶלְעָזָר בֶּן ד' (אֶלְעָזָר) El b. H. a highpriest; Tosef. ib. I, 22 תָּרָסִין ed. Zuck. (Var. סָתָם).—Yoma 35<sup>b</sup> R. El b. H. a rich scholar; Lam. R. to II, 2 (some ed. תָּרָסִין) Treat. S'maḥoth ch. IX בְּיָמֵי ד' (prob. to be read: בְּנֵי ד') in the days (of persecution) of &c.

**תָּרָסִין** pr. n. m. *Harsun*. Koh. R. to IV, 8 גְּבִינִי בֶן ד' G. b. H., a rich heir (emp. preced.).

תָּרָסִין, v. תָּרָסִין.

תָּרָסִין, v. תָּרָסִין.

**תָּרָסִית** I (b. h.) pr. n., *Gate of Harsith*, one of the Jerusalem gates. Y. Erub. V, 22<sup>c</sup> (the Eastern gate) was called שַׁעַר הַרְסִיתָה שְׁמוֹה מְכוּוֹן וְכ' (corr. acc.) Gate of H., because it was facing the East; v. תָּרָם II.

**תָּרָסִית** II f. (תָּרָם) *potter's clay, clay-ground*. Maas. Sh. V, 1 מָאֵר בְּהָא' must be marked off with burned clay. Hull VI, 7; ib. 88<sup>a</sup> שְׁחִירָה ד' powdered burned clay. Kel. III, 7; a. fr.—[Tosef. Ter. IX, 3 תָּרָסִית, v. תָּרָסִית I.]

**תָּרָסִין** m. (preced.) *earthen vessel, bed-chamber*. Tosef. Ter. X, 13; Tosef. Toh. V, 3; Y. Ter. XI, 48<sup>a</sup> הַרְסִין (corr. acc.). [Ar. ed. Koh., s. v. תָּרָסִין, reads תָּרָסִין.]

תָּרָסִין, v. תָּרָסִין.

תָּרָסִין, v. next w.



## תְּרִישָׁתוֹן

m. pl. (תְּרִישָׁתוֹן with ת inserted, v. תְּרִישָׁתוֹן) *scabules*; Targ. Y. Lev. XI, 9, sq. Targ. Y. Deut. XIV, 9 sq.—Pesh. R. s. 14 *לְתִישָׁתוֹן* *תְּרִישָׁתוֹן* v. תְּרִישָׁתוֹן; Pesh. Par., p. 88<sup>a</sup> *לְתִישָׁתוֹן* *תְּרִישָׁתוֹן* (corr. acc.).

## תְּרִישָׁתוֹן

m. (next w.) [*shame*.] *heresf*, a phonetic substitute for תְּרִישָׁתוֹן. Ned. I, 2.—Pl. תְּרִישָׁתוֹן, v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

(b. h.) 1) to *scrape, sharpen, grind*.—Part. pass. תְּרִישָׁתוֹן, f. תְּרִישָׁתוֹן, pl. תְּרִישָׁתוֹן. Pesh. R. s. 21 *חַדֵּשׁ* sharp (severe) countenance (Var. *תְּרִישָׁתוֹן*).—Transf. to *desflour*, v. infra.—2) (comp. תְּרִישָׁתוֹן) to *change, transform, to change possession*. Part. pass. תְּרִישָׁתוֹן designated for change of condition, v. תְּרִישָׁתוֹן.

Nif. תְּרִישָׁתוֹן 1) (of grain) to be ground, trust to be *desfloured, have intercourse*. Y. Kidd. I, 59<sup>a</sup> top (expl. Lev. XIX, 20) *בְּתִישָׁתוֹן לְפָנֵי אִישׁ . . . תְּרִישָׁתוֹן* *nēhērefeth* by a man means crushed before a man (with ref. to Prov. XXVII, 22, v. תְּרִישָׁתוֹן).—2) to *change condition*. Kerith. 11<sup>a</sup> (ref. to תְּרִישָׁתוֹן explained by תְּרִישָׁתוֹן) *הֲשִׁיבִי . . . תְּרִישָׁתוֹן* *nēhērefeth* what proof is there that *nēhērefeth* has the meaning of change from natural condition? Answ. ref. to תְּרִישָׁתוֹן (II Sam. XVII, 19) and to Prov. I, c.

Pl. תְּרִישָׁתוֹן, תְּרִישָׁתוֹן (comp. תְּרִישָׁתוֹן, תְּרִישָׁתוֹן) [*to scrape off*,] to *revile, blaspheme, shame*. Lev. R. s. 7, end *תְּרִישָׁתוֹן וְתִישָׁתוֹן* she (Rome) blasphemes and reviles. Num. R. s. 10 *תְּרִישָׁתוֹן*, v. תְּרִישָׁתוֹן. Sbh. 94<sup>a</sup>, sq. *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* who blasphemed (the Lord) through a messenger; a. fr.

*Hithpa.* תְּרִישָׁתוֹן, *Nithpa.* תְּרִישָׁתוֹן 1) to be reviled. Midr. Till. to Pa. LXXIV, end *תְּרִישָׁתוֹן וְתִישָׁתוֹן* which is reviled and blasphemed. Ib. to Pa. XVIII, 1 *תְּרִישָׁתוֹן* until I was reviled; a. e.—2) to *become white, pale*. Tanh. B'resh. 12 (play on תְּרִישָׁתוֹן *קִיץ* *תְּרִישָׁתוֹן*) *תְּרִישָׁתוֹן* (some ed. *תְּרִישָׁתוֹן*) that you will feel nauseous and your faces become pale.

## תְּרִישָׁתוֹן

ch. same; Pa. תְּרִישָׁתוֹן 1) to *sharpen, grind*. Targ. I Sam. XIII, 20, sq. Targ. Job XVI, 9 (not תְּרִישָׁתוֹן; h. text *תְּרִישָׁתוֹן*).—Part. pass. תְּרִישָׁתוֹן. Targ. Jer. IX, 7 ed. Lag. (oth. ed. *תְּרִישָׁתוֹן*, corr. acc.). Targ. Ia. V, 28.—2) to *blaspheme, revile*. Targ. Y. Lev. XXIV, 11; a. fr.—[Ib. 15, sq. תְּרִישָׁתוֹן Pe.]

Af. תְּרִישָׁתוֹן to be quick, be early. Sbh. 70<sup>b</sup> *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* go in early (before sunset), and leave early, that people may take notice of you. Sabb. 115<sup>a</sup> *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* that they did it earlier (than they were told to).

## תְּרִישָׁתוֹן

v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

or תְּרִישָׁתוֹן m. (v. תְּרִישָׁתוֹן Af.) *early*. B. Bath. 90<sup>b</sup> *תְּרִישָׁתוֹן* the early market (soon after the crop) at the early market price, opp. *תְּרִישָׁתוֹן* later market.—Pl. תְּרִישָׁתוֹן. Targ. Koh. XI, 2 *תְּרִישָׁתוֹן* early seeds.—Taan. 5<sup>b</sup> *תְּרִישָׁתוֹן* concerning early clouds (when rain is gathering). Nidd. 65<sup>b</sup>, v. תְּרִישָׁתוֹן.—Fem. pl. תְּרִישָׁתוֹן. R. Hash. 8<sup>a</sup> Ar. 1 ed. תְּרִישָׁתוֹן, v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

f. (b. h.; תְּרִישָׁתוֹן) [*pale*ness.] *shame; revilement*. Gen. R. s. 80. Sabb. 88<sup>a</sup>, a. e. *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* hear themselves reviled and answer not.

תְּרִישָׁתוֹן, תְּרִישָׁתוֹן f. (תְּרִישָׁתוֹן) *scab*, v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

m. pl. (v. תְּרִישָׁתוֹן) *adru'aga*, a phonetic substitute of תְּרִישָׁתוֹן in place of תְּרִישָׁתוֹן. Ned. 10<sup>b</sup>, v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

f. *early concerning, vigorous, sharp*. Pl. תְּרִישָׁתוֹן, v. תְּרִישָׁתוֹן; comp. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

ch.—h. תְּרִישָׁתוֹן. Targ. Ps. XXII, 7 *תְּרִישָׁתוֹן* M. (ed. תְּרִישָׁתוֹן).

## תְּרִישָׁתוֹן

f. *bat*. Targ. Y. II Deut. XIV, 18 (Y. I *תְּרִישָׁתוֹן*).

## תְּרִישָׁתוֹן

(b. h.) 1) to *dig a cavity, to cut a trench of even width all through*. Y. Kil. VII, 21<sup>b</sup> *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* If (on the Sabbath) one dug (a pit), made a trench, and cut a wedge-like ditch (narrow below), he is guilty of one act; Y. Sabb. VII, 9<sup>d</sup> *תְּרִישָׁתוֹן*; a. fr.—2) to *decree, designate*. Tanh. B'huck. I (ref. to Job XIV, 8) *תְּרִישָׁתוֹן* He designated the duration of life of every creature.—Part. pass. תְּרִישָׁתוֹן, f. תְּרִישָׁתוֹן, pl. תְּרִישָׁתוֹן, a) *ground*. Sabb. 98<sup>b</sup> *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* the boards of the Tabernacle were grooved, and the sockets hollowed out correspondingly.—b) *decree, decide, determined*. Gen. R. s. 67 (ref. to Prov. XII, 27) *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* the blessings which were designated to him from primeval days. Ib. *תְּרִישָׁתוֹן* it is a decided fact known to the righteous that they will in this world receive none &c. Deut. R. s. 1 *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* that thy hands are quick and determined.—c) *flat-nosed*, v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

Nif. תְּרִישָׁתוֹן to be cut into, dug, ploughed. Y. Midd. I, 49<sup>a</sup> *תְּרִישָׁתוֹן* a soil is called virgin *תְּרִישָׁתוֹן* when it has never been cut into; v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

ch. same, to cut into. Part. pass. תְּרִישָׁתוֹן. Gen. 29<sup>a</sup> *תְּרִישָׁתוֹן* is the stamp of a coin dug into (are the devices formed with a loss of substance), or is it pressed into (by compressing the substance)?—Bekh. 41<sup>a</sup> *תְּרִישָׁתוֹן* (a dry scab is) cut into (deeper than the surface).

## תְּרִישָׁתוֹן

*Hithpe.* תְּרִישָׁתוֹן to be cut into, v. supra.

## תְּרִישָׁתוֹן

m. (preced.) *incision, groove, mark of a seam*. Y. Nidd. I, 42<sup>a</sup> *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* (a virgin soil is) such as shows no grooves. Y. Maasr. I, 46<sup>d</sup> *תְּרִישָׁתוֹן* from the time the incision in the growing fruits begins to fill up.—Y. Beta. II, end, 61<sup>d</sup>, a. e., v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

m. ch. *loin*, v. תְּרִישָׁתוֹן II.

## תְּרִישָׁתוֹן

I m. (תְּרִישָׁתוֹן) *digging, a digger*. B. Kam. 99<sup>a</sup> (marginal version) *תְּרִישָׁתוֹן* *תְּרִישָׁתוֹן* a digging animal, and some use only the word *harthos*: digger; v. תְּרִישָׁתוֹן.

## תְּרִישָׁתוֹן

II m. (תְּרִישָׁתוֹן) 1) *groove, channel*, v. תְּרִישָׁתוֹן.—2) (comp. תְּרִישָׁתוֹן) [*incision*,] *loins*. Targ. Deut. XXXIII, 11 (Y. II תְּרִישָׁתוֹן).—Targ. Gen. XXXVII, 34 (Y. תְּרִישָׁתוֹן); a. fr.—Pl. תְּרִישָׁתוֹן, constr. תְּרִישָׁתוֹן. Targ. O. Ex. XXVIII, 42 (some ed. תְּרִישָׁתוֹן their loins); Y. תְּרִישָׁתוֹן

תְּרִיצִינְתָּא the place of the knot of their loins (belt). Targ. Y. Gen. L. 11; a. fr.

תְּרִיצִינְתָּא, חֲרִיצִינְתָּא, v. תְּרִיצִינְתָּא.

תְּרִיצִינְתָּא m., pl. תְּרִיצִינְתָּא (b. h.) a pomace of kernels or shells of grapes; v. יָג. Naz. VI, 2. Ib. 35<sup>a</sup>; a. fr.—Ib. 38<sup>b</sup> חֲרִיצִינְתָּא if he ate the shell (or the interior) of one berry. Hull. 82<sup>b</sup> וְדָרַע חֲרִיצִינְתָּא if he sowed a wheat grain and a kernel; a. fr.—V. תְּרִיצִינְתָּא II.

תְּרִיצִינְתָּא f. (preced.; collect. noun) kernels. Y. Maasr. I, 48<sup>d</sup> וְכִּי שֶׁלֶחַן דִּי שְׂתָּאָא their kernels must be seen through the berries.

תְּרִיצִינְתָּא, חֲרִיצִינְתָּא ch. same, stones of a fruit. Tanh. Vaëra 14 כְּהָרָא פִּרְטָא דְרִמּוֹנָא דִּי מִתְחַמֵּי מִלְּגָנֵי like the berry of a pome-granate whose stones are seen from within (shining through); Pesik. Vayhi, p. 3<sup>b</sup> דְּתְרִיצִינְתָּא (read: דְּתְרִיצִינְתָּא); Ex. R. s. 12 דְּתְרִיצִינְתָּא (read: דְּתְרִיצִינְתָּא (corr. acc.); Cant. R. to III, 11 דְּכָל חֲרָא פִּרְטָא (read: דְּתְרִיצִינְתָּא . . .); Yalk. Ex. 186 דְּתְרִיצִינְתָּא (read: דְּתָּא . . .); Yalk. Job 912 (corr. acc.).

תְּרִיצִינְתָּא m. (next w.) [cleft,] here, a phonetic substitute for *herem* (תְּרִיצִינְתָּא). Ned. I, 2.—Pl. תְּרִיצִינְתָּא, v. תְּרִיצִינְתָּא.

תְּרִיצִינְתָּא (b. h.) to cut a gap; to squeeze into a gap; to prick. Part. pass. תְּרִיצִינְתָּא, f. תְּרִיצִינְתָּא; pl. תְּרִיצִינְתָּא, a) having incisions, edged, serried. Hull. 59<sup>b</sup> ed., v. תְּרִיצִינְתָּא.—b) wedged in. Par. XII, 8 תְּרִיצִינְתָּא (Var. תְּרִיצִינְתָּא) those handles which are squeezed into holes, opp. תְּרִיצִינְתָּא bored handles; Toset. ib. XII (XI), 17 אָפֻק חֲרִיצִינְתָּא וְכִּי (read: אָפֻק תְּרִיצִינְתָּא . צִוָּאָה וְכִּי).

תְּרִיצִינְתָּא [to set at edge,] (with שֶׁן) to gnash, grind the teeth. Pesik. R. s. 37 תְּרִיצִינְתָּא שֶׁנִּיחֵם ground their teeth (in sneer). Ex. R. s. 5; Tanh. Vaëra 6 תְּרִיצִינְתָּא עֲלֵיהֶם (in rage) he began to gnash his teeth against them.

תְּרִיצִינְתָּא ch. same. Sabb. 67<sup>a</sup> לְתִרְקִי בֵּיהּ פִּירְתָּא let him cut a little notch into it. Part. תְּרִיצִינְתָּא. Y. Kil. IX, 32<sup>c</sup> bot. תְּרִיצִינְתָּא וְדָרַע בְּשִׁינֵי and gnashing his teeth; Y. Keth. XII, 35<sup>b</sup> תְּרִיצִינְתָּא (corr. acc.).

תְּרִיצִינְתָּא, תְּרִיצִינְתָּא same. Y. Kil. I. c. בְּשִׁינֵי תְּרִיצִינְתָּא thou wast gnashing thy teeth; Y. Keth. I. c. תְּרִיצִינְתָּא בְּשִׁינֵי (corr. acc.).

תְּרִיצִינְתָּא, תְּרִיצִינְתָּא m. (preced.) edge, notch. Pl. תְּרִיצִינְתָּא, Hull. 59<sup>b</sup> תְּרִיצִינְתָּא דְּתִרְקִי provided the edges of their horns run irregularly into one another. Sabb. 46<sup>a</sup> דְּאִתָּא בֵּהּ תְּרִיצִינְתָּא Ar. it has indentations (making the candlestick appear as if composed of movable parts), v. תְּרִיצִינְתָּא.

תְּרִיצִינְתָּא m., pl. (preced.) [incisions,] *hāarakaya*, a Chaldaic substitute of תְּרִיצִינְתָּא which is itself a substitute of תְּרִיצִינְתָּא. Ned. 10<sup>b</sup> what are the substitutes of *herem*? תְּרִיצִינְתָּא דְּתִרְקִי Rashi (Ar. תְּרִיצִינְתָּא; ed. תְּרִיצִינְתָּא &c., h. pl. of תְּרִיצִינְתָּא &c.).

תְּרִיצִינְתָּא I, תְּרִיצִינְתָּא (v. תְּרִיצִינְתָּא I) to break through, to cave.

Ohol. III, 7; Succ. 20<sup>b</sup> חֲרִיצִינְתָּא מִיָּד (or שְׂתָּאָא) a cavity made by water, by animals &c.

תְּרִיצִינְתָּא ch. same, to perforate.—Part. pass. תְּרִיצִינְתָּא discharging (v. תְּרִיצִינְתָּא). Targ. Y. Lev. XV, 3 יָדָא וְכִּי (some ed. תְּרִיצִינְתָּא part. act.) his membrum discharges &c.

תְּרִיצִינְתָּא II, תְּרִיצִינְתָּא (denom. of תְּרִיצִינְתָּא II) to set free.—Part. pass. תְּרִיצִינְתָּא freed, free. Gen. B. s. 14, end (ref. to Gen. II, 7 נִפְשָׁא חֲרִיצִינְתָּא) עֲבַד מִדִּי בְּפִי עֲצֻמֵּי וְכִּי (Var. מְכֻרֵּן, v. תְּרִיצִינְתָּא) a freed slave left to himself for a living.—Keth. 51<sup>b</sup>; B. Kam. 95<sup>a</sup> תְּרִיצִינְתָּא (נִכְסִים) unencumbered property. [Shaf. תְּרִיצִינְתָּא]

תְּרִיצִינְתָּא ch. same, to set free. Targ. Y. Gen. XVI, 2 תְּרִיצִינְתָּא I will liberate her. Ib. 3 תְּרִיצִינְתָּא (not תָּא . . .). Ib. 5.

תְּרִיצִינְתָּא, תְּרִיצִינְתָּא to be set free. Targ. Lev. XIX, 20.

תְּרִיצִינְתָּא III (b. h.; emp. תְּרִיצִינְתָּא) [to be rough, excited,] to glow. Targ. Y. q. v.

תְּרִיצִינְתָּא ch. same, to burn, to be blackened, charred. Targ. Ps. II, 12 תְּרִיצִינְתָּא. Ib. CII, 4. Targ. Ez. XV, 4, sq. תְּרִיצִינְתָּא; a. e.

[Pa. תְּרִיצִינְתָּא to stir the fire. Ab. Zar. 38<sup>b</sup> תְּרִיצִינְתָּא, v. תְּרִיצִינְתָּא. Ithpa. תְּרִיצִינְתָּא to be heated, dried up. Targ. II Esth. V, 1. Ithpalp. תְּרִיצִינְתָּא same. Targ. Ps. LXIX, 4.

תְּרִיצִינְתָּא IV (emp. תְּרִיצִינְתָּא I) to heap up, round. Denom. תְּרִיצִינְתָּא, תְּרִיצִינְתָּא.

תְּרִיצִינְתָּא same.—Pa. תְּרִיצִינְתָּא to round, make a cake. Targ. Ez. IV, 12 (some ed. תְּרִיצִינְתָּא Af.; h. text תְּרִיצִינְתָּא).

תְּרִיצִינְתָּא freedom, v. תְּרִיצִינְתָּא.

תְּרִיצִינְתָּא m. 1) needle-eye, v. תְּרִיצִינְתָּא I.—2) pile, v. תְּרִיצִינְתָּא.—Pl. תְּרִיצִינְתָּא, v. תְּרִיצִינְתָּא.

תְּרִיצִינְתָּא, תְּרִיצִינְתָּא c.=next w., 1) a cake. Targ. Jud. VII, 13 (h. text תְּרִיצִינְתָּא). Targ. I Kings XVII, 13 (h. text תְּרִיצִינְתָּא) תְּרִיצִינְתָּא עֲבָדֵי מִינִיחָא דִּי (נִכְסִים) a. fr.—Pesik. R. s. 18 [read:] תְּרִיצִינְתָּא תָּא לִכְלָבָא there (in Babylonia) they say, they made out of it a cake for a dog, but he would not taste it (v. Erub. 81<sup>a</sup>); Pesik. Haomer, p. 71<sup>b</sup> תְּרִיצִינְתָּא.—Pl. תְּרִיצִינְתָּא. Targ. Y. I Num. XI, 8. Targ. Y. Ex. XII, 39 (some ed. תְּרִיצִינְתָּא, corr. acc.).—2) clot. Lev. R. s. 24 תְּרִיצִינְתָּא (ed. תְּרִיצִינְתָּא, corr. acc.) a clot of blood.

תְּרִיצִינְתָּא f. (תְּרִיצִינְתָּא IV) [rounded heap,] 1) a thick cake baked on coals. Kidd. 59<sup>a</sup>, v. תְּרִיצִינְתָּא (v. also Rashi a. l. a. infra). Sabb. I, 10. Toset. Hag. III, 12; Y. ib. III, 79<sup>b</sup>, v. תְּרִיצִינְתָּא. B. Kam. II, 3 תְּרִיצִינְתָּא שֶׁנִּכְלָא דִּי that took a cake (with live coals sticking to it).—Pl. תְּרִיצִינְתָּא. Bets. II, 6 (21<sup>b</sup>) תְּרִיצִינְתָּא Bab. ed., v. תְּרִיצִינְתָּא (Mish. ed. תְּרִיצִינְתָּא, Y. ed. תְּרִיצִינְתָּא b. h., collect. noun: cakes); Y. ib. 61<sup>c</sup> bot. (play on תְּרִיצִינְתָּא, Deut. XXIX, 23, a. on תְּרִיצִינְתָּא, Gen. XL, 16).—2) pile of sheaves, temporary stack in the field. Peah V, 8 תְּרִיצִינְתָּא for the purpose of temporary piling. Targ. Y. ib. 59<sup>b</sup> [Kidd. 59<sup>b</sup>]



**תחש** a poor man moving about a stack (waiting for its removal to take up eventually a forgotten sheaf); comp. *Peah* I. a.; oth. defin. v. **תחש**. — *Y. Peah* V, end, 19<sup>a</sup>, expl. **תחש** with **תחש** a globular heap. — **תחש** a clot of blood, *Bekh.* III, 1 (21<sup>b</sup>). *Midd.* 88<sup>a</sup>; a. e. — *Tanh. K'dosh.* 9 כדוד (corr. acc.) — 4) a ball of iron ore. *Kel.* XI, 8 he who makes vessels **תחש** of iron ore (before it is smelted).

**תחש** v. **תחש**.

**תחש** I (b. h.) 1) to engrave, draw, design. *Koh. R.* to I, 16 **תחש** the heart designs — 2) to plough. *Macc.* III, 9 **תחש** **תחש** one may plough one bad and do. *Taan.* 29<sup>a</sup> **תחש** **תחש** Ma. M. and passed the plough over the city of Jerusalem. *Habb.* VII, 2; a. fr. — *Tranf.* to have sexual intercourse. *Y. Yeb.* I, 2<sup>b</sup> top. *Gen. R.* a. 99; a. e.

*Nif.* **תחש** to be ploughed over. *Taan.* IV, 6 **תחש** the plough was passed over the city of Jerusalem; a. e.

**תחש** II. *Pl.* **תחש** (denom. of **תחש**) to deafen, make deaf. *B. Kam.* 86<sup>a</sup> **תחש** when he made him deaf without wounding him. *ib.* **תחש** **תחש** (Ms. H. a. R. **תחש**); *ib.* 98<sup>a</sup> **תחש** **תחש** if one injured his father's hearing; v. **תחש** II. *Kidd.* 24<sup>b</sup>. — *Sabb.* 109<sup>a</sup> top. **תחש** the unwashed hand put to the ear causes deafness.

*Hif.* **תחש** 1) same. *B. Kam.* 88<sup>a</sup> **תחש** v. **תחש** II. — 2) (b. h.) to be silent. *Y. Pes.* IX, end, 37<sup>a</sup> (ref. to Prov. XVII, 28) **תחש** **תחש** and it is needless to say the same of a wise man keeping silence. [*Usn.* **תחש**.]

*Nithpa.* **תחש** to become deaf (and dumb). *Yeb.* XIV, 1; *Tanf. Ter.* I, 1 **תחש** if he had been well-hearing and became etc.; v. **תחש**.

**תחש** ch. (v. preced. wds.) 1) to be entangled. *Targ.* *Job* VIII, 17. — 2) to be choked, obstructed, deaf. *Gen. R.* a. 81 (prov.) **תחש** **תחש** if thy sieve is choked, knock at it (when you are forgetful of your duties, the Lord will remind you through affliction); v. **תחש** II. — 3) to practice witchcraft. *ib.* a. 86 **תחש** **תחש** where there are sorcerers witchcraft is practiced.

*Pa.* **תחש** to entangle, inure. *Targ. Ex.* XIII, 20 (b. text צוד).

*Ilthpa.* **תחש** to be entangled, confounded. *Y. Hag.* II, 77<sup>a</sup> top (expl. **תחש**, *Pa.* XXXI, 19) **תחש** may their lips be confounded, crushed, silenced, comp. **תחש** a. **תחש**; *Gen. R.* a. 1 (corr. acc.)

**תחש** m. (b. h.; **תחש** I) artist, artisan, carpenter, turner (faber). *Deut. R.* s. 2 **תחש** like an artist that was making an image &c. — *Pl.* **תחש**. *Gen. R.* s. 65, end; s. 70, v. **תחש**; *Pesik. Shek.*, p. 15<sup>a</sup>. — *Tranf. scholar.* *Gitt.* 88<sup>a</sup> (ref. to II Kings XXIV, 16) **תחש** the scholars were named **תחש**, for when they opened argument, all were like dumb; *Suh.* 38<sup>a</sup>; *Yalk. Dan.* 1086; a. e. — *Pl.* as above. *Hag.* 14<sup>a</sup> (ref. to Ia. III, 3).

**תחש** m. ch. sorcerer, v. **תחש**.

**תחש** m. (b. h.; v. **תחש**) silence. *Tanh. Sh'mai* 9 **תחש** II Kings XXIV, 16 **תחש** the **תחש** means those who hold silent prayers in murmuring, and yet conquer &c.

**תחש** or **תחש** m. *Heret* or *Heresh*. *Ab. IV*, 12. *Yoma* 8<sup>b</sup>; a. e.

**תחש** m. (b. h.; comp. **תחש** [closed up] deaf, dumb (comp. **תחש**); deaf and dumb. *Ter.* I, 2 **תחש** the **תחש** of which the scholars speak (in a legal sense) means everywhere deaf and dumb. *ib.* **תחש** **תחש** a **תחש** that can talk but not hear. *Mag.* II, 4 **תחש** except a deaf person. *Mifré Num.* 153 (ref. to Num. XXX, 5; 12) **תחש** **תחש** this excludes the case of the father (the husband) being deaf; *Ned.* 75<sup>a</sup>; a. fr. — *Pl.* **תחש**. *Hag.* 14<sup>a</sup>; *Gitt.* 88<sup>a</sup>, v. **תחש**. *Ruth R.* a. 2 **תחש** (ref. to **תחש**, *Josh.* II, 1) **תחש** pretend to be deaf. — *Fem.* **תחש**. *Gitt.* V, 5. *Yeb.* XIV, 1; a. e. — *Pl.* **תחש**. *ib.* 5.

**תחש** ch. same. *Targ. Ex.* IV, 11; a. fr. — *Pl.* **תחש**. *Targ. Is.* LVI, 10; a. e. — *Y. Ber.* IX, end, 14<sup>a</sup> **תחש** **תחש** **תחש** all dumb (silent) persons are good, but those silent (abstaining) from reciting the Law are bad.

**תחש** m. (v. **תחש** comp. **תחש**) fascinator, charmer, sorcerer. *Targ. O. Dent* XVIII, 16; same ed. **תחש**; a. e. — *Cant. R.* to III, 6 *Y. Hag.* II, 77<sup>a</sup> **תחש** it is the nature of a sorcerer that he can do nothing when lifted from the ground. *Ber.* 62<sup>a</sup> bot. (in an incantation) **תחש** **תחש** **תחש** (Var. **תחש** ... pl., v. *Rabb. D. S. a. l.*, note 8) no charm of a sorcerer or of a sorceress. — *Pl.* **תחש**. *Targ. Y. Dent.* I. c. (ed. *Amst.* **תחש**). *Targ. Ps.* LVIII, 6; a. e. — *Y. Hag.* I. c.; *Y. Suk.* VI, 23<sup>a</sup> bot. — *Fem.* **תחש**. *Targ. O. Ex.* XXII, 17. — *Ber.* I. c. (Var. **תחש**). — *V.* **תחש**.

**תחש** (preced.) sorcery, v. **תחש**.

**תחש** I. same. *Targ. Y. Ex.* XXII, 17; a. e. — *V.* **תחש**.

**תחש** m. pl. sorcery, witchcraft. *Targ. Koh.* XI, 4 (ed. *Amst.* **תחש** a. fr. — *Sabb.* 77<sup>a</sup>, v. **תחש**. *Ber.* 62<sup>a</sup> bot., v. **תחש**. *Cant. R.* to III, 6 **תחש** (not **תחש**) witchcraft has no effect by night. *Gen. R.* s. 86 **תחש** **תחש** sorcery imported to Egypt; v. **תחש** 3. — *Hull.* 84<sup>b</sup>; *B. Meta.* 29<sup>b</sup> **תחש** **תחש** rather drink a cupfull of witchcraft (charmed drink) than of tepid water. *Pes.* 110<sup>a</sup>, v. next w.

**תחש** I (preced.) sorceress. *Ber.* 62<sup>a</sup>, v. **תחש**. — *Pl.* **תחש**. *Y. Hag.* II, 77<sup>a</sup> bot. **תחש** women practicing witchcraft. *Pes.* 110<sup>a</sup> **תחש** **תחש** *Rashi* (ed. *Ms. M.* **תחש**, v. **תחש**).

**תחש** v. **תחש**.

**תחש** (b. h.; comp. **תחש**) to engrave. *Part. pass.* **תחש** v. **תחש**.

חָרַת, ch. same. Part. pass. חָרֵת, pl. חָרִיתִּיךְ. Targ. O. Lev. XIX, 28 (ed. Berl. חָרִיתִּיךְ). Targ. Jer. XVII, 1.

חֹרֶת f. (חרר III) *soot, sediment of ink, shoe-black*. Nidd. II, 7 <sup>חֹרֶת</sup>; ib. 19<sup>a</sup> כְּחֹרֶת; Tosef. ib. III, 11 (not בֹּדֵה); expl. Nidd. 20<sup>a</sup> חֹרֶת דְּרִיזְתָּהּ, v. חֹרֶתָהּ.—Y. Sot. VII, 29<sup>d</sup> וְכִי חֹרֶתָהּ its ink was black fire. Y. Kil. IX, 32<sup>a</sup> top בֹּדֵה מִשְׁחָן שֶׁבִּעָרָה (ed. בָּחֶרֶם, corr. acc.) linen dyed with blacking (looking like wool).

**נָתַן** I ch. same. Sabb. 104<sup>b</sup>; Gitt. 19<sup>a</sup>, v. **נִתְּנָן**.  
Lam. R. to IV, 8.

**חִרְתָּ** II f. (חִיר III) [*heat*], *strife, anger*. Targ. Prov. XV, 18; XVIII, 6 (ed. Lag. חִירָא).

חֲרָפָא, v. חֲרָר.

**חֲרֵתָא** *f.* (v. חֲרָא II) *a free woman.*—*Pl.* חֲרֵתָא. Yeb. 118<sup>b</sup> בִּי חֲרֵתָא among the women of nobility; Keth. 75<sup>a</sup> חֲרֵתָא.

מְרִינָה m. (v. מְרִינָה II) *querulous man*. Targ. Prov. XVI, 28 (ed. Lag. מְרִי; some ed. מְרִינָה, incorr.)

שח, שח, v. שח, שח, שח.

חֲנֻכָּה, v. חֲנֻכָּה.

**חָשָׂא** (or **חֲשָׂא**) m. (**חַשְׁשׁ**, **חֶשֶׁשׁ**; comp. P. Sm. 1391) what man has to suffer, predestination, luck.—Pl. **חֲשָׂא** or **חֶשׂ**. Lam. B. to I, 16 **חֲשָׂא דְּחַשְׁיָה קָשִׁי לִירוּנֵקִי** hard fates are in store for my child (Matt. K. quotes a version נַחֲשִׁייה v. **נַחֲשָׂא**). Ib. [read:] **לֹא אִמְרִית לֵךְ דִּדְ חֲשָׂא חֲבִיב בֵּית מִקְדָּשָׁא** רַעַל רִיגְלִיהָ חֲבִיב בֵּית מִקְדָּשָׁא.

תִּשְׁתִּי, תִּשְׁתִּי m. pl. (v. P. Sm. 1391) *thyme*. Sabb.  
128<sup>a</sup>, expl. קורניתא (v. Löw Pfl. p. 181).

**חֲשֵׁא** m. (חֲשֵׁה) *whispering, stillness, secret*. Pes. 56<sup>a</sup> להביא בזה to offer it to her in secret. Ib. שירי בזה that they say it in a whisper. Arakh. 16<sup>a</sup>; Zeb. 88<sup>b</sup>; Yoma 44<sup>a</sup> שבה דבר something done in secrecy (the offering of frank-incense on the inner altar); משה שבה what is committed in secrecy (calumny). Bēr. 15<sup>b</sup>; a. fr.—*Pl.* חֲשֵׁאִים. Shek. V, 6 לשכת חֲשֵׁא the Hall of Secret (donations).

חֲשִׁי, חֲשִׁי, חֲשִׁאי ch. same. Targ. Ps. XLI, 8.  
Targ. Job IV, 16; a. e.

**חָשַׁב** (b. h.; emp. חָשָׂה) 1) *to think, intend, plan.* Ber. 6<sup>a</sup>; Kidd. 40<sup>a</sup> (ref. to Mal. III, 16) אִפִּי ה' אֵדָם וְכ' even if one only had the intention of doing etc.; Sabb. 63<sup>a</sup> וַיִּשְׁתַּחֲוֶה הַשֶּׁמֶשׁ (Pi.).—Tanh. P'kudé 11 וְכ' and when they thought they had put it up, it fell apart again. Sot. 35<sup>a</sup> וְכ' אֲנִי הַשְׁתַּחֲוִיָּהּ.. וְכ' I planned it for their good, but they considered it an evil; a. fr.—2) *to consider, regard; to count.* Ber. 14<sup>a</sup> (ref. to Is. II, 22) לֹא תֹאמַר בְּמַה הַשְׁתַּחֲוָה לְזֶה וְכ' with what right didst thou pay thy regard to him and not to God?—Sot. l. c., v. supra. Pesik. R. s. 21, v. סוֹפְרִיטָא; a. fr.—3) *to design, trace.* Yoma 72<sup>b</sup> (ref. to חָשַׁב a. fr., Ex. XXVI,

31\* 36) רוקבין במקום שהושבין they embroidered over what they had traced.—*Part. pass.* הָשִׁיב fem. הַשְּׂיָבָה a) counted, regarded; ה' כ' equal to. Lam. R. to I, 5 כלום מדינות לא the country towns were of no account. Ned. 64<sup>b</sup> כמ' ה' is like dead; ib. הַשְּׂיָבִין כמ'; Gen. R. s. 71 הַשְּׂיָבִים כמ'; a. fr.—b) valuable; important; respectable; of high standing. Bets. 3<sup>b</sup> ביצה ה' an egg is a valuable object. Ber. 19<sup>a</sup>, a. fr. אדם ה' שאני with a man of high standing it is different. Pes. 108<sup>a</sup> אשה ה' a woman of rank. Tanh. Shmini 9 איש ה' שמהשבים וכו' a man of standing whom they respected in his place; a. fr.

*Pi.* חֲשֹׁב same, 1) to consider, regard; to respect, v. supra. — 2) to account, calculate, figure. B. Bath 78<sup>b</sup> חֲשֹׁבִים the thoughtful. Sabb. 150<sup>a</sup>. לְחַשְׁבֵּן וְכ' accounts of a religious nature may be figured out on the Sabbath. Ab. II, 1 חֲשֹׁב וְכ' count what you sacrifice in doing good, against what you gain thereby. Shh. 65<sup>b</sup> חֲשֹׁב שָׁנִים וְכ' he who calculates seasons and hours (which are auspicious and which are not). Ib. 97<sup>b</sup> חֲשֹׁבֵי קִצְיָן those who make calculations (from Biblical verses) as to when the Messiah will come; a. fr. — [Sabb. 150<sup>b</sup> top מִדָּוָר לְחַשְׁבֵּן (Kal, Ms. M. לְחַשְׁבֵּן).] — V. חֲשֹׁבֵן. — 8) (sub. מַחֲשֶׁבֶת זָרָה) to have in mind an undue intention in the performance of a sacrificial ceremony. Yoma 48<sup>a</sup> חֲשֹׁבֵן וְכ' בחֲשִׁיטָה וְכ' if he had an undue intention when grasping the frankincense (e. g. to offer it to-morrow). Ib. <sup>b</sup>; a. fr.

*Hithpa*, תִּתְחַשֵּׁב, *Nithpa*. 1) *to be counted* (*Ohol. I, 3* אֶת הָאֹהֶל מִתְחַשֵּׁב the tent is not counted as a special item). Yalk. Num. 768 לֹא מִמֶּנּוּ will be counted against us (be deducted from our share). Mikv. III, 3 יֻכַּד וְיֻכַּד until it is calculated that all the original water has run off. Pesik. R. s. 44 the former sins זֵקֵין מִתְחַשְּׁבוֹת are not counted or remembered to him —2) *to be considered, believed to be.* Tanḥ. Masé 5, ב' פִּזְיוֹן.—3) *to occupy a high position.* Shebi. VIII, 11 חֲזָא מִתְחַשֵּׁב (Ms. M. כִּמְ, v. Rabb. D. S. a. l. note) if he (is like one who) holds a high position.—4) *to conspire* (with the Romans). Tosef. Ab. Zar. II, 7 אִם מִתְחַשֵּׁב וְאִם לֹא but when he (the Israelite besieging a city) does it as an ally (in the Roman interest), he is forbidden (to conduct the siege); Ab. Zar. 18<sup>b</sup> מִתְחַשֵּׂב שֶׁלֹא יִתְחַשֵּׂב עִמָּהֶם provided he does not conspire with them; אִם נִתְחַשֵּׂב וְאִם לֹא (Ms. M. יִתְחַשֵּׂב; Y. ib. I, 40<sup>a</sup> מִתְחַשֵּׂב (corr. acc.).

**חֲשִׁב** (**חֲשִׁיב**) *ch. same.* Targ. Gen. L. 20. Targ. Esth. VIII, 3; a. fr.—*Pesik B'shall.*, p. 82<sup>a</sup> (translating Ex. XVIII, 11<sup>b</sup>) **במחשבה דחֲשִׁבֵין אִיתחשב להוֹן** what they had planned (against Israel) was planned against them. Sabb. 3. **חֲשִׁב קא** he counts in; a. fr.—*Part. pass.* **חֲשִׁיב**, pl. **חֲשִׁיבִין** = **חֲשִׁבוּ**, v. preced. Targ. Y. Ex. IV, 19; a. fr.—*Keth.* 8<sup>b</sup> **חֲשִׁב דָּאֵת וְ** thou hast been found worthy to be seized (to suffer) for etc. *Gitt.* 58<sup>b</sup> **חֲשִׁיב דְּמֵאן דְּחִיב** who is highly esteemed in that world (the hereafter)?; a. fr.

*Pa.* תַּשְׁבֵּי same, to plan, to count, calculate. Targ. Jer. XXI, 11. — Targ. O. Lev. XXV, 27; a. fr.—Meg. 11' וּבִתְשֻׁבָּה וּבִתְשֻׁבָּה count, and include in their place &c. Pes. 94<sup>a</sup> וְכִי יֵשְׁבוּ וְכִי יֵשְׁבוּ because they also counted the distances which one walks before dawn and after



count. Babb. 74<sup>a</sup> 30' תשנא לא יתן את המעט (let him also count the act of pounding, *ib. q.*, a. fr. תשנא) (Pol. a. fr. [Y. Pes. IV, end, 31' תשנא ו' תשנא])

**תשנא** *ilpe*, תשנא, *ilpe*, תשנא (1) *to be planned*. Targ. O. Gen. I, 24.—Psalm. I, 4, v. supra.—(2) *to be pondered, valued*. Targ. Lev. XVII, 4. Targ. Ps. I, 23, a. fr.—[Targ. Prov. XXIX, 11 תשנא Me. ed. tag. תשנא. Var. תשנא] *is respected* (v. Pes. a. 1 [ed. W. תשנא ו' תשנא])

**תשנא** (תשנא) *m.* (preced.) *accountant, calculator*.—*Pl.* תשנא (תשנא) Targ. Is. XXXIII, 18.

**תשנא** *m.* (b. h.; preced. wds.) 1) *account, sum; accountability; punishment and reward*. B. Bath. 9<sup>a</sup> טול ד' סול ד' סול total. *ib.* 78<sup>a</sup> (play on *Hezekiah*, Num. XXI, 37; 30) סול ד' סול ד' סול ד' סול *sums and let us examine the account of the world (human affairs), the loss etc.* *ib.* ד' ד' סול ד' סול the accountability of the world is gone (there is no reward or punishment). Ex. R. a. 51, beg., a. fr. ד' ד' סול ד' סול to render an account. Tosaf. B. Kam. X, 21 סול ד' סול ד' סול how our father settled with you; Y. *ib.* X, 7<sup>b</sup> bot.—Y. Ab. Zar. II, 48<sup>a</sup> טול ד' סול ד' סול he understands the calculation of the action of the water. *ib.* ד' ד' סול ד' סול this is a great thing to calculate; a. fr.—2) *promptness in business*. Deut. R. a. 4 סול ד' סול ד' סול I do not know your way of settling (whether you are prompt); *ib.* ד' ד' סול ד' סול you paid me promptly. [Yalk. Deut. 806 ד' ד' סול read ד' ד' סול market commissioner.]—*Pl.* תשנא, Sabb. 150<sup>a</sup>, sq., v. תשנא. Bekh. 5<sup>a</sup> ד' ד' סול ד' סול a good arithmetician.

**תשנא**, תשנא, v. תשנא.

**תשנא**, v. תשנא II.

**תשנא** (comp. תשנא) [*to whisper*], *to suspect* (comp. תשנא). Yoma 19<sup>b</sup>, a. e. תשנא ד' תשנא be who entertains a suspicion against worthy men. *ib.* תשנא ד' תשנא they suspected him of being a Sadducee. Sabb. 127<sup>b</sup> תשנא ד' תשנא whereof did you suspect me?—*ib.* 118<sup>b</sup>; M. Kat. 18<sup>a</sup> תשנא ד' תשנא whom people suspect without cause; a. fr.—Part. pass. תשנא, f. תשנא, pl. תשנא, תשנא. Dem. III, 5, v. תשנא. Erub. 69<sup>a</sup> תשנא ד' תשנא one who is suspected of neglecting one religious law, is suspected of disregarding the whole Law; Bekh. 30<sup>b</sup>. *ib.* תשנא ד' תשנא suspected of ignoring the laws of the Sabbatical year. Shebu 32<sup>a</sup>, a. fr. תשנא ד' תשנא suspected of swearing falsely (not admitted to oaths). Y. Taan. III, beg. 66<sup>a</sup> ד' תשנא for the sustenance of those suspected (of neglecting the laws of the Sabbatical year); a. fr.

*Nif.* תשנא *to be suspected*. Ber. 31<sup>b</sup> (ref. to I Sam. I, 16) תשנא ד' תשנא from this we learn that he who is unjustly suspected, must make it known (clear himself). Bekh. 30<sup>a</sup>; Ab. Zar. 39<sup>a</sup> תשנא ד' תשנא until there is reason to suspect them of neglecting the observances of the associates (v. תשנא); a. fr.—[Y. Ab. Zar. I, 40<sup>a</sup> תשנא, v. תשנא.]

**תשנא**, ch. same. Targ. Y. Deut. XXIV, 9.—Sabb. 118<sup>b</sup> תשנא ד' תשנא they suspected me without cause; a. fr.—

Part. pass. תשנא, Hag. 5<sup>a</sup> תשנא ד' תשנא I suspected by you (of doing wrong)? *ib.* תשנא ד' תשנא can the Lord be suspected of injustice? v. תשנא. Shebu 27<sup>a</sup> תשנא ד' תשנא which of the contestants is suspected (of swearing falsely); a. fr.

**תשנא** *ilpe*, תשנא *to be suspected*. Targ. Y. Deut. XXI, 2.

**תשנא** *m.* (preced. wds.) *suspected*.—*Pl.* תשנא, תשנא. Pes. 65<sup>a</sup> תשנא ד' תשנא the suspected among the priesthood, i. e. priests suspected of wilfully unslitting a sacrifice in order to spite the owner.

**תשנא** *m.* (preced. wds.) *suspicion*. ד' תשנא *to avoid suspicion*. Sabb. 33<sup>a</sup> ד' תשנא (Tosaf. Pes. I, 6 תשנא ד' תשנא) to avoid suspicion (so if he appropriated to himself the poor man's share). Yoma 20<sup>a</sup>, a. fr.

**תשנא** ch. same. Hag. 5<sup>a</sup> ד' תשנא ד' תשנא exposed hat to suspicion—ד' תשנא *to avoid suspicion*. Ber. 48<sup>a</sup>, a. fr.—

**תשנא**, v. תשנא.

**תשנא** pr. a. m. *Hasaku*. Keth. 64<sup>b</sup> bot. ד' תשנא.

**תשנא**, v. תשנא.

**תשנא** *m.* (b. h.; תשנא) 1) *dark, black*. Ab. Zar. 8<sup>a</sup>, v. תשנא.—*Pl.* תשנא, תשנא; f. תשנא, Bekh. VII, 5 (expl. תשנא, Lev. XXI, 29) תשנא *was very dark*. Yalk. Ex. 250 ד' תשנא dark (frowning) countenance; Mekh. B'shall, Vayama, a. 2 תשנא.—2) *obscured, benighted*. Pesik. R. a. 6, beg. (ref. to Prov. XXII, 29) תשנא ד' תשנא Pharaoh, the benighted.—*Pl.* as ab. Cant. R. to I, 1 (ref. to Prov. I, c.) תשנא ד' תשנא 'before the benighted' that means the wicked.

**תשנא** *I* ch. 1) same, *dark*. Targ. Am. V. 20.—2) *lean, reduced poor* v. תשנא II.

**תשנא** *II* *m.* (preced.) 1) *darkness*. Targ. Ex. X, 21, sq., a. fr.—Targ. Ex. XIII, 15, v. תשנא II.—Pes. 34<sup>b</sup> תשנא ד' תשנא a land of darkness (fog). Hag. 12<sup>b</sup> bot. תשנא ד' תשנא is there darkness before the Lord?; a. fr.—*Pl.* תשנא, Targ. Ps. LXXXVIII, 7.—2) *cherry wick, snuff*. Bet. 32<sup>a</sup> ד' תשנא Ar. (ed. תשנא v. תשנא).

**תשנא**, Tanh. P'kudé 2, some ed. (oth. ed. תשנא), read תשנא, v. תשנא.

**תשנא**, v. תשנא.

**תשנא**, v. תשנא.

**תשנא** (b. h.) [*to whisper*] *be silent, quiet* (comp. תשנא, רשע, רשע). Part. (fr. תשנא) f. תשנא, pl. תשנא. Hag. 12<sup>a</sup> תשנא ד' תשנא say praise by night and are silent by day. *ib.* 12<sup>b</sup> (play on תשנא) תשנא ד' תשנא Ms. M. Hayoth (v. תשנא I end) who at times are silent etc.

**תשנא** ch. 1) same. Y. Ab. Zar. I, 39<sup>a</sup> טול ד' סול ד' סול hush, for the king wants it so (desires to

be worshipped in the form of a calf).—2) (חֹשֶׁשׁ) *to feel, suffer*, v. חֹשֶׁשׁ ch.

חָשִׁי v. חֹשֶׁשׁ.

חָשִׁי v. חֹשֶׁשׁ.

חָשִׁי v. חֹשֶׁשׁ.

חָשִׁיב m. (חָשִׁיב) *prominent person, notable*. Pl. חָשִׁיבִּים. Gitt. 58<sup>a</sup> דְּרוֹמָא ה' the Roman notables. Ib. 56<sup>b</sup> [read:] וְאִמְנֵי לְהוּ דִּי דִּי לְאוֹתוֹבֵךְ וְכ' and the Roman nobility resolved to place thee at their head; Yalk. Prov. 953.

חָשִׁיבוּתָּא f. (preced.) *importance, value*. B. Bath. 146<sup>a</sup> חָשִׁיבוּתָּא ed. (Ms. M. a. F., Rashb. שְׁבָחָא) the valuableness of Palestine (for its fertility).

חָשִׁיד v. חֹשֶׁשׁ.

חָשִׁיד v. חֹשֶׁשׁ.

חָשִׁיד I m. (חָשִׁיד I) *dark, black*. Targ. Y. Lev. XXI, 20 חָשִׁידָא חָשִׁידָא Ar. s. v. חָשִׁיד whose complexion is very dark (v. חָשִׁידָא; ed. פִּחְרִי וְכ').—Fem. חָשִׁידָא pl. חָשִׁידָא. Targ. Lam. V, 17.

חָשִׁיד II m. (חָשִׁיד II) *lean, poor; luckless* (interch. with: חָשִׁידָא, חָשִׁידָא). Targ. Ez. XVIII, 12. Targ. II Sam. XIII, 4. Targ. Ps. LXXII, 13; a. fr.—Lam. R. to I, 5 וְלִמָּה ה' כֵּן why is he so reduced?—Ib. to III, 20 (prov.) חָשִׁידָא חָשִׁידָא חָשִׁידָא חָשִׁידָא Ar. (Var. חָשִׁידָא חָשִׁידָא; ed. ... קָטִין דְּקָטִינָא) while the fat one becomes lean, the lean one is dead (retribution to the oppressor comes too late). Midr. Till. to Ps. XXII, 7, v. חָשִׁיד ch.—Pl. חָשִׁידָא, חָשִׁידָא. Targ. Jer. LII, 15, sq. — Succ. 44<sup>b</sup> חָשִׁידָא (Ms. M. 2 לחָשִׁידָא, read לחָשִׁידָא) to the poor.—Fem. חָשִׁידָא, חָשִׁידָא. Targ. Is. LIV, 11.—Pl. חָשִׁידָא, חָשִׁידָא. Targ. Y. Gen. XLI, 19, sq; v. חָשִׁידָא.

חָשִׁידָא f. (b. h.; חָשִׁיד I) *darkness, nightfall*. Sabb. II, 7 חָשִׁידָא עֵסֶם near nightfall. Ib. חָשִׁידָא if it is doubtful whether or not night has set in; a. fr.—Pl. חָשִׁידָא (adj.), v. חָשִׁידָא.

חָשִׁידָא f. (v. חָשִׁיד I Hif.) *awaiting the nightfall* (on the Sabbath), *approaching the Sabbath limit in day-time and waiting there for the night for the transaction of business*. Sabb. 151<sup>a</sup> חָשִׁידָא חָשִׁידָא (Mish. חָשִׁידָא) I am permitted to take the preliminary steps for it before nightfall.

חָשִׁידָא v. חָשִׁידָא II.

חָשִׁידָא v. חָשִׁידָא.

חָשִׁידָא c. (חָשִׁיד) *mashed*.—Pl. fem. חָשִׁידָא. Hull. 93<sup>a</sup> חָשִׁידָא בִּרְעִי חָשִׁידָא mashed testicles (undevelopped).

חָשִׁידָא f. (preced.; v. חָשִׁידָא) *a brew made of peeled and pounded fruits*, v. חָשִׁידָא. Ber. 38<sup>a</sup> חָשִׁידָא (ורא) חָשִׁידָא (Ms. F. דְּרִיבִּי, v. Rabb. D. S. a. l. note; Ar.

חָשִׁידָא, incorr.) (by *trimma*) you (surely) mean a brew of ground dates.

חָשִׁידָא f. (חָשִׁיד, v. חָשִׁיד I) 1) *stripping, uncovering*. Y. Ber. IX, 13<sup>a</sup> חָשִׁידָא חָשִׁידָא the baring of His arm (Is. LII, 10).—2) *paring, shavings* used for basket work. Tosef. Kil. III, 14 חָשִׁידָא Var. (ed. Zuck. חָשִׁידָא). Y. ib. V, end, 30<sup>a</sup> חָשִׁידָא. Tosef. Toh. XI, 18 חָשִׁידָא quot. by R. S. to Toh. X, 8 (ed. Zuck. חָשִׁידָא) basket work made of shavings; Ab. Zar. 75<sup>a</sup> חָשִׁידָא (ed. Pes. חָשִׁידָא). Succ. 20<sup>a</sup> חָשִׁידָא חָשִׁידָא Ms. M. (ed. חָשִׁידָא) matting made of etc.; Tosef. ib. I, 10 חָשִׁידָא ed. Zuck. (Var. חָשִׁידָא oth. ed. חָשִׁידָא).

חָשִׁידָא f. (חָשִׁיד) *pleasure, favor, use of the root* חָשִׁידָא. Gen. R. s. 80, a. e.; v. חָשִׁידָא.

חָשִׁידָא v. חָשִׁידָא.

חָשִׁידָא (v. חָשִׁיד) *to spare, withhold*. Targ. Prov. XIII, 24 חָשִׁידָא חָשִׁידָא (part.). Ib. XVII, 27.

חָשִׁידָא *to deduct*. Y. Pes. IV, end, 31<sup>c</sup> חָשִׁידָא חָשִׁידָא (not חָשִׁידָא, v. חָשִׁידָא).

חָשִׁידָא (b. h.; emp. חָשִׁיד) [*to be pressed, thick*] *to be dark*. Sabb. 34<sup>a</sup>; 51<sup>a</sup> חָשִׁידָא חָשִׁידָא; ib. IV, 2 חָשִׁידָא חָשִׁידָא when it darkens (at nightfall, v. חָשִׁידָא). Snh. 22<sup>a</sup> חָשִׁידָא חָשִׁידָא the world around him is dark; Ab. Zar. 8<sup>a</sup> (some ed. חָשִׁידָא). Ber. 16<sup>b</sup> חָשִׁידָא חָשִׁידָא let not our eyes be obscured; a. fr. V. חָשִׁידָא.

Hif. חָשִׁידָא 1) *to be overtaken by (the Sabbath) nightfall*. Sabb. XXIV, 1 חָשִׁידָא חָשִׁידָא he who is on the road at nightfall (on Friday).—2) *to wait for the nightfall, to make preparations to be ready for work on the exit of the Sabbath*, v. חָשִׁידָא. Ib. XXIII, 3 חָשִׁידָא חָשִׁידָא you must not, during the day, walk to the extreme end of the Sabbath limit to await the night there for the purpose of hiring workmen etc.; חָשִׁידָא חָשִׁידָא but one may do so for the purpose of going at nightfall to watch his field, and then he may also take his fruits home. Ib. חָשִׁידָא חָשִׁידָא to await the night at the Sabbath limit for the purpose of doing it. Ib. 4; a. fr.—3) *to darken, obscure*. Cant. R. to I, 1 (ref. to חָשִׁידָא, Prov. XXII, 29) that is Potifar חָשִׁידָא חָשִׁידָא whose eyes the Lord darkened etc. Ex. R. s. 51 (ref. to חָשִׁידָא, Gen. XV, 12) that is Media חָשִׁידָא חָשִׁידָא who made Israel's eyes dim (with tears) by her decrees. Pesik R. s. 47 (ref. to Job XXXVIII, 2) חָשִׁידָא חָשִׁידָא (not חָשִׁידָא) thou hast obscured the council which I held in heavens (when the Lord vouched for Job's integrity); a. fr.—4) *to become dark*. Midr. Till. to Ps. XVIII, 12 (ref. to the versions חָשִׁידָא, Ps. I, c., and חָשִׁידָא II Sam. XXII, 12) when the clouds are laden with the waters, חָשִׁידָא חָשִׁידָא they receive a dark color from the waters, and afterwards they drop them as through a sieve.

חָשִׁידָא I ch. same. Targ. Job. XVIII, 6. Targ. Ex. X, 15; a. fr.—Taan. 10<sup>a</sup> חָשִׁידָא חָשִׁידָא when the clouds are dark, they contain much water.



Ilko.  $\text{הָיָה, הָיָה}$  to grow dark. Targ Ps. l. XIX.  
24; a. e. — Huh. 90°  $\text{הָיָה אֲרָץ בָּי}$  by the time he came  
it had grown dark.

תָּשִׁיב, תָּשִׁיב II (comp. תָּשִׁיב) to be reduced, *lean*  
 Targ. Ps. XXXI, 11 (b. text תָּשִׁיב, v. Rashi a. l.)

*Ilpe.* ~~תרגום~~ same. Targ. Job XXXIII, 91 Ma-  
(ed. 1895).

הָרֵי הַחֹשֶׁךְ m. (b. h.; חֹשֶׁךְ) darkness. Ex. R. s. 14.  
 Hag. 12<sup>a</sup>; a. v. fr.—הָרֵי חֹשֶׁךְ *Dark Mountains*, behind which  
 the Amazons live (*Amazonici Montes*, v. Sm. Class. Dict.  
 s. v.). Lev. R. s. 37; Peak. Shor, p. 74<sup>b</sup>; Tam. 35<sup>a</sup>. (The  
 Jewish legend relating the meeting of Alexander the  
 Great with the Amazons seems to point to Africa, v.  
 נִיבְרִינְתָּי).

**שָׁמַר** ch. same. Targ. Ps. XVIII, 29 (Ms. 8<sup>27</sup>, v. שָׁמַר); Targ. II Sam XXII, 39 (ed. Lag. שָׁמַר). Targ. Ps. LXXXVIII, 13 שָׁמַר, constr. (Ms. שָׁמַר).—V. שָׁמַר.

ה'תש"ח, י. יצחק.

שְׁחָרָה f. (preced. wds.) dimness, darkness. Targ.  
O. Dent. XXVIII, 65 (ed. Vien. 1830).

**שְׁמֵרָה** *f. same.* Targ. O. Deut. XXVIII, 65, v. placed.—**פְּר. שְׁמֵרָה**, B. Mea. 30<sup>b</sup> **שְׁמֵרָה** every early morning or every evening after dark.

11. חסד. חסד.

מחנה - מחנה

17. **דָּבַר** to crush, batter. Koh. R. to I, 6 the Lord **דָּבַר** breaks it (the vehemence of the wind) through the mountains: (Lev. R. 15; Gen. R. s. 24 **דָּבַר**; Y. Ber. IX, 18<sup>a</sup> bot. **דָּבַר**).

*Nif. Sifre to be crushed. Sifre Dent, 296 (ref. to Dent, Dent. XXV, 18) is from Sifre . . . . . who have been crushed out of the ways of the Lord and battered away from under the protection of etc.*

חֲמִירָה, חֲמִירָה (ch. same, 1) to furbish, forge, hammer.  
Dan. II, 40. — Ab Zar. 16<sup>a</sup> חֲמִירָה מִסֵּדֶר Ms M, v.  
חֲמִירָה—Transf. to plan, design (corresp. to b.h. חֲמִירָה a. חֲמִירָה).  
Targ. Ps. XXXVI, 5. Targ. Prov. XIV, 22; a. fr.—2: to  
red, pound grits, v. חֲמִירָה.—V. חֲמִירָה.

Pa. <sup>br.</sup> same, esp. to *plan*. Targ. Ps. XXI, 12, a. fr.  
Is. (ed. Pe.). Targ. Y. Deut. I, 12.

$\Sigma_{i=1}^n \frac{1}{i^2} = \pi^2/6$  (proved) (further, small - 17 cents)  
 1950. Let 77 (capl. 600) 5750. (Mich.) 777 77 bottle  
 77777.

1. **מַלְכֵי אַמּוֹנִי** *Malke Ammoni*, *Ammonian Kings*.  
 The name of Matthias the priest and his descendants  
 (Maccabean dynasty). Midd. I, 8 T 73 the sons of the  
 Ammonian Jewish and his brothers. Rabb. VI, 77b  
 T 73 the government of the Ammonian house. Midd.  
 Till. to Ps. XCIII, beg. (ed. Rub. plig.), Ros. 19<sup>b</sup>; Men. 64<sup>b</sup>.  
 B. Kam. 65<sup>a</sup> (v. Rabb. D. R. a. L.) T 73 the kings  
 of the Ammonian house (Hyrcan and Aristobolus). — *Hy*  
 204<sup>v</sup>; B. Kam. I. a. (some ed.). — [*Chald. Targ. I Sam.*  
 II, 4, Targ. Cant. VI, 7 (some ed. '86 ... pl.)]

שֶׁהָיָה לוֹ (b. b.; comp. *ib.* II; v. Gen. II. Dict. to s. v.) a glittering substance, amber or palm-st. Hag. 12a דר' ר' including the verse in which *heshmal* appears (Ex. I, 37). *ib.* דר' ר' was speculating on the meaning of *heshmal*, דר' ר' דר' and the comment of the *heshmal*. *ib.*, ag. מִבְּלֵי עַל דֵּרֶךְ דֵּרֶךְ דֵּרֶךְ *Hephth* (v. *ib.*) speaking fire; v. *ib.*

חֲסִידֵי אֱלֹהִים, חֲסִידֵי אֱלֹהִים ch. r. r. Targ. Ez. 1, 6. Hag. 18.

תלמוד י. חסד

**פָּתַח** (b. h.) to press, lie, surround. Ab. Zar. 38<sup>a</sup> (ref. to Gen. I, 2) הָיוּ הַמַּיִם נִפְתָּחִים בְּיָדָם וְהָיוּ הַמַּיִם נִפְתָּחִים בְּיָדָם press the lips together and be not too hasty in replying.—2) (comp. פָּתַח) to be attached to, in love with; (to elert. Tosef. Yeb. VIII, 4) **נִפְתָּחָה נַפְשִׁי בַּחֲבֵרָה** my soul has chosen the Law (as bride); Yeb. 65<sup>b</sup>. Hull. 39<sup>a</sup> (ref. to Deut. VII, 7) הָיוּ הַמַּיִם נִפְתָּחִים I elected you.

𐤒𐤓 ch. same, to *bind*, *girdle*, *harness*: Targ. II Sam. XIX, 27.—Part. pass. 𐤒𐤓𐤔, pl. 𐤒𐤓𐤔𐤕, f. 𐤒𐤓𐤔𐤕. Targ. Job. XIX, 10. Ib. V, 10.

**זָרָה** (comp. זָרָה II a זָרָה to peel, whence זָרָה an implement for removing peels, since from which זָרָה to sift, distil drops as if through a sieve. Midr. Till. to Ps. XVIII, 12, v. זָרָה. Ib. . . . זָרָה מִן הַשָּׁמַיִם וְהָאֵשׁ מִן הַשָּׁמַיִם a man takes a sieve and lets (a liquid) down a height of two or three fingers; before it comes down to the ground, the drops will be mixed up; Yalk. Sam. 140. — Gen. R. a. 13 מִן הַשָּׁמַיִם וְהָאֵשׁ מִן הַשָּׁמַיִם and they (the clouds) distil it (the rain) as if from a sieve; Yalk. Gen. 20; Yalk. Koh. 267.

B. The same. TARD. 9<sup>b</sup>. . . . . BUTTER they  
the clouds are perforated like a sieve and distil water  
to the ground.

חֲסִיחַ ch. same, to sift. Y. Sabb. VII, 16<sup>a</sup> bot. 77<sup>a</sup> 7<sup>a</sup> he who (on the Sabbath) sifts powder of gypsum &c. Y. Meg. I, 71<sup>b</sup> top חֲסִיחַ רַחֵק מֵעֵץ חֲסִיחַ because its meshes are wide and you may sift flour through it; Y. Ned. IV, beg. 36<sup>a</sup>, v. חֲסִיחַ.

𐤀𐤁𐤁 (v. 𐤁𐤁) 1) to feel heavy, feel pain. Y. Sabb. IV,

**חתימת** f. (חֶתֶם) 1) *signature, stamp, mark*. Gitt. 87<sup>a</sup> bot.  
וְהִידְדִּיעִין בָּאָה וְזֶה when we know about that signature  
that it is not Jacob's. Ib. II, 4 וְהִידְדִּיעִין בָּאָה וְזֶה unless  
it was written and signed on a movable material  
(חֶתֶם). Y. Keth. II, 26<sup>c</sup> top וְזֶה חֶתֶם הֵנּוּ to iden-



by the signature of the second witness. B. Bath. 86<sup>b</sup> מן דלא חזי מן דלא חזי Ms. M. (ed. מן דלא חזי, Ms. H. דלא חזי) since he does not see the official stamp on the measure; a fr.—Targ. חתום חתום (the measure mainly expressed which the beard gives, full manhood. B. Mats. 10<sup>b</sup>; Yeb. 88<sup>b</sup>; Gen. R. s. 91; a. e.—[Targ. Cant. III, חתום חתום the seal of the covenant.]—Pl. חתום, Keth. 91<sup>b</sup> חתום חתום the signatures (handwritings) of the witnesses; a. e.—3) (v. חתום) (the concluding clause of a prayer. Pes. 104<sup>a</sup> חתום חתום ... חתום he must use expressions corresponding to the closing formula immediately before the latter.—3) locking up, obstruction. Nidd. 40<sup>a</sup>, a. fr. (with ref. to Lev. XV, 5) חתום חתום the filling up of the aperture of the membrum (with mucus).

חַתוּמָה, חַתוּמָה, חַתוּמָה same. Keth. 21<sup>a</sup> חתום חתום חתום he testified to (identified) his own signature &c.—B. Bath. 187<sup>a</sup> חתום חתום (Ms. M. חתום). Git. 66<sup>b</sup>, v. חתום.—Pl. חתום, Keth. 21<sup>a</sup> חתום חתום חתום.

חַתוּמָה, Y. Git. IX, 50<sup>b</sup> bot., v. חתום.

חַתוּמָה, v. חתום.

חַתוּמָה, v. חתום.

חַתוּמָה (חַתוּמָה) breach, opening made by digging. Gen. R. s. 78 חתום חתום חתום and the Lord created an opening for him etc. Ruth R. to II, 14; Y. Shul. X, 28 bot., v. חתום. Ruth R. l. c. חתום חתום, v. next w.

חַתוּמָה (חַתוּמָה) ch. same. Lev. R. s. 30; Gen. R. s. 63 (ref. to II Chr. XXXIII, 13; Gen. XXV, 21) חתום חתום in Arabia they say for *hāḥarta* (breach) *ḥarta*; Y. Shul. X, 28 bot. חתום חתום ... Ruth R. to II, 14, v. preced.—Pl. חתום, Y. Maas. Sh. V, 55<sup>d</sup> bot. חתום חתום חתום (strike out ברוח) three hundred robberies by breaking in were committed; Gen. R. s. 27 חתום חתום m. pl.; Yalk. Job 909 (corr. acc.).

חַתוּמָה, v. חתום.

חַתוּמָה (b. h.) 1) to cut, dissect; to sever. Hull. 33<sup>a</sup> חתום חתום חתום cuts out flesh of the size of an olive. Ib. 32<sup>a</sup> חתום חתום if in slaughtering he cut a pumpkin at the same time. Ib. 48<sup>a</sup> a. e. חתום חתום he amputates on one place and the animal survives &c. Bets. 32<sup>b</sup> חתום חתום he may sever the wick over the light. Y. Meg. IV, 75<sup>a</sup> חתום חתום the reader cuts one verse into two reading Gen. I, 5, a. I, 5 as two verses severally, a. fr.—[Lev. R. s. 10 חתום חתום חתום, v. חתום.]—Part. pass. חתום cut into, having the incisions of limbs &c., outlined. Nidd. 24<sup>a</sup> חתום חתום a shapeless body (not articulated); חתום חתום a shapeless head without indications of the nose &c.) Ib. 24<sup>a</sup> חתום חתום a well-shaped hand (of an embryo); a fr.—2) (emp. חתום, חתום) to decide, sentence. Lev. R. s. 4, beg. (ref. to חתום, Lev. XXXIX, 9) חתום חתום חתום for there they

decide the practice. Ib. חתום חתום חתום and decides the case &c. Shebu. 50<sup>b</sup> חתום חתום I will decide the case (in accordance with the testimony).—Part. pass. as ab. Y. Shul. IV, beg. 22<sup>a</sup> חתום חתום ... חתום if the Law had been given in the form of clear decisions (leaving no room for difference of opinion, discretion &c.)

חַתוּמָה 1) to be cut off, severed; to be cut into. Hull. IV, חתום חתום חתום whose feet have been amputated. Ib. חתום חתום חתום if by accident a person has been cut simultaneously with the animal (opp. to חתום, v. supra); a fr.—2) to be decided, derived. Meg. 15<sup>a</sup> (play on חתום, Keth. IV, 5) חתום חתום חתום ... חתום all the government affairs were decided upon his opinion.

חַתוּמָה 1) to cut. Hull. IV, חתום חתום חתום he may cut off limb after limb. Ib. 90<sup>b</sup> חתום חתום חתום he carves the foreleg and then boils it.—Part. pass. חתום parcelled, limbwise. Y. Nidd. III, 50<sup>a</sup> חתום חתום if the embryo came out by pieces.—2) to decide. Shul. 7<sup>b</sup> חתום חתום חתום make the case clear and then decide it. Ber. 61<sup>a</sup> חתום חתום חתום the tongue forms the sentence, the mouth closes (the case, makes it irreversible).—3) to dig over (in lamps). Keth. 77<sup>a</sup> (expl. חתום חתום ... חתום he who digs copper in the shaft. [Tosef. Ohol. IV, חתום חתום, read: חתום or חתום, v. חתום a. חתום.]

חַתוּמָה ch. same. Pu. חתום to cut off. Hull. 11<sup>a</sup> חתום חתום חתום he severed it entirely, v. חתום.—Part. pass. חתום in pieces. Targ. Y. Lev. VII, 30 (ed. Amst. חתום, incorr.). Targ. Y. I Num. XII, 12 חתום חתום (not חתום).

חַתוּמָה to be cut, to be decided. Targ. Beth. IV, 5 (v. Meg. 15<sup>a</sup>, quot. in preced.).

חַתוּמָה m. [preced.] cut wound. Tosef. Maki VII/VIII, חתום חתום on account of the place where the handle is intended to be lopped off (v. Mikv. X, 5).—Eruh. 18<sup>a</sup>. Hull. 32<sup>b</sup> חתום חתום חתום he slaughtered by setting the knife into the wound (and continued the cut).

חַתוּמָה (b. h.; emp. b. h. חתום) 1), to lie up, close, lock. Tanh. B'resh. 1 חתום חתום חתום he locked the Ocean up, that it might not go forth &c.—2) to seal. Y. Ab. Zar. III, 47<sup>b</sup> bot. חתום חתום חתום the ring with which he seals. Ib. חתום חתום חתום you dare not use it for a seal; Tosef. ib. V (VI), 2; a fr.—2) to sign, subscribe (as witness, judge &c.) Git. VI, 7 חתום חתום חתום one writes the document and two sign it as witnesses. Ib. 66<sup>b</sup> חתום חתום חתום if the scribe signed as one of the witnesses. Ib. 67<sup>a</sup> חתום חתום חתום and sign you. Shebi. X, 4 חתום חתום חתום the judges sign under it; a fr.—Part. pass. חתום, חתום, חתום; pl. חתום, חתום, חתום. Yeb. 25<sup>b</sup>, a. e. חתום חתום חתום if witnesses are signed &c.; a fr.—3) to close a benediction (v. חתום). Pes. X, 6 חתום חתום חתום and he closes with redemption (Blessed be the Lord who redeemed Israel). Ib. חתום חתום חתום he did not close with a benediction. Ber. I, 4 חתום חתום חתום where the Rabbis ordained to close a benediction with Barukh &c.; a fr.—Part. pass. as ab. Git. 60<sup>a</sup> חתום חתום חתום the Law was given as one complete book, opp. חתום חתום in single sheets. [Cant. R. to I, 11, v. next w.]

*Pi. תתום to provide with signatures.* Y. Gitt. I, beg. 43<sup>a</sup>, a. e. מִתְּתוּמִי בְּדָרִים וְכו' he may have provided it with the signatures of unfit witnesses. Ib. תתום וכו'. — *Part. pass.* מִתְּתוּמִי. Y. Keth. II, 26<sup>c</sup>; Y. Shebu IV, 35<sup>c</sup> מִתְּתוּמִי אַרְבַּע וְכו' provided with four signatures.

*Nif.* נִפְּתָהּ, *Hithpa.* הִתְפָּתָהּ, *Nithpa.* נִתְּפָהּ 1) *to be signed, sealed.* Gitt. I, 1 בִּפְנֵי נֹדֵד (Y. ed. נִתְּפָהּ) in my presence has it been signed; a. fr.—2) *to be finally sentenced* (by attaching the seal or signature). B. Hash. 16<sup>b</sup> וְכִי יִתְּפָהּ נִתְּפָהּ their verdict is written and sealed at once; Y. ib. I, 57<sup>a</sup> וְכִי יִתְּפָהּ Gen. R. s. 31, beg. נִתְּפָהּ גִּידָהּ their decree was sealed; a. e.

וּלְתַתּוֹם פְּתִיחָהּ Ber. 6<sup>a</sup> and let him close up its opening. Part. pass. תַּתּוֹם. Targ. O. Lev. XV, 3.—2) to seal, sign. Targ. Jer. XXXII, 44; a. fr.—Gitt. 68<sup>b</sup> מִתְּתָם וְכ' to draw their signatures.—Part. pass. as ab. Targ. l. c. 11.—B. Bath 89<sup>b</sup> רַלָּא תַתְּמִי where they do not stamp measures officially.—3) to close a benediction. Meg. 22<sup>b</sup> ה' וְלֹא בִרְךְ' he closed his prayer without saying *Barukh* &c. Cant. R. to I, 11 [read:] מְסִימָה מִלָּה תַתְּמָה a closed and finished word (complete in itself).

*Pa.* תָּחִים *to lock up.* Targ. Job XXIV, 16 (some ed. *Ithpa.*).

*Ihpa.* אֶתְּחַבֵּא 1) to lock one's self up. V. supra.—2) to be sealed, stamped. Targ. Esth. IV, 1. Targ. Is. VIII, 21; a. fr.—3) to be closed up. Targ. Y. Lev. XV, 3 ed. pr. (ed. אֶתְּחַבֵּא).

תְּחִימוֹתָא a. תְּחִימָה v. תְּחִימוֹתָא, תְּחִימָה

𐤕𐤕 (b. h., cmp. preced.) *to tie, connect, to covenant*  
(Assyr. *ḥatānu*, *to protect*. Friedr. Del. Proleg. p. 91).

*Hithpa.* הִתְחַבֵּן, *Nithpa.* נִתְחַבֵּן to become connected, to enter into the family, to intermarry. Shh. 82<sup>a</sup> בָּאֵלֶי מִתְחַבֵּן אֶל־בִּנְיָמִן as if he connected himself with idols. Gen. R. s. 82, beg. שֶׁן בִּרְחוּדִית וְי' who married Judith &c. Sifrē Deut. 52, a. e. שֶׁן . . . כָּס וְי' when Solomon married the daughter of Pharaoh; a. fr.

חזק ch. same. Y. Sot. IX, end, 24<sup>c</sup> [read:] חזק בעין מן הנה, they desired to ally him to the Nasi family; Y. Ab. Zar. III, 42<sup>c</sup> bot מהחזקה מן הנה (read: מן הנה) members of the Nasi family desired to take him into the family.

*Ithpa.* אִתְּחָתָּהּ to become connected. Targ. I Sam. XVIII, 22, sq.; a. fr.—Y. Sabb. XII, 13<sup>c</sup> bot. אִתְּחָתָּהּ, v. גִּישָׁאִיתָא.

**חַתָּן** m. (b. h.; preced.) *connection, son-in-law; bridegroom*; (metaph., with ref. to the covenant of circumcision, v. **בְּרִית**) *the infant fit for circumcision*. B. Bath. 98<sup>b</sup> וְכִּי הָיָה הַחַתָּן who lives in the house of his father-in-law. Pes. 113<sup>a</sup> מִתְּחִלָּה הָיָה שׂוֹמֵר guard thy wife against her former affianced. Y. Ned. III, end, 38<sup>b</sup> (ref. to Ex. IV, 24 sq) מֹשֶׁה קָרָיו חַתָּן Moses is called the *hathan*... (and she said) חַתָּן מִחֻבְשֵׁי מִמֶּךָ (ed. מחבש) husband, blood (circumcision) is asked of thee; חַתָּן רִינוּק the infant is called the *hathan*, (and she said) חַתָּן בְּרִיתִי בְּרִיתִי בְּרִיתִי child of the covenant, a high price I pay for thee; Bab. ib. 32<sup>a</sup>; Ex. R. s. 5 חַתָּן

[illegible]

**חַתָּן** **חַתָּן** ch. same. Targ. Ex. IV, 25, sq. (Targ. Y. II ib. 26 **חַתָּן**, corr. acc.).—Targ. I Sam. XVIII, 18.—Targ. Is. LXII, 5; a. fr.—Yeb. 52<sup>a</sup> **חַתָּן** a son-in-law who resides &c., v. **דָּוָר**. Hull. 88<sup>a</sup> **בֵּרַח** in the bridegroom's family; a. fr.—*Pl.* **חַתָּן**. Targ. Jer. VII, 34; a. fr.—Sabb. 23<sup>b</sup> **חַתָּן** Ms. O. sons-in-law, v. **חַתָּנָה**.

**חֲתָנוּת** f. (preced. wds.) *marital relation, intermarriage, wedlock* (connubium). Ab. Zar. 31<sup>b</sup>, a. e. שְׁמוֹת הַיָּמִין as a guard against intermarriage (between Jews and gentiles). Ib. 38<sup>b</sup>, v. אֵינָם מְשֻׁמִּים. Yeb. 76<sup>a</sup> הֵן לָהֶם לֹא חֲתָנוּת they have no connubium (a marriage with them is not legally recognized); a. e.—חֲתָנוּת בֵּית הַיָּמִין *additional rooms for the young couple* in the bridegroom's paternal house. B. Bath. VI, (98<sup>b</sup>). Taan. 14<sup>b</sup>.

**חֲתָנִיתָ** ch. same. Targ. G. I Deut. XXXII, 50.—*Pl*  
**חֲתָנִיתָ** connections through marriage, sons-in-law &  
Sabb. 28 בְּרַק לֵיהֶ' חֲתָנִי (Ms. O. חֲתָנִי) will have scholars  
in the family through intermarriage.

חתנה, v. חתן.

חֲתָן=חֲתָן. Targ. Job. IX, 12 ed. Lag. (ed. חֲתָן).

חָתַר (b. h.; emp. חָתַת) to dig, break in, make an opening. Kidd. 24<sup>b</sup> לִי שִׁנִּי חָתַר Ar. (ed. לחתור לִי שִׁנִּי) scrape my tooth (to clean it). Deut. R. s. 2 (ref. to וַיִּחַרַּךְ II Chr. XXXIII, 13) וַיִּחַתֵּר לוֹ וַ' the Lord made an opening for his prayer; He broke through the heavens; Y. Snh. X, 28<sup>c</sup> bot.; Ruth R. to II, 14 לוֹ וַ' נִגְלַת אֶת הַצִּפּוֹרִן (v. Snh. 103<sup>a</sup>).—Ex. R. s. 37 לחתור וַ' (Ar. s. v. לחפור: צפורן) he took the digging tool to undermine his father's house; Lev. R. s. 10 (חתך) לחתור אֶת אָבִיו, אחריך (corr. acc.). Gen. R. s. 63 (ref. to וַיִּחַתֵּר, Gen. XXV, 21, v. supra) like a prince שָׂדֵיָה לחתור וַ' חָתַר עַל אָבִיו who undertook a siege (for military practice) against his father for a *litra* of gold (for the winner) וַ' וַיִּחַר וַ' מִבְּפִנִּים and so the one did mine from within &c. (the father assisting his son's efforts).—Snh. 109<sup>a</sup> וַ' וַיִּחַתֵּר וַ' and broke in there; Gen. R. s. 27; a. fr.—Part. pass. חָתַר. f. חָתִירָה, pl. חָתִירִים. B. Kam. 114<sup>b</sup> חָתַר מִתְּחִילָה וַ' חָתַר מִתְּחִילָה his house was broken into. Ib. 23<sup>a</sup> חָתִירֵי חָן וַ' חָתִירֵי חָן with reference to dogs, ordinary doors are subject to being broken



53.

טב (v. f. מְבוֹרָאִית), מְבֹרָאִית, מְבֹרָאִית (טָבָא a. טָבָא) (*in a*) good manner, well, properly (ח. טָבָא Targ. Y. Deut. IX, 21; a. e.—Y. Ber. V, 9<sup>c</sup> top לֹא עֲבִידִין לֹא עֲבִידִין I do not do right. Cant. R. to I, 1 וְכִי I will go to whosoever explains the Bible well etc.—Y. Shebu. VII, 38<sup>a</sup> bot. טָב אִין אֵלֶּה if he appears, it is well. Y. Shek. IV, 48<sup>a</sup> top וְטָבָא Bab. ed. (Y. ed. וְטָבָא) and so it is right. Y. Maas. Sh. I, 52<sup>d</sup> top וְטָבָא (corr. acc.)—Hebr. form: טָבָא. Meil. 17<sup>a</sup> אֵלֶּה he spoke well (he is right).

טבאי, pr. n. m. *Tabbai*. Ab. I, 8; a. fr.

**טובאל** (Is. VII, 6) pr. n. place (1) *Tobal*. Y. Ab. Zar. I, beg. 39<sup>a</sup> מקום ששמו . . . חיזרנו we searched the whole Bible and could not find a place by the name of Tobal.

מב, Y. Maas. Sh. I, 52<sup>d</sup> top וטבבו, read: וטבבה.

**טַבַּחַק** m., pl. טַבַּחִיקַי (Pers. *tābah*, *tāwah*, *tapak*, Lag. Ges. Abh. p. 49) (*pieces of*) *roasted meat*. Erub. 29<sup>b</sup> bot. (Ar. sing.; ed. Ven. ט' ט' *pieces after pieces &c.*).

טַבָּה, מַבְנוֹת, מַבּוֹת. f. constr. מַבּוֹת. Targ. Mic. VII, 20  
(sec. r. of טַב) *beneficence, good deed*. Targ. Gen. XXXII, 11; a. e.

טפאזת v. מבור, מבוראזת.

**מִבּוֹחַ** m. (infinitive of מָבוּחַ) 1) slaughtering and preparing the pilgrim's offering. Hag. II, 4 (17<sup>a</sup>) וְכ' ר' ירמיה היום הזה הוא מִבּוֹחַ its day (the festive day itself) is its slaughtering day.—2) Tabooah, name of a wind-storm (demon). Sabb. 129<sup>b</sup>.

מבול, v. ט"ב.

מבוסה, Y. Sabb. VI, 7<sup>d</sup> (P'né Mosh. סבוסה), read סבבא or שבבא, v. עבול; comp. Bab. ib. 57<sup>b</sup>.

טריבועין v. מבוועין.

מדיבור, מבור, מבור.

טפאָנאָן. I, v. טבות

טבת II pr. n. m. *Tabuth*. Snh. 97<sup>a</sup>, v. טבֿוּת; B. Mets. 49<sup>a</sup> (Ms. Alf. טאבת, v. Rabb. D. S. a. l. note 6).

טריבון v. מבורגא

טפשא, v. טבוא

**מִבֶּחַ**, (b. h.) to prepare a feast, esp. to slaughter and dress meat, to cook. Keth. 4<sup>a</sup> מִבֶּחַתוֹ קִבְּתִי his meat for the feast is ready (for cooking).—Bets. 25<sup>a</sup> (expl. מִבֵּית מִבֶּחַח) 'מִקְוֵה מִבֶּחַח' the place where the animal cooks (digests) its food.

**מִבֵּחַ** ch. same. Ber. 56<sup>a</sup> אַכְלָה וְלֹא מִבֵּחָהּ thou shalt  
prepare and not eat. Sabb. 129<sup>b</sup> הָיָה מִן הַלֵּחֵי וּבִ' it (the

wind or demon טָרַף) would have feasted on them (the Israelites), on their flesh and their blood; a.e.—V. טָרַף טָרַף

*Pa.* טֵבַח same. Gen. R. s. 57, end טֵבַחוֹן *Tebal*  
(Gen. XXII, 24) means, 'Slaughter them' v. תַּחֲנוּן.

**מִזְבֵּחַ** m. (b. h.; preced. wds.) 1) *the meat for a feast*. Keth. 4<sup>a</sup>, v. מִזְבֵּחַ.—2) *feast*, transf. *onslaught*. Gen. R. s. 8 (ref. to Is. XXXIV, 6) מִזְבֵּחַ אֶפְרַיִם nevertheless the main onslaught will be in the land of Edom (Rome) Pesik. R. s. 14, end; s. 15; Yalk. Num. 759.

**מִצֵּחַ** m. (preced.) *meat-dresser, butcher, cook*. Bet.  
28<sup>a</sup> אֹמֵץ 'ט a professional butcher; a. fr. — **מִצְחִים**  
Kidd. IV, 14; a. e.

חֲמִשָּׁה ch. same. Targ. Y. Lev. I, 5.—Targ. I Sam. IX, 23, sq.—Hull. 18<sup>a</sup>; a. e.—*Pl. fem.* חֲמִשָּׁה. Targ. I Sam. VIII, 13.

**מַבְחָה, מַבְחָה** ch.=h. טַבַּח. Targ. Prov. VII, 22.-  
Gen. R. s. 65 לְקַבֵּל חֹרָא טַבַּח according to the size of the  
ox is the feast (as you call Esau (Rome) great, so will  
his punishment be great, ref. to Is. XXXIV, 6); Pesik  
Hahod. p. 56<sup>b</sup>; Pesik. R. s. 15 (לְשׁוֹם לְפָרִי for פָּרִי)  
Cant. R. to II, 15 טַבְחָא (corr. acc.).

\* מַבְחֵן, v. מַבֵּחַ.

מַבִּי I pr. n. m. (cmp. מַבְרֵא) *Tabi*. 1) a slave. Ber II, 7; a fr.—2) name of several Amoraim. R. Hash. 22<sup>a</sup> Meg. 6<sup>b</sup>; a. e.—3) *T. Rishba* (the hunter, Rashi). Sabb 17<sup>b</sup> top.

מִיִּי II, מִפָּר ט', pr. n. pl. *K'far Tabi*, near Lydda.  
Bets. 5<sup>a</sup>; R. Hash. 31<sup>b</sup>. Tosef. Ohol. IV, 2 מִפָּר ט' /  
(Var. טמא).

**צִיִּינָה** m. (= h. צִיִּי deer, gazelle. Targ. Deut. XII, 15 a. fr.—Snh. 95<sup>a</sup>. Hull. 59<sup>b</sup>, v. קָרָשׁ II; a. e.—Ib. 58 ט' a young deer.—Pl. צִיִּינָה, צִיִּי. Targ. II Sam II, 18; a. e.—Keth. 103<sup>b</sup> וְצִיִּינָה טָבִיא (Rashi: צִיִּינָה וְטָבִיא) and I caught deer.—Fem. pl. צִיִּינָה. Targ. I Kings V, 3. Targ. Y. Deut. XIV, 5.—Y. Snh. VII, end 25<sup>d</sup>.—[Y. Ter. IX, end, 48<sup>b</sup> מִה טָבִיא v. טָבִיא I ch.]

**טביומי** pr. n. m. *Tabyomi*. Shh. 97<sup>a</sup> . . . טביומי  
his name was R. Tabuth, some say, R. Tab-  
yomi. Kidd. 14<sup>b</sup>. Men. 70<sup>a</sup> טביומי (Ms. M. טביומי  
v. Rabb. D. S. a. l. note).—Gen. R. s. 4. Ex. R. s. 93, end

**מִבִּיחָה** f. (צֶבַח) 1) slaughtering; 2) digestion  
Bets. III, 3 בֵּית מִבִּיחָה the place where it is cut (neck)  
ib. 25<sup>a</sup> מֵאֵי לֹא מִבִּיחָה ט' מִמֶּנּוּ וְכ' does this not mean  
actually from the place etc.? No, מִמֶּנּוּ שְׂטוּבָתָהּ וְכ'  
ט. טָבָה.

**טָבֵּלָה** f. (טָבַל I) 1) *dipping*. Mekh. Bo, Pisha, s. 1 (ref. to Ex. XII, 22) 'על כל הגזה ט' you must dip the hyssop into the blood for each time you strike. Sifra Vayikra, Hōbah, ch. III, Par. 3. — Zeb. 93<sup>b</sup>. a. fr. — 2) *immersion, purification*. Yoma 88<sup>a</sup>, a. fr. בִּמְנוּהָ



**תבול** *m.* (Lev. I, v. 14. a. *Hif.*) *fruits* of which you are permitted to make a *hanchan* or improvised meal in the field without separating the priestly or levitical shares. Ber. 35<sup>b</sup> תבול תבול תבול the *tebel* is not subject to tithes, until it is brought home (for consumption or storage).—Esp. *Tebel*, produce is

that stage in which the separation of levitical and priestly shares respectively is required, before you may partake of them; eatables forbidden pending the separation of sacred gifts. Ter. X, 6 ט' טבול הלחן של ט' bundles of fenugrec subject to T'rumah; expl. Bets. 13<sup>a</sup> של טבול ט' (להרומה) *Tebel* considered as such, because it is subject to T'rumah (Deut. XVIII, 4; Ms. M. גרולה של ט' to the general gifts of T'rumah and tithes); טבול של הרומה *Tebel* (in the possession of a Levite who received it for tithes, and) considered *Tebel*, because it is subject to the T'rumah from tithes (Num. XVIII, 26). Ter. IX, 6 'ט' גרוליו דה' the growth of seeds that had been subject to sacred gifts the separation of which had been omitted &c. Ib. 7 ט' שפירותיו ט' although its growth is considered *Tebel* (because the seeds were not tithed) &c. Kidd. 58<sup>b</sup> של ו' ט' his neighbor's *Tebel*; a. fr.—[Erub. 86<sup>a</sup> ט' ל' ט' read: טבלא I.].—Pl. טבלים. Ib.—Ned. 20<sup>a</sup> ט' סופך להאכילך ט' he will finally give thee to eat things from which the tithes have not been given. Hull. 132<sup>b</sup>; a. e.

**טבלא** ch. same. Nidd. 46<sup>b</sup> ט' דאורייתא *Tebel* by Biblical law (lacking the separation of T'rumah). Bets. 13<sup>a</sup> טבולא (some ed., corr. acc.), v. אסורייתא. Ib. 'ט' חסם לא ט' there (in the case of ears, ib.) it was not subject to T'rumah &c.; a. e.

**טבלא** I (טבל, cmp. Aeth. טבלל to tie around, v. Ges. H. Dict.<sup>10</sup> s. v. טבילים; cmp. טבע, טביר) a bell or collection of bells, an instrument especially used at public processions (in Arab. *drum*, Gr. *ταβλά*; v. Sm. Ant. s. v. Tintinnabulum as to forms and uses of bells). Targ. Koh. VII, 5 ט' קל the music of the fools. Targ. Cant. I, 1.—Sot. 49<sup>b</sup> (expl. פומא (אירוס) ט' דחד פומא a *tabla* with one mouth (a single bell). Ber. 57<sup>a</sup> ט' ו' (I dreamt) I suspended a *tabla* and shouted into it (differ. in Rashi). Sabb. 110<sup>a</sup> בט' to the sound of a *tabla* (at a wedding). M. Kat. 9<sup>b</sup> (prov.) להטא ט' לקל ט' רהטא a woman of sixty years, like one of six, runs at the sound of the *tabla* (to see the procession). Y. Erub. VIII, 25<sup>a</sup> bot. ט' אפ' if even he has there a *t.* (which he dare not move on the Sabbath); Bab. ib. 86<sup>a</sup> ט' יש לו טבל.—In gen. musical instrument. Arakh. 10<sup>b</sup>, v. טבילא.

**טבלא** II, **טבלח** f. (tabula, tabella, *τάβλα*) plank, board, tablet for writing; book of accounts, list; will. Erub. IV, 8 (49<sup>b</sup>) טבלח מרובעת (Talm. ed. טבולא) like a square tablet. R. Hash. II, 8 (24<sup>a</sup>) על הט' בכוחל Ms. M. (ed. ובכוחל, v. Rabb. D. S. a. l. note) (drawings of the phases of the moon) on a tablet on the wall. Gitt. 20<sup>a</sup> ט' ופניקס writing (of manumission) on a tablet or on a board (account book or will, v. Treat. 'Abadim, ed. Kirchh. ch. III, Rev. des Etudes Juives 1883, p. 150). Y. Snh. I, 18<sup>d</sup> bot. ט' רפואות של ט' list of (superstitious) remedies (Pes. 56<sup>a</sup> ט' רפואות; a. fr.—[Y. Bets. I, 60<sup>e</sup> bot. ט' טבולא בריתא ו' (read טבולא pl.) the outside stone plates of the colonnade of Asi.].—Pl. טבלאות. Y. B. Bath. VI, 14<sup>e</sup> bot. ט' של ט' טבולא. Yalk. Ex. 426 ט' ו' טבולא and they appeared like marked off squares

surrounding &c. Pes. 57<sup>a</sup> ט' של ו' gold plates.—Chald. pl. טבולח, v. supra.

**טבלא** III pr. n. m. *Tabla*, an Amora. Hull. 132<sup>b</sup> Y. Gitt. IV, 46<sup>a</sup>; a. e.; v. next w.

**טבלאי** pr. n. m. *Tablai*, an Amora. Y. Erub. V, 25<sup>a</sup> bot.; (Sabb. 101<sup>a</sup> טבולא).—Y. Sabb. VI, 8 bot.; a. e.

**טבלח** v. טבלא II.

**טבליו** v. טבלאי.

**\*טבלר** m. (tabellarius) courier.—Pl. טבלרין. Pesik. R. s. 21 [read:] טבלין חסידים אספריגים ט' שלו ושמו חקוק על לבם כהדיון אספריגים ט' the angels are His couriers, and His name is engraven upon their hearts like a seal (v. Pesik. Bahod, p. 108<sup>b</sup>, note 161); Midr. Till. to Ps. XVII ed. Bub. (corr. acc.).

**טבלרא** ch. same. Targ. Prov. XXIV, 34 (h. text טב' ראש).

**טבע** I (b. h.; cmp. טבל I) 1) (act. verb) to sink, drown. Gitt. 56<sup>b</sup> לטבועו to drown him (sink his ship). Ib. טבעו He drowned him; a. fr.—2) (neut. verb) to sink, be drowned. Ber. 16<sup>b</sup> טבעה ספינתו ו' if his ship went down &c. Meg. 10<sup>b</sup>; Snh. 39<sup>b</sup> ו' טבעין ו' my creatures (Egyptians) are perishing in the sea, and you want to sing?; a. e.

Hif. טבעו to sink. Yalk. Gen. 120 האבן ט' He made the stone sink down to the depth &c.; (Pirké d'R. El. ch. XXXV, ו' טבעה האבן; Midr. Till. to Ps. XCI, end טבע ו' טבעה את מצרים א' לטבעו to drown the Egyptians; a. e.

**טבע** ch. same. Targ. Y. Gen. IV, 8.—Targ. I Sam. XVII, 49; a. e.—Pes. 40<sup>b</sup> ו' דטבעא ו' a ship with wheat sank &c. Sabb. 108<sup>b</sup> ו' ט' never was yet a man drowned in the Lake of Sodom. B. Bath. 153<sup>a</sup> אמרה ליה טבאי ו' אמרה ל'טבע אמרה (לי טבאי) said she, May his (thy) ship go under; a. e.—[Targ. Y. Deut. XXVIII, 29 טביעין some ed., read, טב' טביע.]

**Pa. טבע** to sink. B. Bath. 73<sup>a</sup> ו' גלא דטבע ו' the wave which threatens to sink the ship. Hull. 60<sup>a</sup> טביעא ברמא there came a rain and sank the provision into the sea.

**Ithpa. טבע** to be sunk. Targ. O. Ex. XV, 4.

**טבע** II [to round, shape, denom. טבע, fr. which טבע 1) to coin. Snh. IV, 5 (37<sup>a</sup>) טבע כמה משכח ו' טבע ו' v. חוקם; Y. ib. VI, 22<sup>b</sup> bot.; a. e.—Transf. to formulate. Gitt. 5<sup>b</sup>, a. e. ט' כל המשנה ממטבע שטבעו ו' he who deviates from the formula of the deed of divorce which the scholars have fixed. Ber. 40<sup>b</sup> בברכות שט' כל המשנה שט' he who changes the formula of benedictions which &c.; a. fr.—2) to specify, mention explicitly. Num. R. s. 20 (ref. to Deut. XXVII, 12, sq.) . . . טביעין הוה מזכירין He mentioned them in ordering blessings He did not (the people) . . . but in ordering curses He did not





טהור, *Pi*, טהור, v. טהור.

**מִגְרִיס, מִגְרִיס** m. (tigris, v. Sm. Ant. s. v.) *tiger*. Hull. 59<sup>b</sup> וְכִּי אֵרִיחַ הַטִּיגִר the tiger is the lion of Be-Ilai (the mountains of interior Asia), i. e. what the lion is in other regions.

**מִדִּי** pr. n. m. *Tadi*, טַדִּי (טַדִּי), name of a northern gate of the Temple. Midd. I, 3; 9; II, 3 (Var. טַדִּי).

**מִתְּהוֹרָה** m., **מִתְּהוֹרָה** f. (b. h.; next w.) 1) *clean, pure; not subject to levitical uncleanness*. B. Mets. 86<sup>a</sup> נִשְׁמַתְךָ בְּטָהוֹרָה (Ms. טָהוֹרָה) thy body is pure, and thy soul expired with (the word) 'pure'; Snh. 68<sup>a</sup>.—Kidd. 70<sup>b</sup> וְהַטָּהוֹר וְהַטָּהוֹרָה and the sign (by which to remember which of the two families is of unblemished descent) is, that with the name of an unclean animal (raven) is unclean, that with the name of a clean animal (dove) is clean; B. Bath. 91<sup>a</sup>. Kel. III, 7 וְהַטָּהוֹרָה and the person that touches the clay is clean (not affected by levitical uncleanness). Ib. IV, 1 טָהוֹר is not subject to levitical uncleanness; a. v. fr.—טָהוֹר דָּג טָהוֹר a fish, a bird, a domestic animal *permitted to eat*. Hull. XII, 2. Ib. IV, 3 בְּטָהוֹרָה טָהוֹר if it occurs with an animal of the clean class, the person is levitically clean; a. v. fr.—*Pl.* טָהוֹרִים, טָהוֹרִים, טָהוֹרִים. Kel. II, 1 פְּשִׁיטֵיהֶן טָהוֹר the flat-surfaced among them are not subject to uncleanness.—Ber. 2<sup>b</sup> וְכִּי טָהוֹרִים מְשִׁיבֵי הַטָּהוֹרִים Ms. M. (ed. טָהוֹרִים) when the purified priests enter &c. B. Mets. 61<sup>b</sup>; a. v. fr.

**מִתְּהוֹרָה** (b. h.; emp. טָהוֹר, טָהוֹר) [*to be bright, to glitter*,] 1) *to be clean, pure, esp. to be levitically clean; to be unsusceptible of levitical uncleanness*. Neg. X, 8 שֶׁכֵּן שֶׁכֵּן שֶׁכֵּן which has been declared clean once. Mikv. II, 2 עַד שֶׁיִּדְוָה טָהוֹר until it is ascertained that it has become clean. Ib. III, 2 וְהַטָּהוֹרִים הַעֲלִיּוֹנִים מִן הַטָּהוֹרִים so that the waters coming from above become cleansed from the impurity of the lower waters. Neg. VII, 4 וְהַטָּהוֹר מִן הַטָּהוֹרָה and is declared clean from it (the last scall); a. fr.—2) *to be cleared, removed*. Ber. 2<sup>b</sup>, v. next w.

*Pi.* טָהוֹר 1) *to purify, make (levitically) clean; to absolve from sin*. Yoma VIII, 9 מִי מִטָּהוֹר וְכִי who is it that absolves you? Ib. (ref. to Jer. XVII, 18) מִי מִטָּהוֹר וְכִי as the ritual bath (v. מִטָּהוֹר) cleanses the unclean, so does the Lord &c.; a. fr.—2) *to keep clean, guard against contact with unclean things*. R. Hash. 16<sup>b</sup> הַטָּהוֹר אֶת עַצְמוֹ וְכִי one is bound to keep one's self clean for the festive days.—3) *to declare טָהוֹר, to decide in favor of cleanness*. Snh. 17<sup>a</sup> בּוֹטְלֵי טָהוֹר one who knows how to prove a creeping thing to be clean. Ib. אֵין אֶדְוֶה I will argue and prove it to be clean. Eduy. VIII, 7 לְמַעַן לִטְהַר וְכִי to decide on unclean and clean; a. v. fr.—*Part. pass.* מִטָּהוֹרִים, pl. מִטָּהוֹרִים. Ber. 2<sup>b</sup>, v. preced.—4) *to become clean*. Snh. 94<sup>b</sup> מִיָּד טָהוֹר it becomes clean at once. Hull. 60<sup>b</sup> טָהוֹרִים; Gitt. 38<sup>a</sup> טָהוֹר, v. טָהוֹר.

*Nif.* טָהוֹרָה *to become clean*. Tanh. Metsora 7 וְכִי טָהוֹרָה she became clean on the eighth day. Ib. וְכִי טָהוֹרָה and becomes clean; a. fr.

*Hithpa.* טָהַר *to be cleansed, to cleanse one's self; to amend*. Yoma 88<sup>b</sup> בִּיאָה מִטָּהוֹרִים אֶתְּכֶם (Ms. M. 2

טָהַר) if one is willing to do good, he will be assisted; Sabb. 104<sup>a</sup>; Yalk. Prov. 935 לִטְהַר a. e.—Yoma VIII, 9 (85<sup>b</sup>) לִפְנֵי מִי אַתְּ מִטָּהוֹרִים Mish. a. Y. ed. (Bab. ed. טָהַר) before whom do you cleanse yourselves (from sin)?; a. e.

**מִתְּהוֹרָה** ch. same, 1) *to be clean* (usually רָכַי). Ber. 2<sup>b</sup> גִּבְרָא וְכִי, v. infra.—2) *to be cleared away, be gone*. Ib. 2<sup>a</sup>, sq. (ref. to Lev. XXII, 7 וְהָיָה וְכִי) how do you know that this *uba hash-shemesh* means his sunset (the finished sunset of the seventh day, v. Ms. M. in Rabb. D. S. a. l.), and *v'taher* means, the day is gone; may be *uba* &c. means the approach of his evening (beginning sunset. Tosaf. a. l.; Rashi: the arrival of his (eighth) morning), and *v'taher* (referring to the man) means, the man becomes clean (by means of his sacrifice, Rashi).—3) (denom. of טָהַר) *to be noon-time*. Yoma 59<sup>a</sup>, a. e., v. טָהַר a. next w.

*Pa.* טָהַר *to declare clean*. B. Mets. 84<sup>b</sup> טָהַרְתֶּם הֵם he declared them clean.

**מִתְּהוֹרָה** or **מִתְּהוֹרָה** m. (b. h.; preced. wds.) 1) *the pure, real surface* (of gold). Yoma V, 6 עַל טָהוֹרֵי שֶׁל זֶבֶח (or טָהוֹרֵי) immediately on the top of the golden altar (free from coals or ashes, v. גִּבְרָא). Men. 97<sup>a</sup> שֶׁל טָהוֹרֵי (עַל הַשֶּׁל) immediately on the golden table.—2) (emp. טָהוֹר) *the centre of the front*. Yoma 59<sup>a</sup> פְּלִגְיָה (one opinion explain, טָהוֹרֵי שֶׁל זֶבֶח, v. supra) טָהוֹר the centre of the altar front, as people say, טָהוֹר 'the noon-light shines' meaning by *ti'hara* the middle of the day; ib. 15<sup>a</sup>; Zeb. 38<sup>b</sup>.

**מִתְּהוֹרֵי, מִתְּהוֹרֵי, מִתְּהוֹרֵי** v. טָהַר.

**מִתְּהוֹרָה** or **מִתְּהוֹרָה** f. (b. h.; preced. wds.) 1) *clearness of the sky after the rainy season*. Ber. 59<sup>a</sup> הַרְוָה טָהוֹרָה (or טָהוֹר) he who sees the sky in its restored brightness (Ms. F. בְּטָהוֹר, v. טָהוֹר). Ib. נִרְאִית טָהוֹרָה (Ms. M. טָהוֹרָה בְּטָהוֹרָה, v. Yalk. Is. 335 טָהוֹרָה, corr. acc.).—2) *pureness, condition of levitical cleanness; purification*. Sabb. 152<sup>b</sup> לִי כְמוֹ טָהוֹרָה שֶׁנָּתַנָּה לָךְ מִי הִיא בְּטָהוֹרָה אֶת אֶתָּה בְּטָהוֹרָה Ms. M. (v. Rabb. D. S. a. l. note) give her (the soul) to Him as He has given her to thee, as He (has given her) in pureness, so give thou &c. Snh. 68<sup>a</sup>, v. טָהוֹר.—Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) וְכִי מִטָּהוֹרָה לֵב... מִטָּהוֹרָה לֵב as the rivers raise man from a condition of uncleanness to one of cleanness, so do the tents (schools) &c. Ab. Zar. 8<sup>a</sup> בְּטָהוֹרָה טָהוֹרָה encouraging idolatry, though from no impure motives. Yoma 72<sup>b</sup>; Men. 110<sup>a</sup> טָהוֹרָה הִלְכֵהּ הִלְכֵהּ הִלְכֵהּ he who studies the Law in (sexual) purity.—Snh. I. c. טָהוֹרָה טָהוֹרָה and their purification (immersion) is performed in whatever condition they are (whole or torn); a. v. fr.—Esp. טָהוֹרָה or טָהוֹרָה *observance of levitical rules originally prescribed for the handling of sacred food; also* (mostly in pl.) *secular food so prepared or pretended to be so prepared*; v. טָהוֹר.—Gitt. 62<sup>a</sup> בְּטָהוֹרָה אֶת עֵשֶׂן חֶלֶב עֹלָה בְּטָהוֹרָה you must not separate the priest's share under levitical



44

*Hif.* הִטָּה 1) *to press, squeeze, knock against.* Ber. 34a 'וב' אלמלי ה' (Ms. M. הניח, v. Rabb. D. S. a. l. note) i Ben. Z. (myself) had squeezed his head between his (the son's) knees (praying for his recovery). Gen. R. s. 22b 'והתחיל לטַח' he knocked his head against the wall Yalk. ib. 30 לִהְיוֹתָ. Ohol. XVII, 2 בַּסֵּלֶךְ ה' struck (with the plough) against a rock. B. Kam. 28b 'וה' צָרַח' he struck (with) his bottle against the stone; Y. ib. III 3c top, v. הִטָּהוּ.—Tanh. P'kudé 11 וְהָיָה שֶׁחִטָּהוּ פָּנָיו וְ



when they had squeezed their faces from all sides (had in vain tried in all directions).—3) *to press the bow-string, to shoot; (ouphem.) to emit semen virile.* Job. 34<sup>9</sup>.  
 Job. 40<sup>1</sup> וַיִּקְרַע מִן הַמִּי Mr. M. (ed. וַיִּקְרַע מִן הַמִּי).

תוס' in (1994) Miller - Pl. 20000. Each Monday  
is a big sermon just like the mask over the faces of the  
millions' nation.

בִּזְחָנוֹת f. pl. (preced.) millstones, v. בִּזְחָה.

מִן מ. (onomatop.) blow on the horn. M. Kat. 10<sup>1</sup>  
 מִן מִן a blow binds (proclaiming excommunication),  
 and a blow unbinds.

**בִּנְיָנִים** f. pl. (= **בֵּנִי**; **בָּנִי**) branches of the vine, arbor. Targ. Y. Lev. XIX, 10; Targ. Y. II Dent. XXIV, 21 **בִּנְיָנִים**.

צוֹרֵךְ l. pl. צוֹרֵךְ, v. צוֹרֵךְ.

תאריך: כ"ב, תשנ"ב

**TIFLIN** (תִּפְלִין, pl. = תִּפְלִין, v. *see* 2) [*something glistening*] beads used as charms, ornament worn on the forehead, *frontlet*. Sabb. VI, 1, expl. lb. 57<sup>b</sup>, v. תִּפְלִין א. תִּפְלִין; Y. lb. VI, 7<sup>d</sup> שֶׁנֶּחֱמָה בָּהֶם רַבִּי שִׁמְעוֹן (read תִּפְלִין) something which is put on by women in the place of the *tatafeth* (by men, v. *infra*). — Pl. תִּפְלִין. Tosaf. lb. IV (V), d. — Esp. pl. תִּפְלִין *phylacteries*, (corresp. to פָּסָל, Deut. VI, 8, a. o.) slips of parchment containing inscriptions and put in the earings of the Tiflin (v. תִּפְלִין). Mekh. Bo. a. 17 כִּתְּבֵם עַל כִּתְּבֵם אֶת כָּל דִּבְרֵי אֲרָבָה עַל כִּתְּבֵם אֶת כָּל דִּבְרֵי אֲרָבָה as the Tiflin on the head contain four inscriptions, so those on the hand. Shh. XI, 8 (88<sup>b</sup>); a. o.

צִיָּוִן ch. same, *charm, ornament*. Targ. II Sam. I, 10 צִיָּוִן בְּרָשָׁתָא (*bracelet* (h. text צִיָּוִן)). — Pl. צִיָּוִת, צִיָּוִת *phylacteries*, v. *preced.* Targ. Esth. VIII, 15 (comp. Men. 55<sup>b</sup>). Targ. Ex. XXIV, 17; 23 (h. text צִיָּוִת, comp. M. Kat. 15<sup>a</sup>; Keth. 6<sup>b</sup>).

סימפוזיום v, מומטרפלויות

בָּרַח, בָּרַח (b. h.) [to go to and back, comp.  
 בָּרַח, בָּרַח] to spin. Keth. VII, 6 שָׂרָה בִּשְׂרָה she spins  
 in the street. Ib. 73<sup>b</sup>, v. שָׂרָה II. — Tosef. Toh. IV, 11;  
 Zeb. 70<sup>b</sup> שָׂרָה שָׂרָה linen which a menstruant  
 spun. — Part. pass. שָׂרָה. Kil. IX, 8 שָׂרָה to span or  
 woven, v. שָׂרָה. Sabb. 70<sup>a</sup>; a. e. — V. שָׂרָה.

יְהוָה I ch. same. Denom. מְשֻׁבָּח.

וַיִּבְרָח הוּא וְנָשׁוֹתָיו (v. preced. wda.) [to turn,] to roast.  
Targ. Is. XLIV, 16 (ed. Wil. וַיִּבְרָח); a. fr.—Part. pass. וְנָשׁוֹתָיו,  
constr. וַיִּבְרָח. Targ. Ex. XII, 8, sq.—Gitt. 69<sup>b</sup> וַיִּבְרָח הוּא וְנָשׁוֹתָיו;  
et him roast it in a smithy; a. fr.

4/ The same. Bets. 4<sup>th</sup> to 10<sup>th</sup> is it permitted to roast them to-day &c.

*Itape.* "Yoke to be roasted. Pes. 78<sup>b</sup> *על הקורבן* which

was roasted together with meat. If Kam. 16<sup>th</sup> ᠠᠷᠠᠨᠠᠨᠠᠨ (Ar ᠠᠷᠠᠨᠠᠨᠠᠨ) it means that it was roasted for 41 ᠠᠷᠠᠨᠠᠨᠠᠨ than 41 (ᠠᠷᠠᠨ) roasted.

*spinning*. That which is spun. Mag. 26<sup>4</sup>, Noh. 45<sup>6</sup>, v. 3<sup>7</sup>. Tensl. B. Kam. X, 2 <sup>7</sup> (read <sup>7</sup>, Var. <sup>7</sup>).

מִן הַיָּם, מִן הַיָּם, מִן הַיָּם, מִן הַיָּם m. (no II) read, read-  
ed read. B. Kam. 19<sup>a</sup> Ar. (v. no II).—Rabb. 109<sup>a</sup> מִן הַיָּם  
to a read glared, Rashi (differ. in Tosef.) Y. Ter. X.  
47<sup>b</sup> top מִן הַיָּם.

מְרִירָה m. pl. (מִרְרָה) spinning animals, spiders. Lev  
R. a. 25 (expl. פְּרִירָה, Job XXXVIII, 34) מְרִירָה (Ar.  
מְרִירָה, comp. LXX Job. I. a.); v., however, מְרִירָה.

1b. 70°; a. fr.

שני. ו. זכר.

מחנה, ב. מוסד.

מִזְלֵ, מִזְלֵ, imperat. of מִזְלֵ, מִזְלֵ.

לֵבָבִי I. **לֵבָבִי** 1) to walk about, to be at leisure, to enjoy one's self. **Beh. 103<sup>b</sup> לֵבָבִי** we shall walk about in paradise. **Succ. 29<sup>b</sup> לֵבָבִי** and enjoys himself **al. Toef. Sabb. XVI (XVII), 18; Toef. Bots. II, 10, v. לֵבָבִי. Tanp. Ki Thion 3, a. fr.—2; to make walk. Th. לֵבָבִי** those needed not walk by thy side.

**הלך** ch. same, *to walk about, stride*. Targ. Jer. L, 11  
(h. text הלך; comp. Targ. ib. VIII, 16).

Pa. *לך* 1) to walk, travel. Targ. Y. Gen. XXIV, 61. Targ. Y. Num. XXII, 30. Targ. Ps. LXVIII, 6 *לך* (ed. Wil. *לך*; h. text *לך*); a. fr. — 2) as preced. Pi.—Targ. Y. Gen. III, 8 (h. text *לך*).—Y. Ber. III, 6, a. fr. *לך* *לך* were walking about &c. B. Bath 91<sup>b</sup> *לך* *לך* *לך* *לך* *לך* *לך* when boys and girls used to play &c. Succ. 53<sup>a</sup> *לך* *לך* *לך* (Ar. *לך*) was sporting before &c., v. *לך*; a. fr.—3) to drive off, send away. Targ. Y. Deut. XXIV, 1; 3 (ed. pr. *לך*, corr. acc.).

*Af. ~~box~~* to come to travel. Targ. Pa. LXXVIII, 52  
Ms. (ed. ~~box~~).

**שָׁדַי** II. **שָׁדַי** m. **שָׁדַי** = h. **שָׁדַי**, *shade, shadow*.  
 Targ. Jud. IX, 38; a. fr.—Yoma 74<sup>b</sup> שָׁדַי אֵל in the  
 shade.—Gitt. 17<sup>a</sup> שָׁדַי אֵל either let us live in thy  
 shadow (protection) or in the shadow of the son of  
 Esau (Rome). Snh. 18<sup>b</sup> שָׁדַי אֵל in the shade of a fig-  
 tree; Y. R. Hash. II, 58<sup>b</sup> top שָׁדַי אֵל; Y. Snh. I, 18<sup>b</sup>  
 bot. שָׁדַי אֵל (corr. acc.); a. fr.—**שָׁדַי**, **שָׁדַי**. Targ.  
 Jer. VI, 4; a. e.—Targ. Is. IX, 1 שָׁדַי אֵל שָׁדַי אֵל ed.  
 Lag (oth. ed. שָׁדַי אֵל in one word, h. text שָׁדַי).—  
 Pes. 111<sup>b</sup> שָׁדַי אֵל שָׁדַי אֵל there are five shades (where de-  
 mons dwell); a. e.—V. שָׁדַי.

3) m. comp.  $\text{מִשְׁכָּל}$  rag tied around the finger.  
 Moll. 18<sup>a</sup>  $\text{מִשְׁכָּל}$  Ar. (ed.  $\text{מִשְׁכָּל}$ ; v. R. S. to Kd. XXVII.  
 4) fit for tying &c.

טולמותא, v. טולמא.

**טולמא** I m., **טולמתא** f., constr. טולמת (טלם) [panis aqueus ac mollis, P. Sm. 1477] cake, loaf. Targ. Job. XXXI, 17 דלחמי ט' Ms. (ed. only טולמי); a. e.—Targ. Esth. III, 2 דלחמי ט' ed. Lag.; Yalk. ib. 105<sup>b</sup> ט' דלחמיא.—[Y. Snh. II, 20<sup>c</sup> bot. מנתם טלמא, v. טלמא.]—**Pl.** טולמין, טולמי. Targ. I Kings XIV, 3; a. e.—Meg. 15<sup>b</sup> בטולמי דלחמיא Ms. M. 2 (ed. only בטלמי) for loaves of bread. [Ar. s. v. זיה quotes, in Hebr. diction, (play on Josh. XV, 24) כל המזונה טולמין וכו' ed. Koh. (oth. ed. טולמין, טולמי) he who lends bread to the poor, will be raised.]

**טולמא** II *oppression*, v. טולמא.

**טולמוסין**, v. next w.

**טולמיסין** (ἐτόλμῃσεν, fr. τολμάω) he dared. Gen. R. s. 41, beg.; s. 52 (ref. to Gen. XII, 17) [read:] על ד' ל' ט' because he dared to come near the shoe of that matron; Y. Keth. VII, end, 31<sup>d</sup> על דלמסין בטמא (corr. acc.); Yalk. Gen. 69.

**טולר**, Yalk. Josh. 31, read פולר.

**טולשא** m. crab-apple (cmp. Syr. טלש, P. Sm. 1482).—**Pl.** טולשיר. Ber. 40<sup>b</sup> (expl. עוזרין of Dem. I, 1).

**טום** (v. טמם) to fill up. B. Kam. 51<sup>b</sup> טום טפח if one filled up again one hand-breadth (of the depth of the pit).

**טום** ch. same. Targ. II Kings III, 19, v. טמם.—B. Kam. 50<sup>a</sup> עד דטום ליה (Ms. M. אטום Af., v. Rabb. D. S. a. l. note) until he fills it up.

**lthpa.** טום ל' אטום to be filled up. Erub. 79<sup>a</sup> ל' אטום the intention is that it be filled up (with the pebbles).

**טומאחא** f. (b. h. טמאחא, טמא) uncleanness, esp. *levitical uncleanness*, v. טמאחא. Pes. 19<sup>a</sup> טמאחא ידיהם uncleanness of hands by touch. Eduy. II, 1, v. אב. M. Kat. 5<sup>a</sup> 'ט' קורא וכו' the uncleanness (the unclean spot being marked) calls unto him warning &c.; a. v. fr.—**Pl.** טומאחא. Kel. I, 1; a. v. fr.

**טומאחא** f. ch. (hebraism; preced.) *unclean woman, menstruant*. Targ. Ez. XXII, 10.—**Pl.** טומאחא. Targ. Is. XXX, 22.

**טומוס (טימוס)** m. (τόμος) 1) scroll, roll, tome. Tosef. B. Kam. IX, 31 של בו' with a roll of papers in his hand; Y. ib. VIII, beg. 6<sup>b</sup>; Sifra Emor Par. 14, ch. XX טימוס (read: של נירוה); Yalk. Lev. 658; a. e.—2) document, record. Y. Hor. III, 48<sup>a</sup> bot. ט' ראש at the head of the list; Lev. R. s. 5 ברוך Ar. (ed. only בראש). Gen. R. s. 25 beg. ברוך ט' טימוסין in the record of the righteous; Yalk. ib. 42; Yalk. Ohr. 1072 טימוסין pl.—**Pl.** טימוסין (or ונטל ט' וכו' Pesik. Zakh. p. 27<sup>a</sup> [read:] he took the lists of the tribes &c.; Tanh. Ki Thetse 9. Y. Snh. X, 28<sup>a</sup> top טימוסיהם even their names disappeared from their books of records. Ex. R. s. 15

(דפחא 5 Tanh. Vaera 5) brought out the lists of the deities.—3) census. Lam. I, 2 בעגלה ... טומם their census had to be carried to Jerusalem on a wagon; [Y. Taan. IV, 69<sup>a</sup> bot. טומם read טומם or הטומם or הקיטום].

**טוממוס** m. (redupl. of טמם) a person whose genitalia are hidden, or undevelopped; one whose sex is unknown. B. Bath. 126<sup>b</sup> ט' שוקר וכו' a tumtum who was operated upon and was found to be a male. Bicc. IV, (Talm. ed.); a. e.—[Midr. Till. to Ps. I; Yalk. Prov. 9] טוממוס ט' הוא הטומם.—**Pl.** טוממוסין. Yeb. 64<sup>a</sup> bot. (טוממוסין).

**טוממירא** m. pl. (טום; cmp. טמיר, טמם) secret, hidden place. Targ. Y. II Deut. XXVII, 15 (later ed. טוממירא).

**טוממיות**, v. טוממיות.

**טומיקון**, v. טומיקון.

**טומעא** m. (טמם) 1) secret place. Targ. Job. XL, 1—2) hidden treasure.—**Pl.** טומעא. Ib. III, 20.

**טומרא** m. (טמיר, cmp. preced.) secret, hiding place. Targ. Y. Deut. XIII, 9. Targ. Y. I, ib. XXVII, 15; a. fr.—**Pl.** טומרא. Targ. Ps. X, 8; a. e.; v. טומרא.

**טון**, v. טון.

**טונא** I (= טענא; טען) 1) burden, load; bag. Targ. Y. Gen. XLIV, 1, sq. (h. text אמתחא). Targ. Y. Ex. XXIII, 1, a. e.—Ber. 61<sup>a</sup> דלא דרי ט' Ms. M. (ed. מירר) when he is not carrying a load. Sabb. 92<sup>a</sup> דלילי וכו' even load which is lifted on poles &c.; a. fr.—2) (v. טענא) argument. Zeb. 32<sup>b</sup> טונא I borrow thine own argument; R. Hash. 4<sup>a</sup>; Hull. 132<sup>a</sup> top (Rashi derives from טונא: 'we have reached thee').—**Pl.** טונין. Targ. Y. Gen. XLIII, 23.

**טונא** II m.—טונא (1), shade, shadow. Ber. 56<sup>b</sup> (v. vers. in Rabb. D. S. a. l. Ms. M. a. note).

**טונוס**, Y. Ber. IX, 14<sup>b</sup> bot. רופוס, v. טונוס.

**טונים** pr. n. pl. (Tunes) Tunis in Northern Africa. Sifré Deut. 320, v. טוניא.—\*Targ. Y. Ex. II, 3 טוניא (prob. meaning טונים; some ed. נס ...) a Tunesian box (h. text גבא).

**טוס** (b. h. טוש) [1] to glisten. Denom. טוס. 2) (cmp. טולא) to fly swiftly.—Y. Taan. IV, 69<sup>b</sup> טוס וכו' no bird has been seen flying in all Palestine. Lam. R. introd. end.—Deut. R. s. 6 וטס כנף goes straight like an arrow, and swift like a bird. Midr. Till. to Ps. XC, 10 וטס וטסין they pass, hasten and fly a. fr.

**Pl.** טוס same. Koh. R. to IX, 7 וטס וטס he flew to and back.

**Hif.** טוס to cause to fly, to bring on by flight. Rutl. R. to IV, 1 וטס וטס the Lord would have made him



fly and brought him (to the place). Gen. R. a. 59, end. Cant. R. to I, 9 וְהָיָה; Ex. R. a. 23 end וְהָיָה (corr. acc.)—Lev. R. a. 16 וְהָיָה (read as) Yalk. Kings 289 Lev. R. a. 11, beg. וְהָיָה (corr. acc.) he winged them, a. fr.

**הָיָה** ch. same. Targ. Job V, 7 (Ma. וְהָיָה); a. fr.—Part. וְהָיָה, וְהָיָה, וְהָיָה, וְהָיָה. Ib. XXXIX, 18.—Targ. II Beth. I, 2 וְהָיָה וְהָיָה (read וְהָיָה)—Targ. Ia XVIII, 1 (ed. Lag. וְהָיָה); a. fr.—Y. Yeb. XVI, 19<sup>b</sup> bot. וְהָיָה וְהָיָה 'the soul hovers over the body'; Y. M. Kat. III, 88<sup>b</sup> bot.; Lev. R. a. 18; (Gen. R. a. 100 וְהָיָה).

**הָיָה** Pu. וְהָיָה 1) same. Targ. II Beth. I. c. וְהָיָה I flew.—2) to cause to fly. Targ. Y. Deut. XXVIII, 49. (Ib. וְהָיָה וְהָיָה, read: וְהָיָה, v. supra.)

**הָיָה**, **הָיָה**, v. sub וְהָיָה.

**הָיָה** f. (וְהָיָה) thoughtlessness. Targ. Prov. I, 32 (ed. Lag. וְהָיָה, Var. וְהָיָה).

**הָיָה** (וְהָיָה) m. (וְהָיָה) requirement. Nitra introd., v. וְהָיָה I

**הָיָה** m. (וְהָיָה II) burden, load, bag. Targ. O. Ex. XXIII, 8; a. fr.; v. וְהָיָה I.—V. וְהָיָה.

**הָיָה** ch.—h. וְהָיָה, 1) (to shine,) to come to the surface, float, bubble up. Part. וְהָיָה, וְהָיָה. Targ. Y. Deut. XXI, 1. Targ. Y. Gen. XXVIII, 10; a. e.—Koh. R. to V, 8 (mixed diction) וְהָיָה בְּאֵר מִרְיָם Miriam's well came up.—Ab. II, 6; Succ. 55<sup>a</sup>, v. infra.—Y. Shebi. IX, 38<sup>d</sup>; Pesik. B'shall. p. 89<sup>b</sup> וְהָיָה וְהָיָה the corpse came up to the surface. Gen. R. a. 81 (in Hebr. diet.) וְהָיָה וְהָיָה 'and my mind in me was swimming (I became proud, v. וְהָיָה); a. fr.—2) (denom. of וְהָיָה) to drip; to be inundated. Targ. O. Gen. XLIX, 12; a. e.—Keth. 111<sup>b</sup> וְהָיָה וְהָיָה milk was dripping &c. Y. Taan. III, end, 67<sup>a</sup> וְהָיָה וְהָיָה the world would have been flooded. Gen. R. a. 32; Yalk. ib. 37 וְהָיָה וְהָיָה it (the mount Gerizim) was not flooded by the waters of the flood; a. e.—[Targ. Y. Deut. XXI, 28 וְהָיָה, v. וְהָיָה a. וְהָיָה.]

**הָיָה** Pu. וְהָיָה, וְהָיָה 1) to direct the overflow, to assign channels. Targ. Job XXXVIII, 24, v. וְהָיָה.—Gitt. 69<sup>b</sup> top וְהָיָה וְהָיָה and let it (the milk) run over &c.—2) to cause to glisten, to turn in all directions. Keth. 60<sup>b</sup> וְהָיָה וְהָיָה Ar. (ed. וְהָיָה, v. infra) with restless eyes.—3) to cause to float, v. infra.

**הָיָה** Af. וְהָיָה, וְהָיָה (fr. וְהָיָה) 1) to make flow. Targ. Deut. XI, 4.—[Keth. I. c. וְהָיָה וְהָיָה Ar. a. v. וְהָיָה I 'with dripping eyes', v. supra.]—2) to cause to float. Ab. II, 6 וְהָיָה וְהָיָה על דמיון וְהָיָה וְהָיָה ed. Strack (oth. eds. וְהָיָה Strack reads וְהָיָה Pu.; oth. pointed eds. וְהָיָה h. form) because thou (the person whose skull was seen to float) hast caused (a corpse) to float, they made thee float, and those who made thee float, shall also float.

**הָיָה** **הָיָה** to be glittering, to be turned in all directions. B. Kam. 92<sup>b</sup>; Meg. 14<sup>b</sup> וְהָיָה וְהָיָה and its eyes look all around (for food).

**הָיָה**, Koh. R. to V, 10 וְהָיָה וְהָיָה, read: וְהָיָה.

**הָיָה**, pl. וְהָיָה, v. וְהָיָה.

**הָיָה**, v. וְהָיָה a. וְהָיָה.

**הָיָה** m. (וְהָיָה II) irrigating engine. Peab. V, 2 וְהָיָה וְהָיָה (Y. ed. וְהָיָה) one must not irrigate (a field) with an irrigator (before the poor have collected their share; v. Tosaf. ib. II, 20); Y. ib. V, 19<sup>a</sup> top. [Maim. identifying our w. with next w. explains: you must not use the *lofah* in conjunction with other seeds.]

**הָיָה** m. (v. proved.) an aquatic plant like the Colocasia; *barra, lofah*; [Maim. וְהָיָה Arab., defining it 'a seed similar to barley.'] Kil. I, 1. T'hal Yom I, 2; Tosaf. ib. I, 1, sq. וְהָיָה (R. S. to T'hal Yom I. c. quotes וְהָיָה). Tosaf. Makhsh. III, 6 וְהָיָה. Tosaf. Y'rom. VI, 11 וְהָיָה ed. Zuck. (Var. וְהָיָה, וְהָיָה). Peab. VI, 7 וְהָיָה וְהָיָה even if the barley in the field have the size of *lofah* (R. S.; Maim.: "even if it be a field of the inferior kind of barley named f.).—V. וְהָיָה II.

**הָיָה**, v. proved. wds.

**הָיָה** m. (וְהָיָה III) additional amount, surplus. B. Meta. 61<sup>b</sup> וְהָיָה וְהָיָה (Var. וְהָיָה, וְהָיָה, וְהָיָה, v. Rabb. D. S. a. I. note 9) and he (the borrower) made in the bundle more money than the loan agreed upon. V. וְהָיָה a. וְהָיָה.

**הָיָה**, **הָיָה**, **הָיָה**, Peab. R. a. 21, read: וְהָיָה.

**הָיָה**, Targ. Job XXVIII, 7 ed. Lag. v. וְהָיָה.

**הָיָה**, pl. וְהָיָה, וְהָיָה, v. וְהָיָה.

**הָיָה**, v. וְהָיָה.

**הָיָה**, **הָיָה** m. (וְהָיָה) flood. Targ. O. Gen. VI, 17 (Y. וְהָיָה); a. fr.

**הָיָה** m. (v. וְהָיָה, comp. וְהָיָה, וְהָיָה) frame, trawl. (influenced by Greek *rónos*) formula (to be filled out according to occasion). Y. Ber. I, 5<sup>d</sup> וְהָיָה וְהָיָה such is the formula of the benedictions; Lev. R. a. 24, end; Y. Sabb. XV, end, 15<sup>b</sup> וְהָיָה—Esp. the formula or blank of documents, opp. וְהָיָה containing names, dates &c. Y. Gitt. III, beg. 44<sup>a</sup> וְהָיָה וְהָיָה (also וְהָיָה) if the writer filled out a blank. B. Meta. 7<sup>b</sup>; a. fr.—Pl. וְהָיָה, constr. וְהָיָה. Y. Gitt. II, beg. 44<sup>a</sup> וְהָיָה וְהָיָה declares illegal deeds of divorce written into ready-made blanks. Gitt. III, 2 וְהָיָה וְהָיָה he who writes formulas of letters of divorce must leave blanks for the name &c.; a. fr.

**הָיָה**, ch. same, = h. וְהָיָה, וְהָיָה, frame, mould, cast. Targ. Y. Num. XXV, 1 (comp. Sabb. 64<sup>a</sup> a. v. וְהָיָה). Targ. Y. Ex. XXXII, 4 וְהָיָה Ar. a. Levita (ed. וְהָיָה, corr. acc.) in a mould.—[B. Bath. 165<sup>a</sup> וְהָיָה Ar., v. וְהָיָה.]

**הָיָה**, **הָיָה** m. = h. וְהָיָה, 1) nail of the human

finger; *claw*; *hoof*; *transf. pencil*. Targ. Jer. XVII, 1.—Hull. 17<sup>b</sup> the knife must be examined, and 'וכ' אבישרא ואנ' on the fleshy top of the finger and on the nail &c.; a. fr.—*Pl.* טופרנא, טפן. Targ. Jud. V, 22 (h. text עקבות). Targ. O. Deut. XXI, 12 טופרנא ed. Berl. (ed. Vien. טופרנא; Y. טופרנא).—M. Kat. 18<sup>a</sup> טופרנא (טופרנא) a spice. Targ. O. Ex. XXX, 34.—[Targ. Y. Gen. III, 7 טופרנא, read: טופרנא.—Lev. R. s. 33 טופרנא, read: טופרנא; v. Yalk. Dan. 1061.—Targ. Y. Ex. XXXII, 4, v. טופרנא.]—V. next w.

**טופרנא** m., collect. noun (preced.) *nails*. Targ. O. Deut. XXI, 2.—[Y. Snh. I, 18<sup>c</sup> טופרנא, read: טופרנא; Y. R. Hash. II, 58<sup>b</sup> טופרנא; v. טופרנא.]

\***טופת** בית ט', *pr. n. Valley of Beth-Tofeth* Koh. R. to V, 8; v., however, טופת II.

\***טוק**, Y. Sabb. VI, 7<sup>d</sup> טוק טוקלין ed., Ar. פרוסטוקטולין, prob. a corruption of פרוסטוקטולין (χρυσοκαστέλλιον) a golden castle, name of a head-dress (עיר הודח; v. Sm. Ant. s. v. Corona).

**טור** I, Pa. טור (comp. טור) to espy, to augur. Targ. Y. Gen. XLIV, 8; 15 (h. text נחש).

אף אטור (denom. of טור) to consult divination. Ib. XXX, 27.

**טור** II, **טורא** I, **טורא** m. (preced., comp. b. h. טור) *mount, mountain*. Targ. O. Ex. III, 12 (Y. טורא). Targ. Y. Gen. XXIII, 2; a. fr.—Hull. 7<sup>b</sup>, v. טורא. Sabb. 152<sup>a</sup> a mountain of snow (my head is white). Gen. R. s. 32, v. טורא; a. fr.—*Pl.* טורא, טורא, טורא. Targ. Job. IX, 5. Targ. Deut. XI, 11; a. fr.—Gen. R. l. c. טורא if it belongs among the high mountains; a. e.—[Sabb. 98<sup>b</sup> טורא, v. טורא.]—(הר המלך) *King's Mountain*, טורא שבעין Mount Simeon. Gitt. 55<sup>b</sup>. Y. Taan. IV, 69<sup>a</sup>; Lam. R. to II, 2 (v. Neub. Géogr. p. 41; p. 267).—*Iron Mount*. Targ. Y. Num. XXXIV, 3.—For other compounds, v. respective determinants.

**טורא** II m. (comp. טור, v. preced.) *clearness, sky*. Gen. R. s. 99 (ref. to חסדרונה, Jud. III, 23) [read:] טורא the clouds of brightness, where the angels are seated in order.

\***טורא** III m. *tura*, name of a bitter herb. Pes. 39<sup>a</sup> (Ms. M. טורא).

**טורבל**, **טורבל** (tribulum, τριβόλος) only in טורבל *threshing sledge* (couch) consisting of a wooden platform studded underneath with sharp pieces of flint or with iron teeth. Ab. Zar. 24<sup>b</sup> (Ar. a. Yalk. Sam. 122 טורבל; Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup> Ms. M. (ed. טורבל), v. טורבל. Par. XII, 9 טורבל.

**טורנינוס**, v. טורנינוס.

\***טורוס** (sub. טורוס) f. (torus) *bolster, couch, sofa*. Pirke d'R. El. ch. XLI טורוס פרוסה Ar. (ed. only טורוס, corr. acc., and add טורוס; v. Mekh. Yithro,

Bahod. s. 4 טורוס על ראש המטה like a couch which is spread in a tent. [Ar. refers טורוס to the late Latin *tenta*, Gr. *ténta* (τέντα), Italian *tenda*.]

**טורנא** m. pl. (טור=טור II; comp. טורנא) [locked up things, comp. טורנא, royal wardrobe, armory. Ber. 56<sup>a</sup> ריש ט' (some ed. טורנא, Ar. טורנא) the chief of the royal wardrobe dreamt. Ib. אחריו לריש ט' (Ms. M. אחר קיסר איחיה לריש ט') they brought the chief.... up, and he was put to death. [For Var. lect., v. Rabb. D. S. a. l. notes 1, 2.]

**טורנא**, **טור** (preced.) 1) *treasury-office, armory*. Ber. 56<sup>a</sup> אפחא דריש ט' (Ar. טורנא, v. preced.) at the entrance of the chief treasury; [prob. to be read: דבי ט' רבי ט' רבי ט' having come in by tautography from the succeeding לטורא... ולטור' וכ' B. Bath. 8<sup>a</sup> (Ms. F. טורנא, Alf. Ms. טורנא) for the maintenance of the town-wall, the horse-guard and the armory even orphans must contribute.—2) (sub. ריש) *superintendent of the armory or treasury*. Erub. 80<sup>a</sup> ריש ט' (ed. Sonc. טורנינוס) there was a (gentile) superintendent that lived in the neighborhood &c.

**טורח** (b. h. טורח; טורח) *toil, labor, trouble, painstaking preparations*. Sabb. 153<sup>a</sup> כלום... בלא ט' is there a banquet without visible preparation? (Koh. R. to IX, 8 טורח). M. Kat. 8<sup>b</sup> טורח on account of the labor (connected with preparing the wedding). Y. Pes. X, 37<sup>d</sup> טורח what is all that trouble for to which you put us &c.; a. fr.—*Pl.* טורח. Ber. 58<sup>a</sup> טורח ט' טורח to how much trouble did the host go &c.; (Y. ib. IX, 13<sup>c</sup> טורח). Lev. R. s. 1 טורח וכ' (כמה טורח) Moses (like an *agoranomos*) was engaged in the (dietary) affairs of Israel. Gen. R. s. 94 טורח the troubles of providing for one soul.—V. טורחא.

**טורחא**, **טורחא** ch. same. Targ. O. Deut. I, 12. Targ. Koh. II, 21; a. fr.—Ib. 11 טורחא.—B. Mets. 40<sup>b</sup> טורחא, v. טורחא.—V. טורחא.

**טורחן**, **טורחן**, v. sub טורחן.

**טורחנא** m. (preced. wds.) *trouble, care*. Targ. Y. I Num. XI, 12.

**טורחנא** f., v. טורחנא.

**טורטור**, pl. טורטורין, v. next w.

**טורטני**, **טורטני**, **טורטני**, f. (trutina, τρυπάνη, prob. of Semit. origin, comp. טורטני) *balance, steel-yard*. Sifra K'dosh. Par. 3, ch. VIII טורטני 'in weight' (Lev. XIX, 35) that means the trutina. Sabb. 81<sup>a</sup> shall a (gold) balance be brought in (to weigh accurately)?; Men. 87<sup>b</sup>. B. Kam. 119<sup>a</sup>. B. Bath. 89<sup>a</sup> טורטני (for weighing gold), contrad. טורטני. Tosef. Kel. B. Mets. II, 5.—Y. Shek. VI, end, 50<sup>b</sup> טורטני arranged like a steel-yard. Sot. 34<sup>a</sup> (ref. to טורטני, Num. XIII, 23) טורטני a combination of balancing poles (for four couples of carriers); Y. ib. VII, 21<sup>d</sup> טורטני several



poles (each carried by two); טורקוס a combination &c.—*Pl.* טורקוס. D. Kam. I. c. Ma. R. 3 (v. Rabb. D. S. a. l. note 400).

טורקוס, v. טורקוס.

טורקוס pr. n. pl. v. טורקוס.

טורקוס, טורקוס, v. טורקוס.

טורקוס, v. טורקוס.

טורקוס, v. טורקוס.

טורקוס f. pl. טורקוס (turma, τούρμα) *turma*, a squadron of horse; in gen. division of an army. Y. Sol. VIII, beg. 22<sup>b</sup> (ref. to Ps. XVIII, 12) corresponding to their (the enemy's) squadrons. Yalk. Sam. 160; Mekh. B'shall. a. 2 טורקוס. Ib. טורקוס troops of angels. Ib. (ref. to Ps. XIV, 10) טורקוס they all formed squadrons marching like one man; Yalk. Ex. 250 טורקוס. Ib. טורקוס from here (the Egyptian warfare) the governments learned to form squadrons; Yalk. Ex. 250 טורקוס.

טורקוס, v. טורקוס.

טורקוס, v. טורקוס.

טורקוס m. pl. (tormenta) engines for hurling missiles, shots from the engine. Y. Sol. VIII, beg. 22<sup>b</sup> (ref. to Ps. XVIII, 13) טורקוס (corr. acc.) corresponding to their (the enemy's) tormenta (v. טורקוס); Yalk. Sam. 160 טורקוס; Mekh. B'shall. a. 2 טורקוס (corr. acc.). Midr. Till. to Ps. XVIII טורקוס (read: טורקוס). Sifré Deut. 204 טורקוס; Yalk. Ib. 223 טורקוס (read: טורקוס).

טורקוס m. (טורקוס) officer, less than טורקוס.—*Pl.* טורקוס. Targ. Is. X, 17 (h. text טורקוס). Ib. XXXIV, 7; a. e.—*Esp.* Philistine magistrates. Targ. Jud. III, 3 (h. text טורקוס; a. fr.

טורקוס m. (τὸρνος, tornus) turner's wheel, lathe. Pesik. R. s. 21 לטורקוס (read: טורקוס, v. Friedm. a. l. note 29) like the lathe which shows a front wherever you turn it.

טורקוס מ' רופוס, טורקוס (also in one word) pr. n. m. *Turnus Rufus* (supposed to be a corruption of *T. Annius Rufus*), a Roman commander in the days of the Hadrianic persecutions. Taan. 29<sup>a</sup> טורקוס ed. (Ma. M. טורקוס, or טורקוס, v. Rabb. D. S. a. l. note). Y. Ber. IX, 14<sup>b</sup> טורקוס טורקוס (Tosaf. to Sol. 31<sup>a</sup> טורקוס). Koh. R. to III, 17. Shn. 65<sup>b</sup>. Ned. 50<sup>b</sup> top; Ab. Zar. 20<sup>a</sup>. Pesik. R. s. 23.

טורקוס, v. preced.

טורקוס, v. טורקוס.

טורקוס, v. טורקוס.

טורקוס, Targ. Ps. I, 3 ed. Lag., v. טורקוס.

טורקוס, Sifré Num. 69, v. טורקוס.

טורקוס, Ar. a. v. טורקוס; v. טורקוס.

טורקוס, v. טורקוס.

טורקוס I (comp. טורקוס) to smear with a cohesive substance to polish (with a fatty matter); to besmear, soil, pollute. Pes. 30<sup>b</sup>; Zeb. 95<sup>b</sup>, a. e. טורקוס one must not polish the stove with &c. Tosaf. B. Kam. IX, 51 (in a misplaced passage, belonging after טורקוס, read: טורקוס טורקוס (ref. to Is. L, 6<sup>b</sup>) who spat into or besmeared his neighbor's face; (comp. Mish. Ib. VIII, 6, Sifra Emor Par. 14, ch. XX).

טורקוס II (fr. טורקוס) to make riad, or, len. Taan. 23<sup>a</sup> טורקוס (the heavy rains) make the soil muddy and it yields no fruit; Yalk. Lev. 671.—3) to smear over, besmear. Part. pass. טורקוס. Ps. 65<sup>b</sup> טורקוס if his (the priest's) garments were besmeared (with blood &c.); Zeb. 14<sup>a</sup>, sq.; Ib. 20<sup>a</sup>.—Mag. 14<sup>a</sup> טורקוס letters made illegible by being smeared over.

טורקוס, טורקוס, *Hulpa*, טורקוס to be smeared over, be dirty. B. Bath. 165<sup>b</sup> טורקוס if the writing was blotted out or blurred. Tosaf. Kel. B. Mets. IV, 12 טורקוס a metal mirror which became blurred (blind). Sabb. 81<sup>a</sup> טורקוס Ms. M. (ed. טורקוס, corr. acc.) the spots were washed away (became indistinct). Cant. R. to VIII, 9 a picture on a wall טורקוס (prob. טורקוס, v. supra) even if it be smeared over.

טורקוס ch. same. Targ. Y. Deut. XXVIII, 40 טורקוס Ar. (ed. טורקוס, corr. acc. or טורקוס, v. טורקוס) you willoint yourselves. Targ. Y. II Lev. XIV, 42 טורקוס (read טורקוס) shall plaster over; (Targ. Y. I טורקוס *Ilhpa*).—Gen. R. s. 34, end טורקוס (not טורקוס) and paste the plaster on its skull.

טורקוס, טורקוס to be plastered. Targ. Y. Lev. XIV, 43; 48; v. supra.

טורקוס, טורקוס to smear over, to make muddy. Part. pass. טורקוס; v. infra.

טורקוס, טורקוס to be smeared over, to be made muddy. Targ. Job. XVI, 16 טורקוס Ms. (ed. טורקוס; h. text טורקוס); Targ. Ps. XLVI, 4 (h. text טורקוס; comp. טורקוס).

טורקוס II (v. טורקוס, *Al*, טורקוס to hide, reserve (contrast to h. טורקוס). Targ. Ps. XXXI, 20 טורקוס Ms. (ed. טורקוס, v. טורקוס). Ib. CXIX, 11 (some ed. טורקוס, corr. acc.). Targ. Job X, 13. Ib. XXIII, 12.

טורקוס, טורקוס to be hidden. Ib. XV, 20. Ib. XXIV, 1.—V. טורקוס.

טורקוס, v. טורקוס.

טורקוס, v. טורקוס.

טורקוס, v. טורקוס.

טורקוס, m. dew, moist grass (Ar. *aldd*). Sifra Aikar beg.; Yalk. Lev. 571.

טורקוס f. (preced.) dew, vapor. Targ. Job XXXVII 11 Regia (ed. טורקוס, h. text טורקוס).

**מחול** m. (cmp. טח II) *spleen, milt*. Hull. III, 2. Snh. 21<sup>b</sup>; Ab. Zar. 44<sup>a</sup> ט' נטולי having had their milt cut out (as fast runners); a. fr.

**מחולא** ch. same. Pl. טחולין. Targ. Esth. VIII, 10; v. טחלא.

**מחון**, v. טחניה.

**מחונא** m. (טחן) *miller*. — Pl. טחונין. Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>b</sup> bot. ט' . . . אחר an ordinance was issued for millers (for government work); Pesik. R. s. 23-24 טחונים (read יא . . .). Y. Pes. III, 30<sup>a</sup> top; a. fr.

**מחור** m. (v. טחר) *sufferer from piles*. Midr. Sam. ch. X היה יושב כט' when one sat straining himself like &c.

**מחורון, מחורינא** m. pl. (b. h. *k'ri* טחורים; v. טחר) *piles, hemorrhoids*. Targ. Deut. XXVIII, 27; a. e.—Targ. Ps. LXXXVIII, 66 (h. text אחר).

**מחא, טחא** (v. טח II) *to squeeze into, fasten to*. Gitt. 69<sup>b</sup> נטחורא בחורא (not חורא . . .) let him squeeze it (the milt) into (the cracks of) an oven; יט' ביני אורבי let him squeeze it in between bricks &c.

**מחיא**, v. טחיא.

**מחאי, טחאי** m. pl. (טחא, cmp. טח I) *cakes smeared with oil*. Sabb. 119<sup>a</sup>; Hull. 111<sup>a</sup> ט' חל סאי three S'ah of flour made into glistening cakes.

**מחין**, v. טחין.

**מחניה** f. (טחן) *grinding*. Pes. 11<sup>a</sup>; a. fr.—Men. XI, 3 (96<sup>a</sup>) טחניה (Mish. ed. טחניה); Tosef. ib. XI, 4 טחין. —Transf. *sexual contact*. Sot. 10<sup>a</sup>; Num. R. s. 9 (ref. to Jud. XVI, 21, a. Job XXXI, 10).

**מחנין** m. pl. (preced.) *grist, meal*, v. טחניה. Tosef. Dem. I, 24; Hull. 6<sup>a</sup>; Y. Dem. I, 22<sup>a</sup> סח (corr. acc.)

**מחלא** ch. = h. מחול. Gitt. 69<sup>b</sup> לט' for pain in the milt. Hull. 93<sup>a</sup>; a. fr.—Pl. טחלי. Ib. דט' וכ' the veins (sinews) of milts must be removed as fat; v. חוטא. Ib. 111<sup>a</sup> דט' חבשילא a dish of pieces of milt.

**מחן** (b. h.; cmp. טח) 1) *to mill, grind*. Sabb. VII, 2 טחן he who grinds (on the Sabbath). Ex. R. s. 36, beg. טחנין אותם (the olives) are crushed. Sot. 9<sup>b</sup> . . . וטחן וכ' and Samson uprooted them (the mountains) and ground them against one another; Snh. 24<sup>a</sup>; a. fr.—Transf. *to have sexual intercourse* (cmp. מבלל). Gen. R. s. 48, end. —\*2) *to force to menial labor*. Pesik. R. s. 23-24 (ed. Fr. p. 122<sup>b</sup>) טחניו ברחיים, v. infra, a. פדן.

*Hif.* טחין *to cause to grind*. Kidd. 31<sup>a</sup> bot. יט' and some one may make his father grind in the mill (v. supra, a. פדן). Keth. 59<sup>b</sup> (ref. to ib. V, 5) טחנה . . . טחנה סיד' you cannot mean that she must do the grinding? . . . she must attend to the grinding.

**מחין, מחין** ch. same. Targ. Jud. XVI, 21; a. e.—Pesik. R. s. 23-24; Y. Kidd. I, 61<sup>b</sup> bot.; Y. Peah I, 15<sup>c</sup>

bot. טחן החור grind thou in my place. Ib. אטחין, read: טחין as Y. Kidd. I. c.—Snh. 96<sup>a</sup> טחין קטירה were grinding date-stones; a. fr.—*Part. pass.* טחין, טחנה, טחנה ט' טחנה thou groundest ground flour (you conquered Israel because it was doomed to destruction). Ber. 48<sup>a</sup> bot. ט' טחנה oil perfumed with ground ingredients, contrad. to כבישא.—Y. Ned. VI, end, 40<sup>a</sup> טחין טחין roasted and ground &c. [Cant. R. to I, 16 טחנה, read: טחנה (?) v. טחנה.]

**מחן** m. = טחנה q. v.

**מחנה** f. (b. h.; preced. wds.) *mill*. Koh. R. to XII, 7 טחנה נמשלו ד' ח' כט' וכ' the study of the Law is allegorized as a mill, as the mill does not stop &c.—Pl. טחנה (fr. טחנה) *millstones*. Lam. R. introd. (R. Josh. 2) טחנה נמשלו ישראל Israel is compared to millstones (never resting), v. supra. Ib. חט' אלו טחנות וכ' 'the millstones' (Koh. XII, 3), that means the study of the great M'ishnayoth of &c.

**מחף** (cmp. טחב) *to be moist, soiled*.—*Part. pass.* טחף; fem. טחפה, pl. טחפות (of wool) *dirty-white, gray*, opp. לבנה bright-white. Hull. XI, 2; ib. 136<sup>b</sup> Ar. (ed. טחפות). [Cmp. Arab. ṭahf moeror, nubes.]

**מחר** (= חחר, denom. of אחר; cmp. טחין) *to press, to strain the rectum*. Sabb. 82<sup>a</sup> לא לטחור טח Ar. (ed. לטחור; Ms. M. לטחור, v. Rabb. D. S. a. l. note) one must not strain himself too much.—V. טחורא.

**טח** or **טח** *two* (in the language of כחפי or גרפי). Snh. 4<sup>b</sup>; Zeb. 37<sup>b</sup>; Men. 34<sup>b</sup>.

**טחפוש** pr. n. pl. *Tatlafush* (?). Hull. 110<sup>a</sup> (in R. Gershon Ms. טחפוש לפוש, v. Koh. Ar. Compl. a. v.;—perh. a perversion of בלשפוש).

**טחפואות, טחפואות** f. pl., a corruption of טחפואות, v. טחפואות.

**טחפא, טחפא**, v. טח.

**טחפאמולין, טחפאמולין** m. (τετράμωλος) *a chariot with four animals (mules) abreast, (Lat.) quadriga*; [a compound not recorded in Greek dictionaries]. Ex. R. s. 3 I shall come down טח שלי with my quadriga (ref. to Ez. I, 5); ib. s. 42 טחין . . . (corr. acc.); Tanh. Ki Thissa 21. Ex. R. s. 43 טח וכ' and they will unhitch one of the four animals of my chariot.

**טחפאפילות, טחפאפילות**, v. טחפאפילות.

**טחנה** (= טחנה, reduplic. of טחנה, cmp. טחנה) *to molest, provoke*. Erub. 61<sup>a</sup> טחנה טחנה לחי וכ' the residents of G. used to molest those of H. (visiting their place; v. Ms. M. a. Rabb. D. S. a. l. notes).

**טחנה** m. 1) (τετράγωνος) *four-cornered, in a quadrangle, in a square*. Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> טחנה (בית) a house of four corners. Cant. R. to IV, 4 (expl. טחנה) טחנה (τετράγωνος) in a square. Pesik. R. s. 10



טערגא (corr. acc.), v. טערגא (טערגא, v. טערגא) for the fourth time. Tosef. Naz. I, 2 טערגא טערגא 'I will be a Nazir tetragon', means four times. Naz. I. a.; B. Bath. I. a.—3) fourfold, four combined. Midr. Till. to Ps. LXXVIII, 49 טערגא טערגא (corr. acc.) each plague was fourfold; ed. Bab. טערגא.

טערגא ch. same. Y. Ber. VIII, 27<sup>a</sup> top (ref. to Ex. XXII, 15) 'טערגא טערגא טערגא טערגא' was in a square (containing the Ten Commandments four times on each side, and readable whichever way you turned it); Cant. R. to V, 14 טערגא טערגא (corr. acc.).

טערגא, v. טערגא.  
טערגא, infin. of טערגא.  
טערגא, v. טערגא.  
טערגא, v. טערגא.  
טערגא, v. טערגא.  
טערגא, Tosef. Ohol. XVIII, 12, v. טערגא.  
טערגא, Y. Git. IV, 45<sup>a</sup> bot., v. טערגא.  
טערגא, Cant. R. beg., some ed. טערגא, read טערגא.

טערגא, v. טערגא.

טערגא I m. (טערגא, emp. טערגא) form, nature, character, peculiarity. Y. Ber. VII, 11<sup>b</sup> טערגא טערגא the form of a benediction. Kidd. 13<sup>a</sup> טערגא טערגא the legal form of deeds of divorce and of betrothals. Gen. R. a. 17 טערגא טערגא this man (whom thou art going to create)—what will his nature (distinction) be?—Keth. I, 8 טערגא טערגא what is that man? Ib. 9 טערגא טערגא what is that expected child (who is its father)?—Shh. 108<sup>b</sup> טערגא טערגא what is the nature of these seven days?—Sifra Emor ch. XVIII, Par. 14 טערגא טערגא לטערגא טערגא what art thou (what right hast thou) to put up thy tent &c.; a. fr.

טערגא ch. 1) same. Targ. Cant. VII, 1 טערגא טערגא what right have you?—Y. Sabb. II, 4<sup>a</sup> top טערגא טערגא what sort of a man was he?; Y. Ter. XI, end, 48<sup>b</sup> טערגא טערגא (corr. acc.).—2) seal, sign of recognition. Targ. I Sam. XVII, 18 טערגא טערגא ed. Lag. (oth. ed. טערגא, h. text טערגא). [Targ. Am. IX, 4 טערגא, some ed., read טערגא. Targ. Is. IX, 9 טערגא, some ed., read טערגא.]

טערגא II (טערגא), m. (טערגא, emp. טערגא) murmuring, rumor, (evil) report. Targ. O. Gen. XXXVII, 2 טערגא טערגא ed. Berl. (oth. ed. טערגא; Y. Ter. X, 18 טערגא ed. Lag. (some ed. טערגא, read טערגא); a. fr.—[Targ. Y. Gen. XXXIV, 30 טערגא, Var. טערגא, read טערגא.]

טערגא, Pi. טערגא, Pa. טערגא, v. טערגא.

טערגא f. = טערגא I.—Pi. טערגא. Shh. 61<sup>b</sup> טערגא טערגא from the qualities of the near deities &c., [Ms. E. טערגא, v. Rabb. D. 8. a. 1. note 90].

טערגא f. ch. = h. טערגא, goodness, good deed, profit, enjoyment, pleasure. Targ. Gen. I XVIII, 18. Targ. Koh. IV, 6; a. fr.—Y. Hag. II, 77<sup>a</sup> טערגא טערגא one good deed. Tann. 27<sup>a</sup> טערגא טערגא be kind and kindly towards &c. Tann. 29<sup>a</sup> טערגא טערגא without having credit given to us. Y. Ber. II, 8<sup>a</sup> bot., v. טערגא. Lam. R. to I, 5; a. fr.—Men. 57<sup>a</sup> טערגא טערגא M. (ed. טערגא) of our good teachings they do not speak. Ib. טערגא טערגא טערגא Ma. M. (ed. טערגא) this is also one of our good things.

טערגא m. 1) טערגא dipping, immersion, antepast. Pes. 115<sup>a</sup> טערגא טערגא whatever eatable is dipped into a liquid, requires hand-washing (before partaking of it). Gitt. 70<sup>a</sup> טערגא טערגא let him make it a habit to eat relishes dipped (in vinegar &c.) in the summer as well as &c. Beta. 16<sup>b</sup>; Shbb. 111<sup>a</sup> טערגא טערגא before the antepast. Pes. 115<sup>b</sup> טערגא טערגא when dipping the first time; a. e.—2) טערגא II the act which makes food subject to preceptually gifts (טערגא). Y. Hag. III, 10<sup>a</sup> טערגא טערגא the rolling of the dough makes a Tekel

טערגא ch. same, dipping, immersion, bathing. Targ. Y. Num. XIX, 4. Ib. 7, sq.; a. e.—Pl. טערגא. Pes. 115<sup>b</sup> טערגא טערגא dipping twice.

טערגא m. pl. טערגא sinking; טערגא for being sunk, at the risk of receiving no consideration. Keth. 76<sup>a</sup> טערגא טערגא the object of value given at betrothal is made a present even at the risk of death before the consummation of marriage; B. Bath. 145<sup>a</sup>.

טערגא (b. h. טערגא; טערגא, emp. טערגא) 1) [rounded, arched] navel, umbilicus. Shh. XVIII, 111<sup>a</sup> טערגא טערגא the infant's navel string. Kidd. 12<sup>b</sup> טערגא טערגא (Ar. טערגא) above his navel. Yoma 65<sup>a</sup> טערגא טערגא the formation of the embryo begins from the navel. Midr. Till. to Ps. XIX; a. fr.—Transf. centre or highest part. Meg. 6<sup>a</sup> (homiletic etymol. of טערגא) טערגא טערגא it is situated on the height of Palestine.

טערגא ch. same. Sabb. 65<sup>b</sup> טערגא טערגא Ms. M. (ed. טערגא, corr. acc.) put a dry cup on the navel.—Y. Kil. VIII, 31<sup>a</sup> bot. טערגא טערגא it draws nourishment through its navel string; טערגא טערגא when its navel string is cut.

טערגא, v. טערגא.

טערגא, v. טערגא.

טערגא, v. טערגא.

טערגא, v. טערגא.

טערגא, v. טערגא.

טערגא, v. טערגא.

טערגא m. (טערגא, טערגא, also

ῥαρον, v. Lydd-Scott Gr. Dict. s. v.; prob. of Semitic origin=הַגֵּן, denom. of אָגַן; as for ה=הֵ comp. Syr. טַגַר P. Sm. 1432 with Chald. (הַגֵּן) 1) *frying pan*; also (interch. with מִינָא) *a flour-dish prepared with oil*. Snh. 21<sup>a</sup> (ref. to וַחֲצֹק, II Sam. XIII, 9) עָשְׂתָה לּוֹ מִינֵי טַ' she made for him oil-dishes. Men. 104<sup>b</sup> מִינֵי טַגֵּן (most eds.) five sorts of oil-dishes (ref. to Lev. II, 1; 4; 5; 7; 14—15).—Pl. טַגֵּינִי. Tosef. Ab. Zar. V (VI), 1; VIII (IX), 2 'הַט' the frying pans.—2) (cmp. Syr. טַגַנָא, P. Sm. 1431) *an engine of torture and execution*. Pesik. R. s. 48 (הַטֵּגֵנִי or הַטֵּגֵן; read: נִתְּמַדוּ בְּרוֹךְ הַטֵּגֵנִי) they put him into the *teganon*.—Denom. טַגֵּן, Pi. טַגֵּן 1) *to fry, roast*. Men. 50<sup>b</sup> (expl. חֲפֵרִי, Lev. VI, 14; 21) אֹפֶה מְטַגֵּה one baked it and then fried it with oil; a. fr.—Part. pass. מְטַגֵּן. Y. Ned. VI, beg. 39<sup>c</sup>. [Ib. VI, end, 40<sup>a</sup>, v. next w.].—2) *to torture, put to death*. Pesik. R. l. c. וְטַגֵּנִי אֹרְרוֹ (Var. וְטַגֵּנִי), read: וְטַגֵּנִי אֹרְרוֹ or וְטַגֵּנִי אֹרְרוֹ.—Transf. *to torture, agonize*. Tanh. Vayiggash 9 וְכִי אָתָּה מְטַגֵּתָּהּ וְכִי thou causedst agony to thy father &c.

**מִינָא** I ch. same. Kidd. 44<sup>a</sup> רִמָּא לֵט' רִמָּא (some ed. לִשְׁמִינִי) (his report of the proceedings of the college is) as direct as catching a fish from the lake and throwing it into the frying pan. Y. Ber. III, 6<sup>d</sup> לֵט' רִמָּא from the lake into the pan, i. e. this is an immediate application of the lesson learned.—Y. Kidd. II, 62<sup>b</sup> top וְרִמָּא לֵט' it was a fresh report, v. supra; Y. Gitt. VI, 48<sup>a</sup> לִשְׁמִינִי....—Denom. טַגֵּן *to fry with oil*. Part. pass. מְטַגֵּן. Targ. Y. Lev. VI, 14; VII, 12.—Pl. מְטַגֵּן. Y. Ned. VI, end, 40<sup>a</sup> (not מְטַגֵּן).

**\*מִינָא** II m. (ῥαρον=πῆραρον, v. Löw Pfl. p. 372) rue. Ab. Zar. 28<sup>a</sup> bot.

שִׁטְרָטוֹן, מִינָא, מִינָא, מִינָא, מִינָא, מִינָא.

מִינָא, v. טַגֵּן.

מִינָא, v. מִינָא.

**מִינָא** m. (v. מִינָא) *bright sky after rain*. Ber. 59<sup>a</sup> Ms. F.; Y. ib. IX, 13<sup>d</sup>; Yalk. Is. 335 רִמָּא שְׁמִים מִינָא (read: רִמָּא).

**מִינָא** ch. 1) same. Ber. 59<sup>a</sup> bot. אִמְתָּא מִינָא מִינָא Ms. M. (ed. only אִמְתָּא) when is the sky seen in its brightness?—Pl. מִינָא, טַגֵּן. Targ. Jer. IV, 11 'רוח ט' a clearing, sweeping wind (h. text צַח).—2) (cmp. Targ. Jer. l. c.) *cold wind, cold* (cmp. אֶסְתָּה). Lam. R. introd. (R. Joh. 1) וּבְקִיטָא בִּט' in cold weather and in summer heat.—3) (cmp. צַהֲרִים) *midday*. Targ. O. Deut. XXVIII, 29; a. fr.—Yoma 59<sup>a</sup>, a. e., v. טַגֵּן. Sabb. 63<sup>a</sup> 'שִׁטְרָטוֹן אֵשׁ אֶתְּרָא a lamp at noon (useless thing); Hull. 60<sup>b</sup>; a. fr.—Pl. מִינָא. Targ. Ps. XCI, 6 Ms. (ed. sing.), Ib. XXXVII, 6 Ms. (ed. sing.).

**מִינָא** m. pl. (preced.; v. Ps. XCI, 6) *midday-demons* during the summer. Targ. Cant. IV, 6 טַגֵּן ed. Lag.—Targ. Y. I Deut. XXXII, 24 (some ed. incorr. טַגֵּן).

**מִינָא** m. (טַגֵּן) *blotting, filling a blank with dots or blots*. B. Bath. 163<sup>a</sup> (commentaries use h. form טַגֵּן a. טַגֵּן). [Targ. Prov. IX, 17 Ar. ed. Koh. s. v. טַגֵּן, v. טַגֵּן.]

**מִינָא** m. (טַגֵּן) *walking, going errands*. Targ. Job XXIX, 15 רַגְלִיָּא ט' Ms. (ed. only ט'; ed. Lag. טַגֵּן, v. טַגֵּן).

**\*מִינָא** m. pl. (טַגֵּן; v. P. Sm. 1443) *high-flying, proud*. Ex. R. s. 15 (some ed. טַגֵּן).—V. טַגֵּן.

מִינָא, v. טַגֵּן.

מִינָא, v. טַגֵּן.

**מִינָא** m. (b. h.; טַגֵּן I) *plaster, lining of vessels*. Tosef. Kel. B. Kam. IV, 19, sq. [read, as R. S. to Kel. V, 11:] if the lining can stand by itself (form a vessel of itself); v. טַגֵּן.

**מִינָא** f. (preced.) *plastering*. Neg. XII, 6; Sifra Metsora, Neg., Par. 6, ch. IV.

**מִינָא** m. (preced.) *smearing with a fatty substance, glazing*. M. Kat. 17<sup>a</sup> בְּחִטּוֹרָא כִּי ט' בְּחִטּוֹרָא (the excommunication) retains its effect on him as does the glazing on the tiles of the oven. Pes. 30<sup>a</sup> חֲרֹטָא וְחִטּוֹרָא an oven which they smeared with fat for glazing purposes; Zeb. 95<sup>b</sup> טַגֵּן בְּחִטּוֹרָא (Ms. R. 2 טַגֵּן . טַגֵּן; Ms. K. טַגֵּן 'in which they baked cakes smeared with fat', Rashi; v. טַגֵּן).

**מִינָא** c. (b. h.; טַגֵּן, v. טַגֵּן; cmp. טַגֵּן; Assyr. *titu*) [*moist, viscid substance*] *plaster, clay, mud*. Pes. 55<sup>a</sup>, v. טַגֵּן. M. Kat. 7<sup>a</sup>, v. טַגֵּן I. Mikv. VII, 1 טַגֵּן, v. טַגֵּן. Ib. 7 טַגֵּן ט' thick clay; a. fr.—[Sabb. 67<sup>a</sup> ט' son of mud, a demon, prob. a Var. lect. of טַגֵּן.]

**מִינָא**, Targ. Prov. IX, 17 Ar. (Var. טַגֵּן, טַגֵּן) a. some ed., a corrupt. of טַגֵּן.

**מִינָא** pr. n. m. *Titus* (Flavius Sabinus Vespasianus), Roman general, later emperor, captor of Jerusalem. Targ. Lam. I, 19.—Gitt. 56<sup>b</sup>; a. fr. (mostly with the by-name 'the wicked').—[Sot. IX, 14 (49<sup>b</sup>) ט' son of wickedness, v. Frankel Monatssch. 1852, p. 393 sq.]

מִינָא, v. טַגֵּן.

מִינָא, Esth. R. to I, 2, v. טַגֵּן, a. טַגֵּן.

**מִינָא** pr. n. m. (v. טַגֵּן) *Titus*. Y. Ber. III, 6<sup>c</sup>; Y. Bicc. III, 65<sup>d</sup> וְרִמָּא בְּר' ט'—Y. Ter. VIII, 45<sup>c</sup> bot. חֲרִיטָא בְּר' ט'.

**\*מִינָא** m. (= טַגֵּן, טַגֵּן, v. טַגֵּן, with format. טַגֵּן; cmp. אֶסְתָּה) *a perforated vessel, sprinkler, strainer*. Kel. II, 6 (Var. טַגֵּן).

**מִינָא** m. (τέταρτον) *tetarton* (quart), a liquid measure, about one quart of a pint. Y. Sabb. VIII, beg. 11<sup>a</sup>; Y. Shek. III, 47<sup>b</sup> bot.; Y. Pes. X, 37<sup>c</sup> top ט'.



one and one fourth of a *l.* (is a ritual cup). Ib. III, 30<sup>b</sup> top טילא כזיבא (not טילא) one *l.* of water for a modius of wheat.

**טילא** m. (v. next w.) *tetrapylon* [Mansion-house], name of a prominent building in Caesarea Palaestinae, Tosaf. Ohol. XVIII, 18 טילא ed. Zuck. (corr. acc., Var. טילא).

**טילא** f. pl. (טילא) buildings with four gates, prominent mansions. Y. Muc. I, 59<sup>b</sup> bot. טילא שבתאי the *tetrapyle* (mansions) in fortified cities; Y. Kil. IV, 30<sup>b</sup> bot. טילא שבתאי (corr. acc.)—Midr. Till. to Ps. XLVIII טילא Ar. (ed. טילא); Yalk. Ps. 756; טילא, Yalk. Zech. 508; II Bath 75<sup>b</sup> טילא (v. Rabb. D. H. a. l. note 50).

**טילא** m. (טילא) improvement, industrious tilling. Y. Shab. IV, beg. 35<sup>a</sup> טילא ורע' wherein consists the improvement (spoken of in the Mishnah)?

**טילא** m. (dialect. for טילא q. v.) proud fool. Ab. Zar. 30<sup>b</sup> טילא בציז טילא (Ma. M. ... טילא) טילא a year (of) scarce earning will change (better) a weaver, if he be no proud fool. [Var. in Ar. s. v. טילא; טילא; or טילא; Yalk. Gen. 133 ...] [The supposed meaning of our w. of *humble* seems to have risen from a misunderstanding of a running commentary embodied in Rashi a. Tosafoth, where טילא is interpreted טילא.]

**טילא** (denom. of טילא) to smear over, blot, soil. B. Bath. 163<sup>a</sup> טילא he marks the blank space with blots (Ar. טילא, v. טילא).

**טילא**, v. טילא.

**טילא** m. (preced.) one at leisure, opp. to טילא. Keth. 62<sup>a</sup> bot.—Pl. טילא... Ib. V, 6 (61<sup>b</sup>). Ib. 62<sup>a</sup> טילא who are meant by *layyalin*?

**טילא** ch. (v. preced.) walker, errand-man. Targ. Job XXIX, 15 Var., v. טילא.

**טילא**, v. טילא.

**טילא**, v. טילא.

**טילא** m. (preced.) a bird swooping for prey, bird of prey. Y. II Gen. XV, 11 (h. text טילא).

**טילא** m. (preced.) flight. Targ. Y. Gen. I, 20.

**טילא** m. (טילא, comp. טילא) proud. Y. Ber. III, 6<sup>a</sup> bot.; (Y. Naz. VII, 56<sup>a</sup> top טילא; comment טילא; *fly*, restless).

**טילא** m. (טילא, comp. טילא) traveller, esp. Arabian caravan merchant. B. Bath. 73<sup>b</sup>. Ber. 58<sup>b</sup> טילא dreaming of an Arab in general (not of Ishmael, the son of Abraham). Men. 69<sup>b</sup> טילא (Ma. M. טילא) as in the case of Adi the merchant; Ab. Zar. 33<sup>a</sup> טילא. Yeb. 102<sup>a</sup> טילא a traveller's sandal which

fits closely.—Pl. טילא. Habb. 112<sup>a</sup>, v. טילא. Ab. Zar. 34<sup>b</sup>, v. טילא. B. Bath. 30<sup>a</sup> טילא is N. Arabs (stealing cattle) are frequent.

**טילא** f. (preced.) travellers' custom; (adv.) in the manner of travellers. Pes. 65<sup>b</sup> (v. Rabb. D. H. a. l. note 69).

**טילא** f. (preced. w.) Arabian women. Gen. 41<sup>a</sup> (Ar. ed. pr. טילא).

**טילא**, v. טילא.

**טילא** (טילא), טילא pr. n. m. *Tayfa Sammoha* (dye of red colour?). Y. Dem. III, 25<sup>a</sup>; Y. Yeb. VIII, beg. טילא.

**טילא**, v. טילא.

**טילא** or **טילא** m. (preced.) divination from birds, augury. Pesik. Par. p. 33<sup>b</sup> טילא טילא טילא they understood astrology and were shrewd in augury. (Pesik. E. s. 14, v. טילא); Tanh. Hek. 6; ed. Bub. 11; Koh. B. to VII, 23 טילא טילא טילא divined from birds and were experts in divination.—Pl. טילא טילא the art of divination. Ib. to X, 20 (ref. to טילא (ib.)) Ar. (ed. טילא, read טילא, that means, the raven (carries the sound) through the art of divination; Midr. Till. to Ps. VII, beg. טילא; Yalk. Koh. 979 טילא ... טילא (read טילא); Lev. R. s. 32 טילא.

**טילא** m. (טילא) spy, v. טילא.

**טילא**, v. טילא.

**טילא** m. (טילא) [stamping] rampart, earth-dam. Pesik. R. s. 14 the sand stands before the Ocean טילא like a dam and a wall (comp. טילא). [It is not likely that our w. is the Greek τειχος, which is identical in meaning with טילא.]

**טילא** m. (טילא) fastening with rings. Targ. Y. Er. XXVIII, 8; XXXIX, 5 (h. text טילא).

**טילא** f. (טילא) art, cunning. Y'lamd. Sh'lah, quot. in Ar. (v. Koh. Ar. Compl. s. v.).

**טילא** m. (טילא) m. = טילא. Gen. R. s. 63 טילא טילא Ar. (ed. טילא) on the rampart of the fortress (in spite of the gates being closed); Yalk. Gen. 110.—Pl. טילא, Lam. R. to I, 5 טילא he assigned the demolition of the four ramparts of the Temple mount to the four generals, and the western gate came under the command of Pangar.

**טילא**, v. טילא.

**טילא** I m. (טילא) travel. Targ. Y. Gen. XXIX, 1 טילא (perh. to be read טילא).

**טילא** II (טילא) m. *tela* or *tilia*, name of an inferior austere wine. Ab. Zar. 28<sup>a</sup> bot. (Bashi: טילא).

Ib. 30<sup>a</sup> bot. (by יין חר is meant) 'the austere *tila* which bursts the bag. Gitt. 70<sup>a</sup> the worst of all is 'white *tila* white *t*.

\***מילוא** m. (טל, v. טל) *patch, rag; transf. insignificant person*.—Pl. טל. Koh. R. to XI, 10 סדרו 'כל 'טל... all rags are 'ill-smells' (paltry persons are quarrelsome), and all 'ill-smells' are foolish.

**מילוא** v. טל.

**מילוא** &c., v. sub 'טל.

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** Y. Dem. II, beg. 22<sup>b</sup>, read: סמיל (v. R. S. to Dem. II, 1).

**מילוא** m. (טל) 1) *secrecy*. Targ. Prov. IX, 17 ed. Lag. a. oth. (some ed. טל; corr. acc.)—[Targ. Ps. XI, 4 טל ed. Lag., v. טל].—Targ. Job XL, 21 טל constr.—2) *hiding, turning away*. Ib. XXIV, 15.

**מילוא** f. same. Targ. Koh. X, 20 (ed. Amst. טל).

**מילוא** m. (next w.) *becoming a cohesive shapeless mass*. Y. Hall. III, beg. 59<sup>a</sup>, contrad. to גלגל.

**מילוא** (Pilp. of טל) 1) *to knead into a cohesive shapeless mass*, contrad. to גלגל to roll and shape the dough. Hall. III, 1 טל after one has formed a lump of barley flour; Tosef. ib. I, 11; a. e.—2) *to thicken, obstruct, esp. to blunt the understanding*. Pes. 42<sup>a</sup> טל (makes a person dull). Yoma 39<sup>a</sup> וטל... וטל Ms. (ed. טל, corr. acc.) sin dulls the heart of man, read not (Lev. XI, 43) *v'nitmethem* (you will be defiled) but *un'tam-mothem* (from טל) (you will become dull-hearted); Yalk. Lev. 545.—Ch. טל.

*Hithpalp.* טל to become a shapeless mass. Hall. I. c. טל; Tosef. ib. I. c. טל.

**מילוא** I f. (טל, inflected like a native word; cmp. 1) *valuation, value, consideration*. Targ. Esth. III, 8. Targ. Y. Num. XX, 19 טל. Targ. Prov. XXXI, 10 טל (missing in some eds.) her value.—Y. Peah I, 15<sup>d</sup> bot., a. fr.—Also: טל (accus. of טל). Gen. R. s. 2, beg., v. טל I. Koh. R. to XI, 9 טל אורי make payment for what thou hast eaten; a. fr.—Y. Shek. V, end, 49<sup>b</sup> [read:] קופר טל here is its price and buy a piece of meat for it. Y. Taan. I, 64<sup>b</sup> bot. טל (not... the money received for it; a. fr.—Also: טל (accus. of טל). Targ. Y. Gen. XXIII, 15. Targ. Esth. VII, 4.—2) *dignity, object of worship*.

Y. Ab. Zar. III, 42<sup>d</sup> 'דומי the figure of a Roman deity. [Targ. Y. Gen. XXXIV, 30, v. טל II.]

\***מילוא** II pr. n. m. *Timi*. Koh. R. to IX, 7 'דומי 'ר. (Yalk. Koh. 979 only שמלר 'ר.)

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** I m. pl., constr. טל (Chaldaism, v. טל) bones. Tanh. Mick. 2 (play on דומי, Dan. II, 2) אלו בטל... those who consult the bones of the dead.

**מילוא** II price, v. טל I.

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** v. טל I.

**מילוא** v. טל.

**מילוא** to moisten, v. טל.

**מילוא** m. ch. (v. next w.) *mud, clay*. Targ. Ez. XIII, 11. Targ. Zech. X, 5 (ed. Lag. טל; h. text טל). Targ. Ex. I, 14 (h. text טל; a. fr.—Ab. Zar. 39<sup>a</sup> 'ר) (not מרבה) the muddy soil of the river suffers no unclean fish to live in it; Succ. 18<sup>a</sup> Ms. M. 2 (ed. טל, v. Rabb. D. S. a. l. note 40). Yoma 29<sup>a</sup> 'ר בר 'ר cement made out of cement (that has before been used, is hard to make). B. Bath. 3<sup>a</sup> בטל when clay has been used as cement, contrad. to טל. Ib. 73<sup>b</sup>, v. אטל I; a. fr.—Sabb. 67<sup>a</sup>, v. טל.

**מילוא** f. (טל) 1) *moist muddy ground, clay*. Y. Kil. II, 27<sup>d</sup> top, a. e., v. טל. Y. Shebi. II, 33<sup>d</sup> 'ר by covering it with earth he prepares for the plant a muddy ground. Y. Kidd. III, end, 65<sup>a</sup> (prov) טל mud is carried to mud, and thorns to thorns. Deut. R. s. 5, beg.; Yalk. Prov. 938 'ר on account of the moist soil.—2) (cmp. אטל) *impure thought, lust*. Hag. 15<sup>b</sup> 'ר הרה בלבם there was impurity in their hearts (heathen sensuality). Snh. 75<sup>a</sup> 'ר a vehement passion seized him (which threatened his health).

**מילוא** m. (טל), Targ. Y. Lev. XXV, 31, טל read בטל דפריסין, v. טל.

**מילוא** v. טל.

**מילוא** v. טל.

**מילוא** m. (טל) *filth, impurity, defilement*. Can. R. to V, 3. Ex. R. s. 5 'ר nirpim (Ex. V, 8) has the meaning of uncleanness (in secretory functions, v. טל opp. קדושים. Bekh. III, 1 'ר a discharge from the womb indicating abortion; Nidd. 25<sup>a</sup>; a. e.

**מילוא** ch. same. Sabb. 125<sup>a</sup>.

**מילוא** f. 1) same. Meg. 3<sup>a</sup> (in Chald. dict.



**תוספתא** at a place called with corruption. Gen. R. 4. 18  
 in the settlement by Adah; a fr.—worth-  
 less admixture in grain, refuse. B. Bath. VI. 1. 20  
 the buyer must accept **תוספתא** one fourth of a  
 Kab of refuse in a Sheh. Tosef. ib. VI. 2. a. s. H.  
 תוספתא, worthless grains. Num. R. 4. 4. beg., Tana.  
 H'midbar 19; ed. Bab. 22.

**תוספתא** v. תוספתא.

**תוספתא**, Y. Bab. I, 1<sup>a</sup> bot., read תוספתא or תוספתא, v. תוספתא.

**תוספתא** m. (Chaldeeans v. next w.) small fluid—  
 H. תוספתא Ex. R. 4. 21 ב' תוספתא two pieces of flax that  
 (1) תוספתא.

**תוספתא** ch. (enlargement of תוספתא, -h תוספתא)  
 same. Targ. Job XXXIX, 28. Targ. Ps. Ex. IV, 15 תוספתא  
 ed. Dori. (ed. Amst. a. Y. תוספתא); a. fr.—Oth. 68<sup>a</sup> תוספתא  
 and covered it up with a stone.—H. תוספתא, תוספתא.  
 תוספתא, תוספתא. Targ. Y. I. Num. XXIV, 31 (ed. Amst. תוספתא).  
 Targ. Ps. LXXXVIII, 15 Ma. (ed. Lag. a. oth. תוספתא). [Targ.  
 Job XXVII, 16 תוספתא Ma., ed. תוספתא]—Targ. large,  
 hard tubercles. Hull. 48<sup>b</sup> תוספתא lungs covered  
 with Ac.

**תוספתא** f.—תוספתא moist, muddy soil. Targ. Jud. XV, 15  
 in the mud (h. text תוספתא).

**תוספתא**, v. תוספתא.

**תוספתא** f. (תוספתא) flight. Yalk. Ex. 245 תוספתא ...  
 flew to Egypt in one flight.

**תוספתא** f. (תוספתא, tianana, also tianana) bar-  
 ley groats, pearl-barley. Makhsh. VI, 2. Tosef. Beta. I, 18  
 ed. Zuck. (ed. תוספתא, corr. acc.); a. fr.

**תוספתא**, v. תוספתא.

**תוספתא**, v. תוספתא.

**תוספתא** I, pl. תוספתא, v. תוספתא.

**תוספתא** II m. (comp. next w.) receptacle of overflow,  
 a stand for a portable stove. Tosef. Kel. B. Kam. V, 4.

**תוספתא** III m. ch. (v. תוספתא) dripping; תוספתא constant  
 dripping. Pes. 111<sup>b</sup> תוספתא one who drinks the  
 drippings of wine. Ab. Zar. 30<sup>b</sup> תוספתא (Ma. M.  
 oints תוספתא) to liquids which drip into a vessel the rule  
 concerning uncovered liquids does not apply; תוספתא  
 תוספתא Ms. M. (ed. תוספתא, v. Rabb. D. S. a. l. note) provided the drops follow each other  
 without intermission.

**תוספתא**, **תוספתא** m.; pl. תוספתא, תוספתא (תוספתא)  
 emp. preced. wrds.) 1) duct of overflow, channels.—Targ.  
 Prov. V, 16 (ed. Lag. תוספתא). Targ. Ps. I, 3 תוספתא ed. Wil.  
 ed. Lag. תוספתא, some ed. תוספתא, read תוספתא. Ib. CXIX, 138.  
 Targ. Job XXIX, 6 (h. text everywhere תוספתא). Ib. XX, 17  
 (h. text תוספתא).—2) drops. Ib. XXXVI, 27 תוספתא ed. Lag.  
 (oth. ed. תוספתא, Ms. תוספתא, h. text תוספתא).

**תוספתא** a. ch.—next w. Arakh. 7<sup>a</sup> תוספתא the two  
 ounces drop (on the sword) of the angel of death, v.  
 next w.—H. תוספתא. Y. Hag. II, 78<sup>a</sup> top [read] תוספתא  
 תוספתא we walked between the rain drops (so that  
 we did not get wet).

**תוספתא**, **תוספתא** f. (תוספתא) drop, rain drop. Tana. s. b.  
 21<sup>a</sup> תוספתא for every drop of rain which then had seemed  
 to come down for us. Tuh. III, 2. Kerith. 15<sup>a</sup> תוספתא  
 the drop mixing with the moisture of the nibble.  
 Ab. Zar. 30<sup>a</sup> תוספתא and a drop of poison hangs  
 on it (the sword of the angel of death); a. fr.—Y.  
 Nidd. III, 40<sup>a</sup> תוספתא like the dripping of a fly (v.  
 infra).—H. תוספתא, תוספתא. Mibe. VIII, 2. Cant. R.  
 to I, 2 תוספתא as waters come down in  
 drops and form rivers, so does learning Ac. Y. Nidd.  
 I. a.; Bab. ib. 25<sup>a</sup> תוספתא like two drippings of a fly  
 (Bab. like the two eye-balls). Hor. 10<sup>a</sup> תוספתא  
 (Ms. M. תוספתא, v. Rabb. D. S. a. l. note) how many drops  
 there are in the sea, a. fr.

**תוספתא** m. (תוספתא) clapping of hands (in mourn-  
 ing or rejoicing). Y. Beta. V. 63<sup>a</sup> תוספתא תוספתא  
 means a clapping which is done purposely, opp. תוספתא  
 spontaneous clapping; M. Kat. 27<sup>b</sup> תוספתא תוספתא  
 is done with the hands, opp. תוספתא, striking of foot.—

**תוספתא** m. (תוספתא) nursing, attendance, care. Tosef.  
 Nidd. II, 4 תוספתא a woman is bound to nurse  
 her child twenty four months (during which she must  
 not remarry), whether her own Ac. B. Meta. 67<sup>a</sup> תוספתא  
 the care-taking of small cattle is more trouble-  
 some; Bekh. 26<sup>b</sup> תוספתא; a. s.—2) toilet-paste, v. תוספתא. Pes. 67<sup>a</sup>  
 תוספתא the paste used by the daughters of rich  
 men.—H. תוספתא, constr. תוספתא. Y. ib. II, beg. 29<sup>a</sup>  
 תוספתא some read in the Mishnah **תוספתא** (in  
 place of תוספתא).

**תוספתא** m. (v. תוספתא) surplus, excess. Tana. s.  
 תוספתא the excess of the value of the dog over  
 that of any single lamb taken in exchange.

**תוספתא**, pl. תוספתא, v. תוספתא.

**תוספתא** m. constr. (v. תוספתא II), concitulation.  
 Y. Yeb. XVI, 18<sup>a</sup> תוספתא תוספתא 'the  
 man—is not in this world', is not a clear testimony of  
 death, as it may be interpreted, 'his conceit came over  
 him'.—V. תוספתא.

**תוספתא**, v. תוספתא II.

**תוספתא**, **תוספתא**, **תוספתא**, v. תוספתא.

**תוספתא**, v. תוספתא.

**תוספתא**, **תוספתא**, **תוספתא**, v. תוספתא.

**תוספתא**, **תוספתא** ch.—h. תוספתא. Nidd. 30<sup>a</sup> תוספתא  
 the first dripping of menstruation. B. Kam. 96<sup>a</sup> תוספתא  
 an extravasation of a drop of blood took place  
 in his ear.

**טיקוסא** **מק'** m. (מקס) 1) = גיבס, *rampart, embankment*. Targ. II Kings XVI, 18 (h. text טקס).—2) *arrangement, measurement, proportions*. Targ. Jer. I, 13 (מקס v. טקוס בשוויחיה). Targ. Ez. XLIII, 10 (h. text תכנית). Ib. 13 (h. text גב); a. e.

**טיקסא** m., constr. טקס, טקס (preced.) *banner, arrangement of troops, standard, division belonging to one standard* (corresp. to h. הגל). Targ. Num. II, 2; 3; a. fr. Y. ib. 'טיקסא וטיקסא וכו' and its banner was made of wool &c.—Pl. טקסא, טקסא, טקסא. Ib. 17; a. fr.—Targ. Cant. VI, 4 'ארבע טקסא' thy four divisions in the desert.—[Lam. R. to I, 5 טקסא Ar., ed. טבס, v. טקסא].

**טיר** m. (טיר or טיר) *castle*.—Pl. טיר, טיר. Macc. 10<sup>a</sup>; Yalk. Deut. 921.

**טירא** Y. M. Kat. III, 88<sup>b</sup> bot., 'בר ט', v. גירא II.

**טירא** f., pl. טירא (v. טירא) *places for augury, (temple)*. Gen. R. s. 83 (play on טיר, Gen. XXXVI, 39) 'Rashi' (in ed. Wil. 1878; text טירא) they put up auguries for idolatry, v. טיר I; Yalk. ib. 140 טירא (read: טירא).

**טירבוס** Pesik. R. s. 10 באים עליהם ט', read: באים טירבוס, v. טיר I.

**טירא** v. טירא.

**טירא** f. (b. h., v. Ez. XLVI, 23; טיר or טיר) *guard, transf. surrounding of an oven, brick-work*. Kel. V, 3 if he made a guard around them by digging in the ground. Ib. טירא (Kel. l. c. טירא), v. טירא. Ib. טירא (Var. corrupt טירא) are in ritual law like &c.

**טירא**, v. next w.

**טירא** m. pl. (טיר) *banishment*. Lev. R. s. 18, end ב'ד גור ט' (not טירא) a human authority decrees banishment, so does the Lord (to the leper). Gen. R. s. 2, beg.; Yalk. ib. 4. [Num. R. s. 7, v. טיר].

**טירא** I m. (tiro, טיר) *young soldier, transf. beginner, novice*. Ex. R. s. 3, beg. מ' היה וכו' Moses was a novice in prophecy. Y. Erub. V, beg. 22<sup>b</sup> (ref. to I Kings XVII, 1, where Elijah is for the first time mentioned as a prophet and yet says, 'the Lord before whom I stood') והלא אל' ט' לנבואה היה (not טירא) was not Elijah at that time a novice &c.—Pl. טירא. Tanh. Ki Thissa 1 ט' לעסס Ar. (ed. טירא, corr. acc.) for the levy of soldiers; Pesik. R. s. 10 טירא (corr. acc.).

**טירא** II m., pl. טירא (טיר or טיר, emp. טירא, v. טיר) *guards of observation*. Lam. R. introd. (R. Josh. 2) ט' (expl. טירא על שער, Ez. XXI, 27; Koh. R. to XII, 8 ברכות).

**טירא** ch. same, pl. טירא. Targ. Y. Num. XXXI, 10 טירא (h. text טירא).

**טירא** m. (τράννος) *imperial, powerful*.—Pl. טירא. Targ. Y. Deut. XX, 1 (synonym. with טירא):

**טירא** f. (tironia, a denom. of tiron, not otherwise recorded) *levy of soldiers*. Cant. R. to II, 8; Gen. R. s. 42; s. 70 'וכ' שכתבה which writes out a levy from all nations. [Ib. s. 88 'שכתבה Ar., ed. שכתבה טירא; Yalk. ib. 147 טירא, prob. a corrupt. of טירא (tributa) tributes.]

**טירא** f. (τράννια) *sovereignty, absolute rule, usurpation* (corresp. to h. טירא). Y. Yeb. VIII, 9<sup>d</sup> top; Y. Kidd. IV, 85<sup>d</sup> bot. טירא is the principal designation of their (the priests') usurpation lies in the words (Hos. IV, 4). Pesik. R. s. 15; Pesik. Hahod. p. 52<sup>b</sup>; Lev. R. s. 23, beg. (ref. to טירא, Ps. LXXVII, 16) with imperial power. Y. Maas. Sh. V, end, 56<sup>d</sup> 'לפני וכ' those who come before the Lord with power (interch. with טירא). Ab. Zar. 3<sup>a</sup> 'אין טירא the Lord does not deal despotically with his creatures. Yalk. Deut. 945 'טירא אצל אביו טירא (Ruth R. introd. במרוצה) came to his father with arrogance.

**טירא** m. (טירא) 1) (sub. טירא) *confusion, distraction; trouble*. Ber. V, 4 (34<sup>a</sup>) 'טירא because he might become confused (and be unable to resume his prayers); Deut. R. s. 7, beg.—Cant. R. to VIII, 13 טירא in confusion (not in concert).—Tanh. Mick. 2 טירא had only one trouble (about the interpretation of his dream).—Pl. טירא. Ib. טירא had two troubles (not knowing even the dream).—Sifré Deut. 206 (ref. to טירא, Deut. XXV, 17) טירא when you were in a state of disorder.—2) *ejection, banishment* (emp. טירא). Gen. R. s. 15; Midr. Till. to Ps. CXXXIX (omitt. in ed. Bub.); Yalk. ib. 887 טירא my banishment from Eden.

**טירא**, v. טירא.

**טירא**, v. טירא.

**טירא** m. (טיר) *the shaking movement of the mill*. B. Bath. 18<sup>a</sup> (v. Rabb. D. S. a. l. note 50). Ib. 20<sup>b</sup>.—V. טירא.

**טירא** m. (omp. preced.) *trouble, excitement*. Sifré Num. 157; Yalk. ib. 785 (play on טירא, Num. XXXI, 10) 'טירא the place where they were in trouble (fear of the enemy).—[Yalk. Gen. 140, v. טירא.—Y. Taan. II, 86<sup>a</sup> 'יום ט', v. טירא.]

**טירא**, v. טירא.

**טירא**, v. טירא.

**טירא**, v. טירא.

**טירא** m. pl. name of a *Persian festival*. Ab. Zar. 11<sup>b</sup> (v. Rabb. D. S. a. l. note); Y. ib. I, 39<sup>c</sup> טירא a *Median festival*.



בִּלְבֹּל moist, v. בָּלָל L.

מְלִיָּא, מְלִיָּא, מְלִיָּא m. (מְלִיָּא, cmp. מְלִיָּא)  
 1) *tender, young; young man, servant*. Targ. Y. Lev.  
 XV. 2. Targ. Ps. XXXVII, 25. Targ. Y. Gen. XLII, 12;  
 a. fr.—Targ. Y. Lev. XVI, 27 מְלִיָּא.—B. Bath. 142<sup>b</sup>, v.



65

Ps. CXIX, 122; a. fr.—Part. pass. טלמ (טלום). Targ. Y. Deut. XXVIII, 33. Targ. Ps. CIII, 6 (some ed. incorr. 'טל); a. e.—Lev. R. s. 12 (ref. to Prov. XXIII, 35) 'טלמין ליה וב' they overcharge him (in his drunkenness), and he knows it not &c.

Pa. טלמ same. Targ. I Chr. XVI, 21.

טלמא, v. טלמא I.

\*טלמא m. (v. טלמא I) *cake-baker*. Koh. R. to V, 10. [Y. Snh. II, 20<sup>c</sup> bot. מנחם טלמא, perh. מנחם טלמא.]

טלמסן, v. טלמסין.

טלני m. pl. טלני II [sporters,] *night demons, urchins*. Targ. Cant. III, 8. Ib. IV, 6. Targ. Koh. II, 5. Targ. Y. Num. VI, 24 טלני (corr. acc.)

טלניחא, v. טלניחא.

\*טלנס, Cant. R. to VII, 8 כמין ט', read: כמין נילוס like the inundation of the Nile (so did the fire spread from the furnace when it was broken through); v. אוקירי. [The entire passage from כרצר to אוקירי belongs to VII, 9, after the words: ומכאן שנפרץ הכבשן; v. טלניחא.]

טלע I (b. h. טלע; cmp. טלל) [to hang over, incline,] to halt.

Af. טלע same. Targ. Gen. XXXII, 32, v. טלח. [Yeb. 39<sup>b</sup> 'טלע ליה רגליך וב' turn thy right foot towards her and he did so, Rashi; v. next w.]

Ithpe. טלע to become lame. Meg. 22<sup>b</sup>; Taan 25<sup>a</sup>; Succ. 53<sup>a</sup>.

טלע II (cmp. preced.) to loosen, untie. Targ. Ruth IV, 7; 8 (h. text טלח). Targ. Lam. IV, 3 (h. text טלח).

Ithpe. טלע to be untied, taken off. Targ. Y. Deut. XXIX, 4.—Yeb. 39<sup>b</sup> 'טלע ליה וב' (Ar. טלח) have the shoe of thy right foot untied (for her); 'טלע ליה וב' Ar. and he loosened the shoe of ..., and she took it off (ed. ליה וב' and he had his shoe ... loosened &c.); [other interpret., v. preced.]

Af. טלע to untie, v. supra.

טלף c. (cmp. טלף) [glittering, pealing,] hoof, esp. (b. h. טלף) cloven foot. Ex. R. s. 18 beg. B. Bath 75<sup>b</sup>; Kidd. 22<sup>b</sup> אחזה בטלף if he seized the animal by its hoof.—Du. טלפים, טלפין, pl. טלפין (?) Bekh. 44<sup>a</sup>; Tosef. Par. II (I), 2.—Par. II, 2 'טלפיה וב' Bekh. l. c. שקרניהם (corr. acc.). Nidd. VI, 9 'טלפיהם has cloven feet. Ruth R. to III, 13 טלפיהם by the hoofs of my horse (counting his steps, I know the distance); Koh. R. to VII, 8 (v. next w.).—Y. Snh. X, 28<sup>d</sup> bot. ואין טלפיהם and are not her feet cloven (is she not clean for you, fit to be your wife)?—Midr. Till. to Ps. XVIII, 11 טלפיהם the hoofs of their horses fell off; a. e. [Tosef. Ukt. II, 10 טלפין Var., v. טלפין.]

טלף, טלפא, טלף ch. 1) same. Pl. טלפין, טלפין, טלפין. Targ. Lev. XI, 3; a. fr.—Y. Hag. II, 77<sup>b</sup> bot. טלפין by counting the steps of my horse &c.,

v. preced.—Denom. טלף, טלף, טלף with cloven foot, cloven. Targ. Lev. l. c.—Targ. O. Deut. XIV, 6; a. fr. (v. Berl. Targ. O. II, p. 34).—2) (dial. for טלפא) beans. Ned. 66<sup>b</sup> a Babylonian asked his Palestinian wife טלפיה ליה חרי בשילי ליה חרי טלפיה and she cooked two feets (Rashi); [anoth. interpret.: she cooked for him just two beans and no more; marginal emendation טלפיה ליה חרי טלפיה.]

טלפחא, v. טלפחא.

טלפירא, Y. Shek. VIII, beg. 51<sup>a</sup> לט', read אטלפירא.

טלץ (cmp. טלל) to cast, throw. Targ. Ps. LV, 23; Targ. Lam. II, 1; a. fr. (h. text טלץ).—Gen. R. s. 75 'טלץ וטלץ ... וטלץ he took off the purple cloak and threw it down before him. Y. Yeb. XII, 12<sup>d</sup> top; Y. Sabb. VI, 8<sup>a</sup> bot. [read:] חלוצה דחלוצה pitched it into a confectioner's shop. [Targ. Y. II, Ex. XXI, 18, v. Ithpa.]

Pa. טלץ same, also to cast away, reject. Targ. Ps. LI, 13 (ed. Lag. Pe.).—Y. Sabb. l. c. 'טלץ ליה (Y. Yeb. l. c. טלץ). Y. Keth. XII, 35<sup>a</sup> גרמיה טלץ threw himself down; (Y. Kil. IX, 32<sup>b</sup> top טלץ); a. e.—Part. pass. טלץ. Targ. Y. Lev. XVII, 15.—Y. Snh. VII, end, 25<sup>d</sup> ראינון טלץ they have been thrown into the sea. Lam. R. to I, 1 רבתי (טלץ) v. טלץ.

Ithpa. טלץ, Ithpe. טלץ to be thrown, to be cast away. Targ. Job III, 4, v. טלץ. Targ. Y. II Ex. XXI, 18 [read:] וטלץ, or וטלץ (h. text טלץ). Targ. Ps. XXII, 11.—Y. Sot. V, 20<sup>b</sup> bot. 'טלץ it was thrown upon him, i. e. a penalty was imposed &c.

\*טלריתא f. (prob. dial. for טלל, טלל, cmp. Syr. טלר P. Sm. 1482) soldier's iron shoe. Targ. I Kings II, 5 (h. text טלל).

טלת, v. טלית ch.

טמא or טמא m. (=טמא, v. M. Kat. 18<sup>a</sup> quot. s. v. טמא, a. T'shuboth G'onim ed. Cassel, p. 22<sup>a</sup>) reason, argument (on the cause of grief), consolation. - Pl. טמא, or טמא—גמרא טמא gathering of comforters around the mourner in his house or at the place of worship. Ber. 6<sup>b</sup> רבי טמא (Ar. טמא, Tshub. G'onim l. c. טמא) the merit of attending the mourner's gathering lies in the silence (which must be observed until the mourner begins to speak). Snh. 113<sup>a</sup> [read:] 'טמא ליה (v. Rabb. D. S. a. l. note), v. טמא.

טמא I (טמא) (b. h.; cmp. טמא) [to be filled up, inaccessible,] to be unclean; v. טמא II.

Pi. טמא 1) (טמא) to make unclean, to soil, defile. Yoma 39<sup>a</sup> 'טמא אדם עצמו מעט טמאין וב' if a man begins to defile himself a little (through sin), he will soon be defiled largely. Yad. III, 5, a. fr. את הידים טמא their handling makes the hands unclean (washing the hands is required after handling them). Kel. I, 1; a. v. fr.—2) to declare unclean. Toh. VI, 2. Eduy I, 11; a. v. fr.—Makhsh. VI, 2 טמא; Y. Dem. V, 24<sup>d</sup> טמא.



*Nif. טקס, Hithpa טקס* (טקס) to become unclean, to be made unclean. Ukt. I, 1 טקס eventually makes unclean and becomes unclean. Kel. II, 1 טקס (ed. Dehr. טקס) are fit to become unclean and to make unclean. Ib. טקס טקס טקס Mich. ed. (Talm. ed. טקס) may be made unclean through their backs (touching uncleanness), &c. Ib. VI, 4 טקס and which became unclean; a. v. fr.—Yoma 38<sup>b</sup> (read:) טקס טקס (v. Rabb. D. S. a. l. note) to him who is willing to defile himself, doors are open, Rabb. 104<sup>a</sup>, Ab Zar 35<sup>a</sup>, Men. 29<sup>b</sup>,—2) to make one's self unclean by handling a corpse &c. (v. Lev. XXI, 1, sq.). Yab. 60<sup>a</sup> לטקס לט (the priest) may attend to her burial; a. fr.

**טקס** ch. same, v. טקס.

**טקס II** m. טקס f. (b. h. v. preced. art.) unclean, tactically impure, forbidden. Kel. XII, 3 טקס whatever is attached to an object which is fit to become unclean, may become unclean. Ib. 1 טקס טקס a ring used by man may eventually become unclean; a. v. fr.—Hull. VII, 8 טקס a fish forbidden to eat. Ib. 6 טקס (טקס) a forbidden animal; a. v. fr.—Ab. Zar. 39<sup>a</sup> (referring to the ass of the sea, v. טקס, a. 'the ox of the sea', v. טקס) טקס טקס what is unclean (on land) is clean (in water) &c.—טקס טקס—b. h. טקס, one made unclean through a corpse. Pes. 10<sup>b</sup>; a. fr.—Pl. טקס, טקס; f. טקס. [Hull. VIII, 6. Pes. 17<sup>a</sup>. Kel. XI, 8; a. v. fr.—טקס טקס, v. supra. Pes. 66<sup>b</sup>; a. fr.]

**טקס** ch. same, v. טקס.

**טקס** m. (טקס) putting in ashes. Esth. R. to I, 4, v. טקס.

**טקס** pr. n. pl. Tadmura, in Babylonia (Y). Ab. Zar. 39<sup>a</sup> (Ma. M. טקס, v. Neub. Géogr. p. 392).

**טקס** טקס, v. preced.

**טקס** v. טקס.

**טקס** m. (טקס) sinking, sun-set. Targ. Ps. CIV, 10 טקס (Ma. טקס).

**טקס** m. (טקס, v. טקס) hiding place, refuge. Targ. Ps. XXXII, 7. Targ. Job XXII, 14 ed. Lag. (ed. טקס). [Targ. Ps. XIX, 13 טקס ed. Lag., v. טקס.]

**טקס** טקס, v. sub טקס.

**טקס** v. טקס.

**טקס** v. טקס.

**טקס** v. טקס.

**טקס** טקס—h. טקס, to be, become unclean. Targ. Ps. CVI, 39 טקס (some ed. incorr. טקס).

**טקס** טקס to make unclean. Targ. Y. II Num. XII, 12.—Targ. Mic. II, 10 טקס טקס ed. Lag. (ed. טקס corr. acc.) in order to defile her.—Hull. טקס טקס

טקס... the person will make the knife unclean and then the knife will make the flesh unclean. Pes. 79<sup>a</sup> טקס טקס טקס which affects only the flesh, but not the person. (Ma. M. טקס... טקס, Hithpa.). Ib. 81<sup>a</sup> טקס טקס makes unclean, a. fr.

**טקס** טקס, טקס to be made unclean. Hull. 8<sup>a</sup>, a. a.

**טקס** m. contr. (preced.) unclean. Targ. Num. V, 2, a. fr. טקס טקס, v. טקס II.—Pl. טקס. Targ. Y. Deut. XIV, 4 (read:) טקס (v. Rabb. 7<sup>a</sup>) offspring of unclean mothers.

**טקס** m. (טקס, טקס) [substantive] home. H. טקס. (טקס) טקס, v. טקס ch. טקס (an interpretation) whose bones be ground to dust. Lev. R. a. 23; a. fr.—(Tosef. Ohal. XVII, 3 טקס טקס, v. טקס.)—טקס טקס pr. n. pl. Shum T'mayya, in Babylonia II. Bath. 133<sup>a</sup> (Ma. M. טקס, oth. Verbe v. Rabb. D. S. a. l. note).

**טקס** טקס, v. טקס.

**טקס** v. next w.

**טקס** m. (טקס) treasury, esp. Roman curarium, fiscus. Lev. R. a. 19 טקס טקס טקס excommunicated their property for the fiscus. Ib. a. 11, a. a. טקס טקס tax collector; Ruth R. introd. end טקס (טקס). Gen. R. a. 61 טקס טקס טקס until it was found by calculation that the entire land of Egypt would be forfeited to the treasury (for its indebtedness to the Jews); Yalk. Ib. 110; (Meg. Taan. ch. III טקס טקס טקס). Gen. R. a. 51 טקס טקס shall be set on fire at public expense; a. fr.—Esth. R. to I, 2 טקס, read טקס, v. טקס.

**טקס** טקס, v. טקס.

**טקס** f. (טקס) a place for drying dishes, contrad. to טקס cooking stove. Y. Sabb. IV, end, 7<sup>a</sup>.

**טקס** m. (טקס) [corrupted] same. Targ. Yab. p. 7<sup>a</sup> טקס טקס where the king resides (in the seventh heaven) there is the crown property (which must not be desecrated by symbolical representations); Num. R. a. 12; Cant. R. to VI, 4; [Esth. R. to I, 2 טקס, v. טקס.]

**טקס** m. (טקס) [corrupted] same. Targ. Yab. p. 7<sup>a</sup> טקס טקס where the king resides (in the seventh heaven) there is the crown property (which must not be desecrated by symbolical representations); Num. R. a. 12; Cant. R. to VI, 4; [Esth. R. to I, 2 טקס, v. טקס.]

**טקס** m. טקס, v. טקס hidden, secret; (also as noun) secrecy. Targ. I Sam. X, 22. Ib. XXI, 3 (h. text טקס); a. fr.—טקס to live hidden. Y.

Shebi. VIII, 38<sup>b</sup> top. Y. Dem. I, 21<sup>d</sup> bot. עברה טמירה גבן (not טמיר), was hidden with them; Y. Shek. V, 48<sup>d</sup> top טמירה.—Pl. טמירין, f. טמירין. Targ. Josh. VII, 21. Targ. Ps. XLIV, 22. Ib. XIX, 18 (ed. Lag. טמירור). Targ. Gen. XLI, 45 (v. Berl. Targ. O. II, p. 15).

**טמם** (v. טמא I) to fill up, stop. Sabb. 73<sup>b</sup>; 81<sup>b</sup> טממה filled it up. V. טים.

**טמם** ch. same. Targ. O. Gen. XXVI, 15; 18 טממין (ed. Berl. טממין; Y. טממין, corr. acc.). Targ. II Kings III, 19.—Gitt. 68<sup>a</sup> וטממין and filled the pits up. Yeb. 63<sup>a</sup> fill up a hole in the wall (in time) &c.—Part. pass. טממין. M. Kat. 4<sup>b</sup> טממין לטממין to dig up a channel the source of which is choked up.

**Ithpe.** טממין to be covered up, buried. Meg. 27<sup>b</sup> דתממין טממין that thou be buried in silk. Ib. טממין וטממין until he was covered up with the silk garments (put upon him while he was asleep).

**Palp.** טממין to close around, to close. Targ. Jud. III, 22 (h. text טממין). Targ. Y. Deut. XXIX, 3. Targ. Is. VI, 10 טממין ed. Lag. (ed. טממין, corr. acc.); a. e.—Part. pass. טממין. Ib. XLIV, 18.

**Ithpalp.** טממין to be closed. Ib. XXXII, 3. Targ. Ps. CXIX, 70 Regia (ed. איטפאלפ).

**טמן** (b. h.; cmp. preced.) to hide, store away, preserve, esp. to keep dishes warm for the Sabbath. Sabb. II, 7 טמן את החמין you may put warm dishes in the chafing stove &c. Ib. IV, 1; a. fr.—Makhsh. I, 6 טמן if one hides his fruits in water against thieves.—Koh. R. to X, 8 טמן that he buried it there; a. e.—Part. pass. טמן. B. Kam. 5<sup>b</sup>, a. e. טמן damage caused to things hidden in a pile to which fire was set. Gen. R. s. 68 טמן he (Jacob) was hiding (before Esau) in the house of Eber; Meg. 17<sup>a</sup> טמן (Ms. M. טמן, v. Rabb. D. S. a. l. note); a. fr.

**Nif.** טמן to be hidden, to hide one's self, to be stored up. Ib. טמן טמן, v. supra. Lev. R. s. 3 וטמן and the words of the Law shall be stored up in thy mouth. Pesik. R. s. 4 טמן sought protection in a cave; a. e.

**Hif.** טמן 1) to hide, keep. B. Kam. 61<sup>b</sup> טמן שרדס which it is customary to hide in the stack. B. Mets. 61<sup>b</sup> במלח . . . טמן he must not keep his weights in salt (by which they gain in weight); a. fr.—Part. pass. טמן, v. supra.—2) to hide one's self, lie in wait. B. Kam. 79<sup>b</sup> טמן if he has been seen hiding himself in the woods (waiting for a chance to steal).

**טמן** ch. same. Targ. Job XIV, 13 Ms. (ed. טמן). [Targ. Esth. V, 14 טמן, Buxt., some ed. טמן, read with ed. Lag.: טמן, טמן.—Targ. Y. Gen. XXVI, 15; 18, v. טמן.]

**טמן**, Y. Dem. II, end, 23<sup>a</sup>, read: טמן, v. טמן.

**טמן** (cmp. טמן) to hide, sink (cmp. טמן).

**Nif.** טמן to be hidden, sunk, to be mixed up beyond recognition. Kidd. 70<sup>b</sup> טמן בכהונה and all of them have been lost among the priesthood (can no longer be

distinguished from original priests). Ib. 71<sup>a</sup> a family טמן (or טמן) once mixed with Israelites beyond traces of genealogical disabilities, shall remain so (shall not be traced up). Keth. 14<sup>b</sup>, v. טמן; a. e.

**טמן** ch. same, 1) to sink, be covered up. Targ. Lam. II, 9 (h. text טמן). Targ. Y. Num. XXVI, 11. Targ. Ps. LXIX, 3; a. e.—2) (of the sun) to set. Targ. Y. Gen. XV 17; a. fr.—3) to cover up, bury. Targ. Y. Ex. XV, 4; 12. Targ. Job XXXI, 33; a. e.—Part. pass. טמן a) hidden, buried. Ib. III, 16 (h. text טמן); a. e.—b) darkened, obscured. Ib. 16 (h. text טמן) one whose planet is obscured, hapless fellow. Koh. R. to VII, 15. Ib. XI, 9; a. e.—4) (cmp. טמן) to be inaccessible to argument, to be dull. Targ. Job XVIII, 3 (טמן not טמן; Ms. Var. איטפאלפ, v. טמן; h. text טמן). Pa. טמן to sink, bury. Ib. XL, 13 Ms. (ed. Pe.)  
**Ithpa.** טמן to be sunk. Targ. Job XXXVIII, 6 Ms. (ed. טמן).

**טמן** (v. preced.) to hide, preserve, guard. Targ. Gen. XXXV, 4 (h. text טמן); a. fr.—Part. pass. טמן q. v. Pa. טמן, Af. איטמן to hide, withhold, keep removed. Targ. Is. XXIX, 10. Targ. Ex. II, 2; a. e.—Part. pass. טמן, v. infra.

**Ithpa.** איטמן, Ithpe. איטמן to be hidden, hide one's self. Targ. Gen. III, 8; a. fr.—B. Kam. 57<sup>a</sup> כיון דאיטמן when he hides himself from people; ib. 79<sup>b</sup> דאקא איטמן Ms. M. (ed. טמן, incorr.; Ms. H. טמן). Ib. איטמן; a. e.—Gitt. 56<sup>b</sup> דאקא איטמן (or דאקא, v. supra) hidden treasures.—[Tosef. Sabb. XVII (XVIII), 19 ואין טמן אותו, ed. Zuck., a corrupt tautography of אותו טמן.]

**טמן** (cmp. preced.; corresp. to h. טמן) to dip, immerse. Targ. Y. Ex. XII, 22; a. fr.—Part. pass. טמן. Targ. Ps. LXXX, 6 (not טמן).

**Pa.** טמן same. Targ. Ruth II, 14 (ed. Amst. Pe.); a. fr.—Snh. 110<sup>a</sup> bot. וטמן במים Ar. (ed. וטמן) and dipped it in water. B. Bath. 74<sup>a</sup> וטמן Ar. (ed. וטמן, v. Rabb. D. S. a. l. note 6). Gitt. 69<sup>a</sup> וטמן (or וטמן) and let him dip them &c.; a. e.—Part. pass. טמן bathed, washed. Targ. Job XXIV, 8 (ed. Wil. טמן Ithpa.).

**Ithpa.** איטמן, Ithpe. איטמן to be dipped, to sink. Targ. Ps. LX, 10.—Succ. 10<sup>b</sup> איטמן ליה (Ms. M. איטמן, cler. error for איטמן) his garment became soaked with water.

\***טמן**, Lam. R. to I, 17, read טמן, v. טמן II.

**טמן**, v. טמן.

**טמן**, v. טמן.

**טמן**, v. טמן.

**טמן** m. (טמן, v. טמן, cmp. טמן) tamburine taburin. Sot. 49<sup>b</sup>.

**טמן** (v. טמן, cmp. טמן) adv. with load of grief, in trouble. Targ. Job XVII, 16 (Regia טמן).



h. text (טניס).—Kidd. 7<sup>a</sup>, a. fr. טניס טניס טניס Ar. led. טניס) it is better to dwell in grief than to dwell in widowhood, i. e. a woman prefers an unhappy married life to singleness.

טניס, v. טניס.

טניס, Mirk. d'R. Kl. ch. XII, v. טניס.

טניס, v. טניס, טניס, טניס.

טניס the second element of the word טניס, planet, really representing טניס, the act of spinning, and טניס, the act of weaving. Y. Kel. IX, end, 85<sup>a</sup>, v. טניס.

טניס m. (h. b. טניס, emp. טניס) (traveller's load,) 1) T<sup>ni</sup>, a certain dry measure. Tam. III, 4, v. טניס. Ib. 9. — 2) travelling bag, basket. Kel. XII, 3, v. טניס the metal cover of a box; טניס של רופאים physicians' medicine box. Ib. XIV, 6; XVI, 7; Tosaf. ib., B. Meta. II, 9 טניס (corr. acc.); ib. IV, 11. — Y. Bat. IX, 74<sup>b</sup> bot. טניס לחדד טניס; Bab. ib. 48<sup>b</sup> טניס Ar. (ed. טניס q. v.) into a box made of lead and filled with barley husks.

טניס, v. טניס.

טניס, v. טניס.

טניס, Y. Kil. IX, 37<sup>a</sup> top, read: טניס, v. טניס.

טניס (emp. טניס) to be moistened and softened, (of grains) to be easily peeled in grinding. Makhsh. III, 4 טניס and the wheat grew prepared for grinding. [Tanh. Vayig'nah 9 טניס some ed., read טניס.]

טניס to prepare for grinding. Makhsh. I. c. טניס if one prepares wheat by mixing with sand; ib. 5 טניס טניס with dried clay.—Part. pass. טניס. f. טניס. M. Kat. 6<sup>b</sup> טניס טניס moist and fat soil, opp. טניס.

טניס same. Makhsh. I. c. טניס טניס (or טניס fr. טניס). Ib. 5 טניס Mish. ed. (Talm. ed. טניס fr. טניס). Tosaf. ib. II, 2 טניס ed. Zuck. (Var. טניס). Tosaf. Shebi V, 16 (twice) טניס (Var. טניס), (once) טניס; Y. ib. VII, beg., 37<sup>b</sup> טניס טניס (read: טניס טניס); ib. (repeatedly) טניס (corr. acc.).

טניס ch. same, 1) to moisten. Targ. Job III, 5 (h. text טניס, Begin טניס).—2) (emp. our to dried, Germ. geifern) to be jealous, zealous, agitated (corresp. to h. טניס). Targ. Ps. LXXIII, 3. Targ. Prov. III, 31; a. fr.

טניס 1) to moisten. Y. Pes. VII, 30<sup>a</sup> top טניס טניס to mix the wheat with moist sand is forbidden, v. preced.—2) to be jealous &c. Targ. Ps. XXXVII, 1 טניס Ms. (ed. טניס. Pe. טניס Af.). Targ. Job XXXVI, 33 טניס (Ms. טניס) attacking each other in the heat of discussion (emp. טניס טניס, a. v. טניס).

טניס, v. supra.

טניס, טניס f. (preced.) jealousy, zeal, agitation (corresp. to h. טניס). Targ. Ps. LXIX, 10. Targ. Job V, 2. Targ. II Esth. V, 8 (Var. טניס, טניס). Ib. VII, 4 (h. text טניס) a. fr.

טניס f. same. Targ. Ps. LXXIX, 4.

טניס (h. b.; emp. טניס) to be soiled.

טניס to soil with excrementa, secretions &c.; to soiled (blood or menses from the womb). Pesh. Par. p. 40<sup>b</sup> טניס טניס (that made a nuisance in the palace in Bab. 20<sup>a</sup>, a. a. טניס an animal secreting from the vagina (an evidence of birth or abortion). B. Kam. 5<sup>a</sup> טניס טניס the animal soiled fruits (by rolling in them). Tosaf. Yoma V (IV), 5 טניס טניס that his feet may not soil his garments; a. fr.—Part. pass. טניס. (טניס, pl. טניס, טניס soiled, filthy, defiled polluted. Y. Bab. X, 37<sup>a</sup> top. Cant. R. to II, 5; a. fr.

טניס, טניס Nif. טניס to be soiled, defiled. Y. Yoma VIII, 44<sup>a</sup> טניס טניס (or טניס) if his feet became muddy.—Y. Ber. I, 2 bot. טניס טניס טניס טניס ed. Lohm. (ed. Ven. טניס, ed. Krot. טניס, v. טניס) see those hands which have not been to the least soiled by misappropriating the Temple funds.

טניס ch. same. Part. pass. טניס. Bab. 57<sup>a</sup> טניס they were soiled with dirt (Rashi: טניס Ilkpa).

טניס to soil, pollute. Targ. Cant. V, 3 (ed. Lag. טניס, read: טניס). Targ. Job III, 5 (v. טניס). Targ. Y. Num. XXXV, 23. [Ib. טניס; Targ. Y. Deut. XXI, 23 טניס, prob. to be read: טניס, טניס.]—Bab. 20<sup>a</sup> טניס טניס it has certainly not had any secretion indicative of birth, v. preced.

טניס to be soiled, defiled. Targ. Lam. IV, 16. Targ. Job. XVIII, 3 (v. טניס). Targ. Ps. CVI, 26; a. a.—Sabb. 57<sup>a</sup>, v. supra. B. Bath. 85<sup>b</sup> טניס טניס the fruits are soiled (will rot, when falling on moist plants).

טניס, v. טניס.

טניס, v. טניס.

טניס m. (טניס, sec. r. of טניס) (glittering, flying) foil, plate. Gitt. 20<sup>b</sup> טניס טניס ... טניס if he wrote to her a letter of divorce on gold foil; Y. ib. II, 44<sup>b</sup>. Kel. XIII, 6 טניס a key-ward fastened to a thin plate. Sabb. 60<sup>a</sup> טניס the pin has on one end a gold plate.—Pl. טניס, טניס. Kel. XI, 3 טניס טניס of (tin) foil or other plating material; Tosaf. ib. B. Bath. V, 16. Sabb. 103<sup>a</sup> טניס the foils used for the Tabernacle (Ex. XXXIX, 3).

טניס, טניס I ch. same. Targ. Prov. XXVI, 8 (Var. טניס, h. text טניס); v. טניס.—Pl. טניס, טניס. Targ. Num. XVII, 3. Targ. Ex. XXXIX, 3.

טניס II collect. noun (v. preced.) soldiers with glittering armor (Y). Targ. Nah. III, 17 (h. text טניס).

טניס, טניס Sifra Num. 42 read טניס טניס stables

טניס, טניס m. (Laps. noun of טניס II, emp. טניס treasure, store, store-house.—Pl. טניס, טניס. Targ. Koh. II, 8. Targ. Esth. VIII, 1.—Targ. Ps. LXVIII, 14 (h. text טניס)—V. טניס.

טניס, Y. Keth. XI, 34<sup>b</sup> bot., v. טניס.

מסום, v. דטטום.

מסני, v. מסיני.

**מסקא** f. (v. Freit. Arab. Dict. s.v. task) 1) a basket, as a measure. Gitt. 78<sup>a</sup> לִאֲחֻזֵּי ט' דאכלא בהו' (Tosaf. to Ab. Zar. 14<sup>b</sup> quotes ביה... ) to include the measure in which she measures (or eats) figs (destined) for her particular use. Meg. 7<sup>b</sup> מלא ט' וכו' (Ms. O. טיסקא, v. Rabb. D. S. a. l., Var. צאנא) a taska full of &c.—2) name of a Persian land-tax (a certain measure for each certain quantity of produces). B. Mets. 73<sup>b</sup> ארעא לט' וכו' the land is pledged to the taska, and the king has decreed that he who pays the taska shall have the usufruct of the land; B. Bath. 54<sup>b</sup>. B. Mets. 110<sup>a</sup> יררב ט'... הקריט the Rabbis have given him a remedy in hand in ordering that the mortgagee shall pay the taxes (and thus secure his ownership against the mortgager's eventual claims). Gitt. 58<sup>b</sup> קביל ארעא בט' rented a piece of land for the taxes on it; Ned. 46<sup>b</sup>. B. Bath. 55<sup>a</sup>, v. יררורא.—Kidd. 70<sup>b</sup>, v. דקסא.

מעה, מעה, v. טעי.

**מעו** f. (preced.) 1) going astray. Targ. Jer. III, 8 (ed. Wil. טעו). Targ. Is. XIX, 14. Targ. Ps. CXXXIX, 24 (Regia (ed. דטטען; h. text טעב; a. fr.—Pl. טעוהא. Targ. Nah. III, 4; a. e.—2) (cacophem.), also טעוהא m. idol. Targ. Y. Deut. IV, 16. Targ. II Chr. XXXII, 15. Ib. XXXV, 21 טעוהי (or טעוהי) my deity.—Pl. טעון, טעון, טעוהא, טעוהא. Targ. Is. I, 29. Targ. Deut. XXVIII, 36; a. fr.

מעון, v. טעון a. טעון. [Constr. of טעוהא q. v.]

מעון 1) part. pass. of טעון; 2) requirement, v. טעון.

**מעוהא** m., constr. טעון II, v. טעוהא I) load. Targ. I Sam. XVI, 20 דלחמא ט' חמרא ט' ed. Lag. (oth. ed. טעון דלחמא an ass-load consisting of a load (or bag, v. infra) of bread and &c. Targ. II Kings V, 17; a. e.—Sot. 34<sup>a</sup>, v. דלי. B. Mets. 97<sup>a</sup>; a. e.—Pl. טעוהא, טעוהא. Ib. 32<sup>a</sup>... דרמי ט' כרחנא when they themselves and their loads lie on the road.—2) bag.—Pl. as ab. Targ. Josh. II, 6 כרחנא ט' bage of flax.—Y. Dem. II, 22<sup>d</sup>, contrad. to אטטלה. Lam. R. introd. (R. Joh. 1) דחלא ט' דחלא loads of bags of sand.

**מעוה** f. (טעה) 1) error, mistake. B. Mets. 15<sup>b</sup>; Keth. 51<sup>a</sup>, a. fr. טופר ט', v. אחריות. Gen. R. s. 99, v. סורה.—B. Kam. 113<sup>b</sup> וטעוהו (v. Rabb. D. S. a. l.) and a gain through his (the gentile's) mistake; a. fr.—Pl. טעוהו Macc. 12<sup>a</sup>. Men. 28<sup>b</sup>; a. e.—2) (v. טעוה) idol. Sifre Num. 131 לכו אורי לכו וטעוהו woe is unto you and your idol; Y. Snh. X, 28<sup>d</sup> אין לכו וכו' (corr. acc.).

מעוהא, מעוהא, v. טעי.

**מעוה** (b. h.) 1) (comp. טעה) to err, be mistaken. Ber. II, 3 קרא וט' יחזור למקום שט' if in reading the Sh'ma one made a mistake, he must go back to the passage in which he made a mistake. B. Mets. 83<sup>b</sup> כחרי שהדעה טעוה

within the limits of a reasonable mistake in counting. Snh. 33<sup>b</sup> ט' בדבר שהצדוקין וכו' if the judge made a mistake in a case in which there is no difference of opinion between the Sadducees and Pharisees. Ib. 6<sup>a</sup>, a. e. ט' בדבר משנה if the judge gave a wrong decision against an explicit law in the Mishnah; v. טעוה, טעוה, a. fr.—2) to seek, to miss (comp. טען I). Taan. III, 8 אבן טעוה; B. Mets. 28<sup>b</sup> אבן טעוה Ms. M. (ed. טעוה, v. Rabb. D. S. a. l. note), v. אבן.—Lev. R. s. 13, beg. אבן טעוה I had forgotten the law in the case.

**Hif.** טעוה to lead astray, to deceive, disappoint. B. Mets. VI, 1 אבן טעוה זה את זה they deceived one another, i. e. the agent employed to engage laborers did not act according to instruction, v. next w.—M. Kat. II, 1 אבן טעוה hired men disappointed him. Gen. R. s. 19 end (interpret. hishshiani, Gen. III, 13) אבן טעוה he deceived me with false promises; a. e.

**Hof.** טעוה to be led astray, be deceived. Tanh. Balak 5 אבן טעוה as he led astray, so was he led astray.—Part. טעוה, f. טעוה, טעוה misled, brought about by mistake, under false premises. Yeb. 106<sup>a</sup> חליטא ט' חליטא ט' to which the yabam consented in consequence of a deception (a promise not kept); Tosef. ib. XII, 13; Keth. 74<sup>a</sup>.—R. Hash. 25<sup>a</sup> אבן טעוה 'ye' (shall appoint), even if deceived by witnesses (your decision stands). Sabb. 101<sup>b</sup> מוטעוה (mattings fastened, or spread) by mistake; a. e.

**מעו** ch. same, 1) (corresp. to b. h. טעה) to wander, be lost; to reel. Targ. Y. Gen. XXI, 14 טעה (O. ed. Berl. טעה, ed. Vien. טעה). Targ. Is. XXVIII, 7. Ib. XIX, 13; a. fr.—Gitt. 68<sup>b</sup> טעה באורחא a drunken man that was lost on the road; a. e.—2) (corresp. to b. h. טעה) to go astray, worship idols, to be licentious &c. Targ. Am. VII, 17. Targ. Ex. XXXIV, 15 וטעהו (ed. Amst. O. וטעהו). Ib. 16 וטעהו (ed. Amst. O. וטעהו); Y. I וטעהו, Y. II וטעהו; a. fr.—Gen. R. s. 87, beg. (expl. סורה Prov. VII, 11) טעהו running about, prostitute, v. טעוהא.—3) to err, be mistaken. Targ. Ps. LXXXVIII, 9 טעה miscalculated the term of redemption (v. Ex. R. s. 20).—Yeb. 121<sup>a</sup> מוטעה טעהו I was mistaken; a. e.—4) to forget. Targ. Prov. II, 17. Ib. XXXI, 5; 7. Ib. VI, 20 (ed. Vien. טעהו מוטעה deviate from).

**Af.** טעוה 1) to lead astray, to deceive. Targ. Deut. XXVII, 18 וטעהו (not וטעה). Targ. Ex. XXXIV, 16; a. fr.—B. Mets. 76<sup>a</sup> אבן טעוה פועלים וכו' the hired men deceived (the one engaging the others deceived them as to their wages, v. preced.); (Var. אבן טעוה they were deceived by one of their own).—Hull. 94<sup>b</sup> אבן טעוה פועלים they deceive themselves; a. fr.—2) to prostitute. Targ. O. Lev. XIX, 29.—3) (denom. of טעוה) to deify, worship as deity. Targ. II Chr. XXIV, 17 (v. Ex. R. s. 8).—[4] to cause to be forgotten, to ignore. Targ. Prov. XVII, 14 אבן טעוה (ed. Lag. מוטעה, prob. to be read: אטטש, h. text וטעה).

**Ithpe.** אטטעה 1) to be deceived. B. Mets. 76<sup>a</sup>, v. supra.—2) to be forgotten. Targ. Prov. VI, 33 (h. text חמרה).

מעוה, v. טעוה.



**לֶטְסוּת** *f.* (טעס) *lasting, transit, testing, the quantity used for testing the color.* Men. 43<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ the quantity taken out of the kettle for testing is unfit for mixed use; לֶטְסוּת הָיְתָה הַמֶּלֶךְ that quantity, if put back, disqualifies the entire contents of the kettle. Ib. 40<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ (not טעסוּת or טעסוּת) it is to be feared lest the quantity used for testing may be put back again.

**לֶטְסוּת** *v.* טעס.

**לֶטְסוּת** *m.* (לֶטְסוּת) *laden, carrying.* [Targ. I Sam. XVI, 20; אֶתְּלֵהְךָ] Targ. Esth. II, 15 טעס אֶתְּלֵהְךָ (h. לֶטְסוּת אֶתְּלֵהְךָ).—Gen. R. a. 70 טעס אֶתְּלֵהְךָ that I came laden with money; I bring only words.—IV. טעסוּת (טעס); *f.* טעסוּת. Targ. Gen. XXXVII, 25 (Y. ed. Amst. טעס). Ib. XLV, 22; a. e.

**לֶטְסוּת** *f.* (לֶטְסוּת II) *to loading assistance rendered in loading up, opp. קִיָּה.* B. Meta. 81<sup>a</sup>. Ib. 82<sup>a</sup> לֶטְסוּת for assistance in loading one may claim wages; a. e.—2) *carrying.* Num. R. a. 6 לֶטְסוּת טעסוּת for the office of carrying the Ark.

**לֶטְסוּת, לֶטְסוּת** *f.* (לֶטְסוּת) *prostitute.* Targ. Nah. III, 4; a. e.—Yalk. Prov. 940 (expl. טעסוּת, Prov. VII, 11); (Gen. R. a. 87 טעסוּת). *v.* טעס.

**לֶטְסוּת** *(b. h.) (to be bright, wise (v. Ps. XXXIV, 9), to examine, to taste, test, try, experience.* Yoma 22<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ הָיְתָה הַמֶּלֶךְ never tasted the taste of sin (was innocent). Y. Suco. V, 55<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ had not even a taste of sleep. Ber. 35<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ one must not taste food without a blessing. Ib. 14<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ dare he (who fasts) taste food when cooking? Num. R. a. 7 לֶטְסוּת הָיְתָה הַמֶּלֶךְ whoever desired to eat meat felt its taste (in the manna); a. v. fr.

*Hif.* לֶטְסוּת *1) to give to taste.* Ned. 66<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ until thou makest B. J. taste of thy dish. B. Meta. 78<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ in order to give them a taste of usury (that they might feel its oppressiveness). Cant. R. to VII, 2 לֶטְסוּת הָיְתָה הַמֶּלֶךְ (read לֶטְסוּת or לֶטְסוּת Ph.) thou shalt bring some of them before me and let me taste them; a. fr.—2) *to make tasteful, to explain.* Bot. 21<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ who explains his case to the judge (trying to preoccupy him), before his adversary appears; Tanh. Mishp. 6; a. e.—V. לֶטְסוּת.

**לֶטְסוּת** *(לֶטְסוּת)* *ch. same.* Targ. I Sam. XIV, 24; a. fr.—Targ. Y. Dent. XXXII, 1 לֶטְסוּת הָיְתָה הַמֶּלֶךְ which taste no death (heaven and earth).—Ber. 44<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ that he tasted no food. Sabb. 11<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ take some refreshment, Sir!—Hor. 11<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ I wish to try how a forbidden thing tastes; a. fr.

*Af.* לֶטְסוּת *to give to taste.* Targ. Y. Gen. XXIV, 17.—Koh. R. to I, 3 לֶטְסוּת הָיְתָה הַמֶּלֶךְ wilt thou not let me taste what I have cooked (for thee?); Lev. R. s. 28; Pesik. R. a. 18; Pesik. Haomer, p. 70<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ of the dish prepared for thee?

*Part. pass.* לֶטְסוּת *to taste.* Part. pass. לֶטְסוּת, touched. Lev. R. I. c. why do the dishes come out לֶטְסוּת

without being touched? (Koh. R. I. c. לֶטְסוּת הָיְתָה הַמֶּלֶךְ and they taste them not).

**לֶטְסוּת** *m.* (b. h.; preced.) *[picture, will (Jonah III, 7),] 1) error, wisdom, sound reasoning; reason, cause, ground.* Ab. Zar. 15<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ sensible argument. Hull. 6<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ to give him a clear answer.—Sabb. 83<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ the reason of it has not been made known. Hull. 101<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ for what reason it has been forbidden to them; a. fr.—II. לֶטְסוּת. Targ. Neh. 24<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ one biblical expression may be used for many arguments, but one and the same argument must not be deduced from different biblical expressions. Krub. 12<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ arguments in favor of uncleanness; a. fr.—III. לֶטְסוּת *the incisions, in the Bible text, according to sense, punctuation signs, accents.* Meg. 5<sup>a</sup> (ref. to לֶטְסוּת, Neh. VIII, 1) לֶטְסוּת that means the punctuation signs; Y. lb. IV, 74<sup>a</sup> bot.; Gen. R. a. 36 (ref. to לֶטְסוּת, Neh. I. c.) לֶטְסוּת (sub. לֶטְסוּת)—Kap. לֶטְסוּת. Yoma 72<sup>b</sup>, v. לֶטְסוּת. Hull. 91<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ the taste of a forbidden thing is as forbidden as the substance itself. Pes. 44<sup>b</sup> לֶטְסוּת to intimate that the taste (of grapes soaked in water) is equally forbidden as the substance (of grapes). Hull. 108<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ the taste of a thing without the substance (after removing the forbidden substance) is in all cases biblically forbidden. Ib. VII, 4 לֶטְסוּת הָיְתָה הַמֶּלֶךְ if there is enough of it to give a taste to the entire mixture. Ib. לֶטְסוּת הָיְתָה הַמֶּלֶךְ as long as it can be recognized (and removed), it depends on its giving a taste (whether or not the mixture is forbidden). Ib. 111<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ an object forbidden for its having absorbed the taste of a forbidden thing, and which (through mixture) has again given taste to another thing, a taste-giver in the second degree. Ab. Zar. 39<sup>a</sup>, a. fr. לֶטְסוּת הָיְתָה הַמֶּלֶךְ (abbr. לֶטְסוּת) imparting a deteriorating taste, לֶטְסוּת הָיְתָה הַמֶּלֶךְ giving an improving taste; a. v. fr.—

**לֶטְסוּת, לֶטְסוּת** *ch. same, 1) picture, will.* Dan. III, 10; a. e.—2) *good cheer.* Ib. V, 1.—3) *reason, argument, sense &c.* Targ. Job XII, 20; a. e.—B. Bath. 173<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ who give no reason for their decisions (judge arbitrarily). Ib., a. fr. לֶטְסוּת הָיְתָה הַמֶּלֶךְ what is the reason (of the law of the Mishnah)?—Kidd. 60<sup>b</sup>, a. fr. לֶטְסוּת הָיְתָה הַמֶּלֶךְ interprets the biblical law on its reason and accordingly modifies it, extending or limiting, e. g. (B. Meta. 115<sup>b</sup>) applying the law Deut. XXIV, 17 only to poor widows. Ib. לֶטְסוּת הָיְתָה הַמֶּלֶךְ but according to the Rabbis (who do not interpret the law on its reason), where is the argument for it? (prob. to be read: לֶטְסוּת; Yeb. 23<sup>a</sup> לֶטְסוּת). Ber. 7<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ why do you not come to synagogue for prayer?—Ib. 11<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ they give their reason for their own opinion and for differing with Beth-Sh. —Keth. 83<sup>b</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ the rule (practice) is in agreement with B. S.'s opinion, but not for the reason he had for it. Ib. 84<sup>a</sup> לֶטְסוּת הָיְתָה הַמֶּלֶךְ in agreement both with his argument and his legal opinion; a. fr.—Pes. 21<sup>a</sup>, a. fr. לֶטְסוּת הָיְתָה הַמֶּלֶךְ the reason (of this) is, because &c., i. e. this is so only because

acc.—לְפָנֶיךָ now, according to your argument (assuming it to be correct,— what then?). Ber. 43<sup>a</sup>; a. v. fr.—4) *argument on the cause of bereavement, consolation* (נִסְחָא). M. Kat. 18<sup>a</sup> לְמִישָׁל ט' מִירֵיחַ (Ms. M.; second time, ט' לְשִׁוּלֵי בֵּירָה) to get his permission to argue (with him), i. e. to console him. Shh. 118<sup>a</sup> [read:] לְמִשָּׁל בֵּירָה ט' (or נִסָּח, v. Rabb. D. S. a. l. note 7) to console him.—נִסְחָא, v. fr.—5) *taste*. Targ. Num. XI, 8; a. e.—Yoma 78<sup>b</sup> ט' דְּמִתְחִיחָא a foretaste of death. Hor. 11<sup>a</sup>, v. טָעַם. Hull. 97<sup>a</sup> בִּט' it depends on the taste (whether a mixture be forbidden), v. preced. Ib.<sup>b</sup> בִּט' מִן בְּשָׂרֵי מֵי... in case of a mixture of heterogeneous things which are permitted, we decide by the taste; a. fr.—Pl. טָעִינָן. Targ. Cant. V, 11; 13.

**פְּלִיגָה** m. (preced.) *pleader*. Pl. **פְּלִיגִים**. Esth. R. to 1, 3 **בְּנֵי סִנְיָה דִּילִיָּה** בִּי בְּנֵי **פְּלִיגָה** his young pleaders and counsellors. Ib. **בְּנֵי פְּלִיגָה** . . . **בְּנֵי פְּלִיגָה** *pleaders* means his counsellors.

**טָעַן** I (cmp. **טָעָה**) [*to seek, ask*, (cmp. **בָּטָא**), 1) *to claim* before court, *to sue, to plead*. Keth. XIII, 4 הַטָּעֵן אוֹר if one claims from his neighbor a certain number of jugs of oil. Ib. 108<sup>b</sup>, a. e. **טָעַן הַטֵּן** if one claims wheat and barley (two different things), and defendant admits barley. Shebu. 43<sup>a</sup> **עַד שֶׁיִּטְעֵנוּ בְּדָבָר וְכֵן** until he sues him for something weighable or countable. Gitt. 58<sup>b</sup> **טָעַן הַטֵּן** the court pleads in behalf of the heir &c.; a. v. fr.—Part. pass. **טָעֻן**, f. **טָעֻנָּה** is *required for, requires*. Zeb. V, 7 הַדִּיחַ דָּמָן טָעֻן their blood is required for sprinkling (must be sprinkled). Bicc. II, 1 **טָעֻנִּים** require washing of hands; a. v. fr.—Denom. **טָעַן**, **טָעֻן** *requirement, obligation*, fr. which **טָעַן** *to require*. Sifra introd. **אֲחֵר שְׂחָא** **טָעֻן** **אֲחֵר** and is specified for another requirement in keeping with the general subject.—2) *to seek after, to suspect*, v. infra.

*Nif.* נִשְׁמָע 1) to be sued, to be respondent, defendant. Y. B. Kam. X, beg. 7<sup>b</sup> ד' כְּנִינִי לְהָן בְּב"ד even for minors defense is made in court (prob. to be read: שִׁמְעִין, emp. Gitt. 58<sup>b</sup>, quoted supra). [In later literature טוֹמֵן claimant, נִשְׁמָע defendant.]—2) to be inquired after, suspected, to be summoned on suspicion. Yeb. II, 8 ה' א"א וכו' if one was suspected of intercourse with a married woman, and the court caused her to be sent away from him(her husband) on his account; ib. 24<sup>b</sup>; Tosef. ib. IV, 5 חֲרִישׁ מֵא"א. Y. ib. II, 4<sup>a</sup> בְּנֵי בְּדִיעִים when the suspicion has been corroborated by witnesses.

אֵין מֵעֵן ch. same, *to plead*. Keth. 105<sup>b</sup> אֵין מֵעֵן if he chooses, he may plead thus. Gitt. 58<sup>b</sup> אֵין מֵעֵן רָקאּ שֶׁעֵין אֵין it is that he pleads (demurs) and says &c.?<sup>2</sup>; a. fr.

**מָנַן** II (b. h.; cmp. מְנִיעַה, a. Ges. H. Dict.<sup>10</sup> s. v. מָנַח) [*to move, make ready for travelling.*] 1) (cmp. נָשָׂא) *to load, pack up.* Num. R. s. 6 וּבִמְנוֹתָם הַדְּגוּלוֹת *and pack (them) upon wagons; a. fr.—Part. pass. מְנוּן (interch. with מָנֵן) laden, carrying.* Ib. s. 5 בְּקָרוֹשִׁים *on pack (them)*

some had a share in carrying (moving) the boards. Ib. האריגה had to carry all woven materials. Ib. s. 6 היה נשען ו' was one of those carrying the ark. B. Mets. 32<sup>b</sup> נשען יין אסור carrying forbidden wine.—Midr. Till. to Ps. XVIII המים נשען ... בשעה when the clouds are charged with water; Yalk. Sam. 160 אלו נשען הרבות. קשף. Ib. נשען מן המים (corr. acc.), v. קשף. Ib. נשען הרבות (וכ' those carrying swords, others lances &c.; a. fr.—3) Esp. to help one broken down on the road to load again, contrad. to פרק to help in unloading. B. Mets. II, 10 מצוה לנשען . . . the biblical law requires man to help in unloading, but not in loading (without remuneration); אף loading, too, must be done gratuitously, v. נשען; a. fr.

*Nif.* נִסֵּף 1) *to be laden.* Gen. R. s. 82 בְּרִכְוָה was laden with blessings; a. e.—*Transf.* (נָבֵד) *to be very ill.* Treat. S'mah. ch. VIII לֵי אָמַר לוֹ he said to him, He (thy son) is very ill.—2) *to be carried.* Midr. Till. to Ps. LXXXVII [read:] וְיִסְמְכֵם... וְיִסְמְכֵם who cannot be carried (on wagons &c.)... and they carry them on their hands (in a chair); (v. next w. a. Yalk. Ps. 838).

*Hif.* הִפְעִין 1) *to lade, put on.* Lev. R. s. 13 הִפְעִינוּ לוֹ (וְ) he put on his ass five S'ah &c. Sabb. 5<sup>a</sup> הִפְעִינוּ לוֹ his neighbor placed something in his hand to carry, רַחֲמֵי הַשָּׁמַיִם the heavens placed &c. (when he put his hand forth to collect and carry rain water); a. e.—2) *to carry goods for sale.* Y. Peah I, 16<sup>a</sup> top (ref. to Lev. XIX, 16) הִפְעִינוּ לוֹ שֶׁלֹא הָיָה בְּרֹכֵל הוּא מִפְעֵן דְּבָרָיו he was not like the peddler carrying the talk of this one to the other &c.

**מֵעֵן, מֵעֵן** ch. same, 1) *to be laden; to carry, bear* (h. מֵעֵן). Targ. Y. II Num. XIII, 23 (ed. Amst. מֵעֵן Pa.). Targ. O. Gen. XLIV, 1. Targ. Joel II, 22; a. fr. — B. Mets. 40<sup>b</sup> כִּיּוֹן דִּשְׁעוֹן מֵעֵן when they are once impregnated (with the fluid), they resorb no more.—Transf. *to suffer, bear*. Targ. Prov. IX, 12; a. e.—2) *to lade, to harness*. Targ. O. Gen. XLV, 17 מֵעֵנֶיהָ ed. Berl. (oth ed. a. Y. מֵעֵנֶיהָ). Targ. Y. ib. XLIV, 13.—Esp. *to help carrying*, opp. פִּירֵן, v. preced. Gen. R. s. 96 מֵעֵן רֵב . . . מֵשֶׁל הַדְּרוֹט the common adage says, if thy friend's son is dead, help carrying; if thy friend is dead, throw off (common people show no favor where no return can be expected). Y. Hag. II, 77<sup>b</sup> תּוֹב מֵעֵן רֵב מֵעֵן that two carry one load; a. fr.

*Pa.* מִשְׁנֵי same. *Ib.* הֵיוּ מְשֻׁנֵּי לֵהֹדוֹ they made them carry  
 &c. — Part. pass. מְשֻׁנֵּי *carried, moved.* Cant. R. to IV, 8  
 וְכִי מְשֻׁנֵּי יֵהְיוּ . . דְּלִית אִינוּ who are too feeble to be carried  
 in a *lectica*, and whom they carry in a *cathedra*.

*Af. אָפּטײַן* 1) *to carry*. Ib. מִשְׁתַּנֵּינִן. Y. Hag. l. c. אָפּטײַנען *carry them singly*, אָפּטײַנען זײַ ו' *they did so*; אָפּטײַנען צולווייגן *carry straight through (without resting)*. — דאָס = *h. ita ut* *to find grace*. Targ. Esth. II, 17 (ed. Lag. אַז, *Ithpe.*); a. e.

*Ithpe.* אָפֶקֶן 1) *to be laden.* Targ. Lam. V, 5. Targ. Esth. I. c., v. supra.—2) *to be carried* (in a chair). Y. Bets. I, 60<sup>c</sup> bot. מִיִּשְׁקֵן מֵעַרְס וי' allowed himself to be carried from one seat (where he lectured) to another. Ib., v. סִרְיָא.—3) (v. preced. *Nif.*) *to become severely ill.* Targ. II Sam. XII, 15 (h. text וַיֵּאָשֶׁה).





slap (dough &c., to dabble); a. e.—2) to *clap hands* to a certain tune in rejoicing or mourning, v. טַפְּחוּ. Bets. V, 2. לא מַטְפְּחוּ וְכ' we must not clap hands, or strike upon the knees, or stamp on the Holy Day. M. Kat. III, 8 מענט אבל לא מַטְפְּחוּ may sing the dirge but must not clap. Ib. 9. Num. R. s. 4... שחיה מקוש וטפח he knocked his hands against each other and clapped; ib. וטפח. Cant. R. to II, 14 מַטְפְּחָה באגפיה clapped her wings.—3) to *collect the contents of a broken vessel by palming, to wipe with the palm*. Ter. XI, 7. Sabb. 143<sup>b</sup> וְלֹא יִטֵּשֶׁה בשמן ולא must not use the palm for collecting oil in the broken vessel.

Hif. הִטְפִּיחַ same. Ab. Zar. 60<sup>b</sup>, v. supra.

**טַפַּח** Pa. טַפַּח ch. same, 1) to *close carefully*. B. Kam. 23<sup>a</sup> לא טַפַּח בַּמִּינָה (Ms. H. טַפַּח, v. טַפַּח IV) he did not carefully close (the stable) before him.—2) to *slap, strike with hand, stamp with foot*. Targ. II Kings XIX, 24; Is. XXXVII, 25. Targ. Ez. XXI, 17; 19; a. fr.—Targ. Jon. IV, 8 וְכ' טַפַּח שֶׁמֶשׁ שֶׁמֶשׁ the sun beat upon &c.—B. Kam. 32<sup>b</sup> לִיָּה רָבָא בְּסִמְלֵיהּ Raba struck him upon his (R. Shimi's) sandal (to silence him); M. Kat. 25<sup>a</sup>; B. Bath. 22<sup>a</sup>; a. e.—3) to *clap hands*. Y. Snh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> שָׂרִי טַפַּח בְּחֵדָא שָׂרִי he made the motion of clapping with one hand; וְכ' do people clap with one hand?; a. e.—4) to *strike, forge*. Targ. Ps. CXXI, 5; Targ. Is. XLI, 7 (h. text הָלַם).

**טַפַּח** II (emp. טַפַּח II) to *drip, be moist*. Sabb. 17<sup>a</sup> טַפַּח עֲדֵיךְ מִשְׁקָה טַפַּח moisture is still dripping on them. Yoma 78<sup>a</sup> טַפַּח עֲלֵי לֶחְפְּתֵיהֶם moist enough to moisten other objects; Ab. Zar. 60<sup>b</sup> טַפַּח לֶחְפְּתֵיהֶם Ms. M. (ed. להט). Toh. VIII, 9; a. fr.—2) (emp. רָאב, to melt, decay, ferment (of a running and fermenting dough). B. Mets. 59<sup>b</sup> טַפַּח אֶת הַדּוּגָה (Ms. R. 2 טַפַּח, v. טַפַּח) even the dough under the hands of the kneading women fermented.—Y. Yeb. XII, end, 13<sup>a</sup> וְטַפַּח רֹחֵי עָלַי I felt proud (v. טַפַּח).—Part. pass. טַפַּח decaying, languishing (from starvation). Sifra B'huck. Par. 2, ch. VI טַפַּח רֶגֶב (v. טַפַּח).

Hif. הִטְפִּיחַ to *moisten, wet*. Yoma 78<sup>a</sup> טַפַּח טַפַּח clay which makes wet (those sitting on it). Ib.; Ab. Zar. 60<sup>b</sup> לֶחְפְּתֵיהֶם, v. supra. Ber. 25<sup>a</sup> וְכַן שֶׁמֶטְפִּיחֵהוּ as long as the spot is wet enough to moisten.

**טַפַּח** m. (b. h.; v. טַפַּח I) *hand-breadth, breadth of four fingers joined*. Succ. 4<sup>b</sup>, a. fr. טַפַּח הָאָרְון the Ark was nine handbreadths high, and the lid one. Ib. 7<sup>a</sup> טַפַּח טַפַּח a liberal hand-breadth (four fingers not closely joined). v. טַפַּח.—Yoma 55<sup>a</sup> טַפַּח טַפַּח טַפַּח top of כַּוֵּר the hand-breadth, i. e. the height, of the lid, v. supra.; a. v. fr.—Pl. טַפַּחִים. Du. טַפַּחִים. Taan. 25<sup>b</sup>; a. v. fr. טַפַּחִין, טַפַּחִין, v. טַפַּחִין II.]

טַפַּחִיּוֹת, טַפַּחִיּוֹת, v. טַפַּחִיּוֹת.

טַפַּחִי, v. טַפַּח II.

**טַפַּח** I (emp. טַפַּח II) 1) to *grow faint, to die out, be extinguished*. Targ. I Sam. III, 3. Targ. Job XVIII, 5, sq.; a. e.—Y. Sabb. I, 3<sup>b</sup> bot. וְכ' אֵילֵין בְּעֵינֵי דְרַבְנִי they (the children) desire that the lamp grow dim (so that they need not study, and therefore will not snuff it). Lev. R. s. 9 אֲשַׁכְּחָה בּוֹצִינָה טַפַּח she found the lamp gone out; (Y. Sot. I, 16<sup>d</sup> bot. מִטְפֵּיחַ Ithpe); a. e.—2) to *put out, extinguish*. Targ. Cant. VIII, 7. Targ. II Sam. XXI, 17; a. e.—Y. Yoma VIII, 45<sup>b</sup> מִטְפֵּיחָה בְּכִי בְּכִי wanted to put it out; Y. Ned. IV, 38<sup>d</sup> מִטְפֵּיחָה (read: מִטְפֵּיחָה). Ib. אִפִּי ר' אִמִּי (or Af.) even R. I. would have been permitted to extinguish the fire on the Sabbath.

Af. אָפַי same. Tanh. Vayigg. 5 טַפַּח אָפַי I will put out the fire intended for Tamar &c. (I will curb thy passion; Yalk. Gen. 150 מְנַהֵרִין אֵין מִנְהֵרִין for thee).

Ithpe. אִתְפֵּיחָה, אִתְפֵּיחָה to *be extinguished, grow dim*. Y. Sabb. VI, 8<sup>c</sup> bot. [read:] אִתְפֵּיחָה לֹא אִתְפֵּיחָה is the light out? Said she, it is not out. Upon which they said (this means) the light of Israel is not extinguished (R. A. is not dead). Y. Sot. I, 16<sup>d</sup> bot., v. supra. Y. Hag. II, 77<sup>c</sup> top וְאִתְפֵּיחָה and the fire over the grave was extinguished (v. טַפַּח).

**טַפַּח** II (=h. טַפַּח, v. טַפַּח) 1) to *float*. Targ. Y. Ex. XXVI, 28 וְיִרְחַב טַפַּח (not וְיִרְחַב).—2) to *flood*. Y. Snh. X, 29<sup>a</sup> bot. וְכ' טַפַּח עֲלֵמָא and wanted to inundate the world.

\*Af. אָפַי (denom. of טַפַּח) to *drop*. Targ. Job XV, 8 some ed. (v. טַפַּח II).

**טַפַּח** III (v. טַפַּח I) 1) to *join, add, increase*. Taan. 24<sup>a</sup> אִי טַפַּח לֹה וְכ' when they put on too much or too little. Ab. Zar. 9<sup>a</sup> וְיִרְפֵּי עֲלֵיהֶוּ וְכ' and let him add thereto twenty years. Yoma 35<sup>a</sup> אֲחֵנִי וְכ' אֲחֵנִי if he makes the ones less in value and adds to the value of the others; a. fr.—Part. טַפַּח, f. טַפַּח more. Sabb. 19<sup>a</sup> טַפַּח אִי if it is more in measure (than before washing).—Ab. Zar. 9<sup>b</sup> וְכ' טַפַּח טַפַּח the calculation of the Boraita is three years more.—Adv. טַפַּח more. Gitt. 44<sup>a</sup>, a. e., v. טַפַּח II.—R. Hash. 26<sup>b</sup> bot. טַפַּח טַפַּח טַפַּח טַפַּח the better it is. B. Bath. 144<sup>b</sup> טַפַּח הָרִיק he is smarter (than his brother); a. fr.

\***טַפַּח** IV (v. P. Sm. 1502) = טַפַּח I, to *close*. Targ. Job V, 16 טַפַּח (some ed. טַפַּח Pa.), v. טַפַּח.—B. Kam. 23<sup>a</sup>, v. טַפַּח. [Targ. Cant. II, 8, v. טַפַּח.]

**טַפַּח** m. (= טַפַּח I, v. טַפַּח II) [dripper,] *vessel with a narrow neck*. Kel. II, 3 שְׁחֻקִּי לְנִבְנִי a pitcher which was made with the intention of using it for grapes. Ib. III, 2. Neg. XII, 5 טַפַּחִין (R. S. a. l. טַפַּחִין) man's oil vessels.

**טַפַּח** f., v. טַפַּח III.—[טַפַּחִין m., v. next w.]

**טַפַּח** I m. (טַפַּח II, v. טַפַּח) 1) *pitcher for drawing water for drinking or hand-washing*. Sabb. XVII, 6 (125<sup>b</sup>), v. טַפַּחִין. Ib. XXIV, 5, v. טַפַּח. B. Bath. 63<sup>a</sup> 'give him a share in my well לְנִי Ms. M. a. Rashb. (ed.



**תעלה**, corr. acc.; *Ma Y'* תעלה, emp. תעלה for the pitcher, i. e. for drinking purposes. *Tosef. Ber. IV, 11* [read as] *Yoma 20* תעלה תעלה על תעלה (v. Rashi a. l.; *Ma. M.* תעלה תעלה) and passes the pitcher (which he had used for washing his hands) around the guests.—2) a pitcher-shaped vessel put up in walls and corners as a bird's nest.—*Pl. תעלה*, *Beta. 94, 25*; *Tosef. Sabb. XII (XIII), 4*; *ib. XVIII, 4* ed. *Zuck.* (Var. תעלה), *ib. Beta. I, 10*; *Hull. 189*.—3) muddy soil, ground on which water subsided, opp. to *גיד*. *Gen. B. s. 23*, end (*Yalk. ib. 26* תעלה).

**תעלה** m. (תעלה II, 2) pl. תעלה started, poor grains, [another opinion: (v. תעלה I, a. emp. תעלה) growth between grass]. *Shab. IX, 4*. *Y. ib. 30* top תעלה; *Tosef. ib. VII, 15* תעלה ed. *Zuck.* (Var. תעלה). [*Tosef. T'bul Yom. I, 1*, sq., v. תעלה.—2) (sub. תעלה) one looking like those who suffer from the effects of famine, yellowish-black. *Bekh. 45* תעלה תעלה . . . תעלה ed. (Rashi תעלה) a very dark-complected man must not marry an equally complected woman, lest their offspring may be a flash; [Rashi: black as a pitcher, v. תעלה I].

**תעלה** f. (תעלה I) hammering for the purpose of polishing. *Tosef. Sabb. XI (XII), 2*.

**תעלה** m. (τάπητ, ῥυτίς) carpet, rug. *Lev. R. s. 30* (Ar. תעלה).—*Pl. תעלה*. *Koh. R. to III, 9* תעלה (corr. acc.). *Gen. B. s. 33* saw in Rome תעלה (not תעלה) statues covered with rugs, in winter &c.; *Yalk. Pa. 727* תעלה (corr. acc.); *Lev. R. s. 37* תעלה (read: תעלה). *Lam. R. to I, 16*; *ib. introd.* (R. Joh. 2) תעלה (read: תעלה).

**תעלה** m. (tapeta, acc. -tam) same, תעלה horse-cloth, housing. *Kel. XXIII, 2*.

**תעלה**, *Targ. Y. Lev. XI, 35* Bxt., v. תעלה.

**תעלה**, v. תעלה.

**תעלה** f. (תעלה) care, sustenance. *Y. Keth. VIII, 32* top תעלה as much as their sustenance costs. *Y. Orl. I, 80a* top תעלה worth the labor given to its (the grape-vine's) cultivation (*R. S. to Orl. I, 2* תעלה).

**תעלה**, v. תעלה.

**תעלה** f. (תעלה I) circular enclosure, circumvallation.—*Pl. תעלה*. *Bekh. 25a* תעלה from the time travelling has reached that stage when the ringlike formations at the mouth of the vagina are visible (indicating the passage of the embryo's head); [Ar. reads: תעלה, Var. תעלה; *Tosef. Ohol. VIII, 8* תעלה].—*Cmp. תעלה*.

**תעלה**, v. תעלה.

**תעלה** f. (תעלה III)—*תעלה*, surplus, liberal measure. *B. Mets. 73b* תעלה (Ms. M. תעלה) read תעלה; *Alf. תעלה* pl.; *Ms. H. תעלה*; *Ms. R. תעלה*, v. *Rabb. D. 8. a. l.* note) and they (in

delivering the wine) poured a liberal addition to the stipulated quantity.

**תעלה** ch. l.; emp. תעלה I) (to join, add) 1) to paste, line. *Kel. III, 4* תעלה and lined them (the cracked vessels) with a paste of ordure. *ib. 5* תעלה if one covers with paste a sound vessel. *Beta. 34* תעלה you must not cover (the fowls) with putter's clay (to get the feathers off); *Tosef. ib. III, 19* תעלה ed. *Zuck.* (corr. acc.). *Sabb. 80b*, *Pea. 45*; *M. Kal. 9* תעלה dress their shine with lime (to keep them hairless). *Y. Ab. Zar. II, 40a* (in Chald. dialect) תעלה grind it to powder and apply it (as a remedy); a. fr.—2) to add, join. *Hag. 5* תעלה when he combines two different funds. *ib. תעלה* you may use the second like money for buying an additional animal to that designated for the pilgrim's offering (תעלה), but you must not join the two funds (in order to buy a larger animal). *Ab. Zar. 26b* תעלה lets the gentile walk to his right side, v. תעלה. (*Tosef. ib. III, 4* תעלה); *Hull. 91a*.—*Part. pass. תעלה* a) affixed, attached. *Y. Sabb. XVI, 15* bot. (ref. to *Mish. ib. 2*) תעלה when the casing is not attached to the book, but if it is &c.—b) depended on, supported by. *Y. Dem. II, 33* top; *Y. Peah IV, 18* bot. תעלה dependent on (living with) their parents *Cmp. B. Mets. 12b, a. v. תעלה*.

**תעלה** 1) to be attached, affixed. *Lev. R. s. 6; a. 15*; *Yalk. Is. 281* תעלה and they were embodied in the Book of Isaiah. *Tanh. Vayhi 17* תעלה you will be attached to myself (be called sons of Jacob); *Yalk. Gen. 161*; (*Gen. R. s. 100* תעלה you will have a share in me).—2) (*cmp. תעלה*) to meet, join. *Hull. 91a* תעלה, v. תעלה. *Men. 65a* תעלה R. J. joined their discussions. *Sab. 9* תעלה he who is an accessory to sin. *Y. B. Kam. X, 7* top, תעלה . . . תעלה that citizens may not be in conspiracy with thieves (and sell the stolen goods to their owner under the pretence of having bought them).—3) to attend to, to nurse, tend. *Y. Keth. XII, 35* top תעלה . . . תעלה those who attended to me (nursed me) in life, shall attend to me in death; *Y. Kil. IX, 32* top; *Gen. R. s. 100*; *Tanh. Vayhi 8. Ib. a. e.* תעלה to attend to his funeral; a. fr.

**Hithpa. תעלה** 1) same. *B. Kam. 10b, a. e.* תעלה the owner has to attend to the disposal of the carcass. *B. Mets. 28b* תעלה must take care of them. *Ex. R. s. 20*; *Deut. R. s. 11* תעלה I myself shall attend to thy burial; a. fr.—2) (of lower animals) to breed, increase (v. תעלה). *Kidd. 80a* תעלה . . . תעלה vermin and frogs breed in the house.

**Pa., part. תעלה** (denom. of תעלה) burdened with a large family. *Taan. 16a*, sq. תעלה one having a large family with no means of support.

**תעלה** ch. same, to paste, plaster &c. *Pea. 74* תעלה put a dough paste over a pigeon. *M. Kal. 9* תעלה put a paste on her (for improving her complexion) limb-wise; *Sabb. 80b*.—*Transf.* (with תעלה) to charge false-

ly, calumniate (cmp. טפל I, v. Ps. CXIX, 69).—Targ. Y. I Deut. I, 1.

**Ithpa.** אִתְּפַל, *Ithpe.* אִתְּפַל to be put on. Part. מִתְּפַל, אִתְּפַל (not 'מִתְּפַל') forming a scab (h. מִתְּפַל). Targ. Y. Lev. XIII, 6; 7; 8; 19.—2) to attend, care. Y. Taan. IV, 68<sup>d</sup> top while they were engaged in burying him.—3) to join, attach one's self. Keth. 23<sup>a</sup> אִתְּפַל בקריבותו joined them. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> וְאֵל זול הוא (not זול) he went and remained in their company from thence.

**טפל** m. (b. h.; preced.) 1) attachment, of secondary import, opp. עיקר. Gen. R. s. 39 וְלוֹט טַפְלָא (Var. וְלוֹט) and Lot was merely an attachment to Abraham. Ber. 12<sup>b</sup> לֹא טַפְלָא and the exodus from Egypt will be considered of secondary import to it (the redemption from the powers). Ib. 13<sup>a</sup> וְיַעֲקֹב the name Jacob will be secondary to Israel; a. fr.—2) pl. טַפְלִים dependants, children, minors. Kidd. 34<sup>b</sup> (ref. to Deut. XXXI, 12) minors are obliged to appear; v. טַף. B. Bath. 117<sup>a</sup>; a. fr.—Y. Shebi. VII, beg. 37<sup>b</sup> הַטַּפְלִין, v. אֶלְוִינִי II.—V. טַפְלָה.

**מַפְלָא** ch. (preced.) children, family, household. Targ. O. Gen. XXXIV, 29 (Y. pl.); a. fr.—Pl. טַפְלִין, טַפְלִי. Targ. Y. Gen. XLVII, 12. Targ. Y. I Ex. XIII, 18; a. e.—Hull. 18<sup>a</sup> חָלוּ בֵּיהּ (Ar. טַפְלִין) children are dependent on him.

**מַפְלָא** m. ch. (v. next w.) paste, plaster, coating. Targ. Jer. XLIII, 9 טַפְלָא constr. (h. טַפְלָא).—Pes. 74<sup>b</sup> אִם מַעֲלֵה טַפְלָא is good. M. Kat. 9<sup>b</sup>, a. e. . . בְּעֵינֵי בְּתוּלָה דְּשִׁטָּא because he drinks beer, his daughters need paste (to improve their complexion), v. טַפְלָא.

**מַפְלָא** f. (טַפְלָא) 1) paste, plaster. Kel. V, 7 'טַפְלָא scrapes the plastering off. Ib. 8; 11. Tosef. ib. B. Kam. IV, 18; a. e.—2) attachment, dependence, opp. עיקר. Ber. VI, 7 כֹּל שְׁחֹא עִיקָר וְעָמַד טַפְלָא whatever food is the chief dish and something is offered to be eaten with it.—Tanh. Ki Thissa 27; Ex. R. s. 45, end, v. אֶתֶר.—Y. M. Kat. III, 82<sup>c</sup> bot. טַפְלָא (not בטָא) distant relations, grand-children.—Pl. טַפְלִיּוֹת. Y. Meg. I, 71<sup>d</sup> bot. טַפְלִיּוֹת their affixes (prefixes and suffixes).

**מַפְלָחָא**, v. טַפְלָחָא.

**מַפְסָא** (cmp. מַפְסָא I) to join; part. מַפְסָא q. v. **Hithpa.** מַפְסָא (cmp. מַפְסָא) to seize with hands or feet, to climb. Tosef. Toh. VII, 10 הרבים מַפְסָא many climb (over the fences) and walk therein. Erub. 21<sup>a</sup> אִם אָדָם מַפְסָא a human being may climb up and down; Y. ib. IX, beg. 25<sup>c</sup> כְּמַפְסָא (fr. מַפְסָא) it is as in the case of accessibility by climbing &c. B. Bath. 11<sup>b</sup> מַפְסָא Ms. M. a. oth. (ed. מַפְסָא, corr. acc., v. Rabb. D. S. a. l. note) the chicken climbs &c. Cmp. מַפְסָא.

**מַפְסָא** ch. (v. preced.) [to join hands,] to agree, make a covenant. Targ. O. Gen. XXXIV, 15; 22; 23 (Y. אֶתֶר, h. text אֶתֶר). Targ. Prov. I, 10 ed. Lag. מַפְסָא (ed. מַפְסָא); [prob. everywhere *Ithpe.*].

**Ithpe.** מַפְסָא same, to be won, bribed. Targ. II Kings XII, 9. Targ. Is. XIII, 17, ed. Lag. (ed. מַפְסָא, corr. acc.).

**\*מַפְסָא** m. (v. מַפְסָא; cmp. מַפְסָא) chest.—רַמְלָא royal chest, treasury, archive. Yeb. 46<sup>a</sup>; B. Mets. 73<sup>b</sup> (Ms. M. מַפְסָא, Ms. H. a. F. מַפְסָא, ed. Ven. מַפְסָא, Ar. s. v. מַפְסָא; מַפְסָא, v. מַפְסָא).

**מַפְסָא** or **מַפְסָא** v. מַפְסָא.—טַפְסָא, Y. Dem. V, 24<sup>d</sup> top, v. טַפְסָא.

**\*מַפְסָא** f. pl. (טַפְסָא, cmp. Syr. מַפְסָא, P. Sm. 1505) carpets, horse-cloths. Targ. Jer. XXXVIII, 11; sq.

**מַפְסָא** m. (b. h., Assy. *dupsarru*, Schr. KAT<sup>2</sup> p. 424) scribe, royal dignitary. Ex. R. s. 43 (some ed. מַפְסָא as Num. R. s. 2). Gen. R. s. 90 (ref. to Jer. LI, 27) נְבוּכַדְנֶצַּר טַפְסָא dull as to wisdom though prince in years, v. אֶתֶר.

**מַפְסָא** ch. same. Targ. Y. Deut. XXVIII, 12 (divine key-keeper). [B. Mets. 73<sup>b</sup> ed. Ven., v. מַפְסָא.]—Pl. מַפְסָא. Nah. III, 17 מַפְסָא (ed. Lag. מַפְסָא).

**מַפְסָא** I (b. h.) to touch closely, (b. h. to mince); to join, add. Part. pass. מַפְסָא, f. מַפְסָא (cmp. מַפְסָא III) added to, liberally measured, contrad. מְדוּקָא levelled, a. גְּדוּשָׁא heaped. Men. 7<sup>a</sup> לְבִיסָא to a basin brimful, with something added on top.—Pl. מַפְסָא. Yoma 48<sup>a</sup>.

**מַפְסָא** II (v. טַפְסָא 1) to float; to drip.

**Pilp.** מַפְסָא 1) to drip, drop. Midr. Till. to Ps. LXXVIII, beg. מַפְסָא issued drops of blood. Y. Ter. VIII, 46<sup>a</sup> top הגשמים מַפְסָא the rain dripped into it. Sabb. 44<sup>a</sup> שמן המַפְסָא oil dripping from the lamp.—2) to glisten. Y. Ber. I, 3<sup>a</sup> sq. הַחֲמָה מַפְסָא the sun glistens on the tops of the mountains.

**מַפְסָא** ch. same.

**Ithpa.** מַפְסָא to be dripped. Targ. Job XV, 8 וְאֶתֶר (some ed. אֶתֶר, h. text מַפְסָא, v. מַפְסָא II).

**\*מַפְסָא** m. (מַפְסָא I) addition to city limits, suburb; pr. n. pl. *Tefef*. B. Bath. 75<sup>b</sup> אֵלֶּה טַפְסָא in the future the Lord shall add to Jerusalem one thousand times the area of Tefef for gardens; Yalk. Zech. 568 (for Var. lect., v. Rabb. D. S. to B. Bath. l. c. note 40. Comment. takes טַפְסָא as numerals = 169).

**\*מַפְסָא** m. tile; טַפְסָא cake baked on heated tiles. Sabb. 125<sup>a</sup> (Syr. *panis tenuis* in sartagine coctus, P. Sm. 1505).

**מַפְסָא**, v. טַפְסָא.

**מַפְסָא** pr. n. pl. *T'fari*. Gen. R. s. 37, end (expl. סֶפֶר, Gen. X, 30, v. Sm. Bibl. Dict. s. v. Sephar).

**מַפְסָא** (b. h.) to be covered with fat; to be inaccessible, dull, obdurate, stupid (cmp. Lat. *pinguis*).

**Hithpa.** מַפְסָא to grow dull. Ber. 63<sup>b</sup> מַפְסָא they become dull; Taan. 7<sup>a</sup>; Macc. 10<sup>a</sup>.



The above post office address of Mr. Tolson as a  
fugitive, made sport of. Mfr's Dent. 809; Talk. ib. 943 (cor-  
responding to Vol. 2, No. 10, Dent. XXXII, p. 57). The  
discrepancy was disclosed and ridiculed as foolish.

צ"ע, צ"ע ob. ante, v. infra.

Part 201 to make dull, elaborate. Part 10 VI is  
Targ. Y. Deut. XXVIII, 25, v. 201111.

*Thps.* ~~turn~~ to become or to be dull, foolish; to act foolishly. Targ. Prov. XXX, 59 (some ed. ~~turn~~ *Pr.*). Targ. I Sam. XXVI, 31. Targ. Num. XII, 11. Targ. I Kings VIII, 47 (some ed. ~~turn~~ *As.*); a. a.

**חָסִיד, חָסִידָה** *m.* (preced.) *obedient, dull, stupid.*  
 Tem. 16°. Y. Pes. X, 37<sup>d</sup> (Mabb. Bo., a. 18 **ח**). Cant. R. to  
 1.1 **חָסִיד** first wife, then foolish *wd.*; a. fr.—**חָסִידָה**  
**חָסִידָה**, **חָסִידָה** Habb. 102°. Y. Pes. IX, end, 37°, a. fr.—**חָסִידָה**  
**חָסִידָה** Num. R. a. 20 **חָסִידָה** **חָסִידָה** for this (the ass),  
 the stupidest of animals; Tanh. Balak 9 **חָסִידָה**.

חָכָם, כְּסִיף, כְּסִיף ch. same. Targ. O. Lev. XXVI.  
41 (h. text כְּסִיף). Targ. Koh. II, 19; a. fr.—Koh. R. to  
X, 3 עַל כֵּן חָכָם כָּל הָעָם . . . the fool thinks all people are  
fools &c. Lam. R. to I, 1, חָכָם (וְדַע) חָכָם dull  
of understanding; a. fr.—Pl. חָכָם, חָכָם, חָכָם.  
Targ. Jer. IV, 22. Targ. Koh. V, 3; a. fr.—Ber. 17<sup>b</sup> (expl.  
אָרְזִי, Is. XLVI, 12), v. חָכָם, Yoma 57<sup>a</sup>; a. fr.

**תוֹמָם, טוֹם** *f. (preced.)* absurdity, folly, stupidity.  
 Ned. 28<sup>b</sup> טוֹם טוֹם gets more and more foolish. Sabb. 132<sup>a</sup>  
 הוּא טוֹם טוֹם *Mr. M. (ed. טוֹם טוֹם)* their  
 stupidity increases. Yalk. Num. 742 (expl. טוֹם, Pa.  
 LXXVIII, 7) **טוֹם**; a. e.

וְיִשְׂרָאֵל, בִּשְׁמֵי, בִּשְׁמֵי ch. same. Targ. Deut. X, 16  
(b. text שִׁמְיָה).

תשנ"ב, תשנ"ב, v. עמ.

שָׁמַיִם (Gen. 1.1. comp. שָׁמַיִם) additional, second layer  
of a clay dam. B. Meta. 103<sup>b</sup> (Ma. P. שָׁמַיִם; Ar. a. v.  
שָׁמַיִם: שָׁמַיִם, corr. acc.; v. Koh. Ar. Compl. a. v.),  
v. שָׁמַיִם.

נצח, ו. תע

\*<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup>

\***שָׁרַף** II m. (= **שָׁרַף**, **שָׁרַף**, split, break, damage.  
B. Kam. 56<sup>a</sup> **שָׁרַף** **שָׁרַף** (Ar. a. Ms. P. **שָׁרַף**, pl.) what-  
ever damage there is in the power of the animal (left  
in the scorching sun) to do, it will do in order to get out.

**וְהָיָה** m. (Targ., comp. preced. wds.) white spot, indication of leprosy. Gitt. 86<sup>a</sup> (In a formula of sale of a slave) free from any organic defect וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא  
וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא  
to 'white spot', recent or old. [Alf. וְהָיָה כִּדְמוּת פְּסוּלָא מֵעַרְכָּא]

Askeri 373. The misapprehension of our w. by commentators, as if denoting a foreign numeral (3 or 4 years) arose from a tradition concerning the definition of 373.

ב. ד. נ. זק"א, זק"ב

מקור. י. סאב. VI, 1<sup>ה</sup> סול. י. סב.

צָרָה, *ṣarā* (v. *ṣar*) (to stuff, press) to harness, equip.—Part. pass. צָרוּר, *ṣarūr*, pl. צָרוּרִים, *ṣarūrīm*. Num. B. a. 12 בִּי צָרוּרֵינוּ בְּרֵי הַמָּדָרָה *bi-ṣarūrēnū bṛē ha-madārā* 'wagons of load' (Num. VII, 5) means fully equipped, nothing wanting; *Sifra* Num. 45; *Yalk.* (b. 715. Cant. B. to VI, 4 צָרוּרֵינוּ, *ṣarūrēnū*, *Yalk.* Ia. 272 צָרוּרֵינוּ—V. next w. end.

**צָוַה** (*v.*, Pa. **צִוְּיָה**; Af. **צִוְּיָה** same; 1) (*impr.* b. h. **צִוְּיָה**) to harness for war, to prepare battle. Targ. I Kings XX, 14. Targ. Ex. XIV, 6. Targ. I Sam. XV, 6 **צִוְּיָה** he arranged his camp (h. text **צִוְּיָה**); a. fr.—?) to arrange coins, to count, collect. Targ. II Kings XXII, 6 (Af.); ib. 9 (ed. Wil. **צִוְּיָה** Pa.). — Ib. XXIII, 25 (h. text **צִוְּיָה**).—Part. pass. **צִוְּיָה** arranged, Allied, joined. Ib. XII, 12. Targ. I Kings VI, 31 (h. text **צִוְּיָה**). Targ. II Ruth V, 1 **צִוְּיָה** trimmed.

*Itkpa. טקא, Itkpa. טקא to be equipped, arranged.*  
Targ. Ps. XX, 6 טקא; Ms. (ed. Ven. a. Levita טקא;  
Bst. a. oth. טקא, read טק; h. text טק). [Targ. Is.  
XIII, 17, v. טק.] Targ. I Kings VI, 7 טק; Levita, *closely*  
*filled stones* (ed. טקא noun; h. text טק); comp. טקא.  
[Some of the meanings of טק a. of טק are influenced  
by the Greek τάξω, τάξις.]

בִּקְשׁוּם, read:

**צָרִיזָה** m. pl. (צָרִיזָה = צָרִיזָה, S.) garrison.  
 Erub. III, 21<sup>b</sup> מִצָּרִיזָה אֶרֶץ אֶרֶץ (ed. צָרִיזָה)  
 concerning those troops which come to a garrison (whom  
 one likes to meet), opp. **צָרִיזָה** Roman (hostile) troops.

מקסים v. מקסים, מקסין, מקסים

imper. of אֲנִי.

27. 1948

מחבר: **מרדכי**

ה'תרס"ב, כ"ב, כ"ג

מרגול, Y. B. Bath. I, 15<sup>a</sup>, read: שִׁמְרָה

ביתרונא, מרדכי

**טַרְטוּס** m. (*tragos* טַרְטוּס; טַרְטוּס) a mass of growth of wheat, barley &c., growths used for a mass. *Maḥab.* VI, 2 טַרְטוּס. *Ber.* 37<sup>a</sup> טַרְטוּס (Ms. P. טַרְטוּס); *ib.* Ms. M. (missing in ed.) טַרְטוּס, also טַרְטוּס (v. *Rabb.* D. R. a l. notes 20, 30). *M. Kat.* 13<sup>b</sup> טַרְטוּס וְטַרְטוּס טַרְטוּס (Ms. M. also טַרְטוּס) it is called *tragos*, when each grain is broken in three parts, v. *Ḥabḥ.* II.

לשבתה, ברתא

טרגיאנוס, v. טרגיאנוס.

טרגיה, v. לטרגיה.—Tosef. Neg. VI, 3, v. טרגין.

טרגומא, מרגומא m. (τράγμα, τρώμα) *sweetmeats, dessert* (dried fruits &c.). Pes. 107<sup>b</sup> . . . מטביל מטביל Ar. (ed. 'תרג') he may make a luncheon of various sweetmeats. Yoma 79<sup>b</sup>; Succ. 27<sup>a</sup> ח' Tosef. Ber. IV, 4 חרג' (Var. תרגומא).

טרגיס, v. טרגיס.—[Tosef. Erub. III (II), 9 טרגיס ed. Zuck., read בורגין.]

טרד (b. h.; cmp. טרד) [to move, shake,] 1) to be running, to drip. Nidd. 49<sup>b</sup> ו' היה טורד ו' if the liquid drips drop after drop. Bekh. 44<sup>a</sup> טורדות (טריד) running eyes (more than דלדל); [Ar.: *restless, constantly twinkling*; oth. opin.: *shutting with great trouble*, v. infra.—2) (of waves) to carry. Tosef. Yeb. XIV, 5 שמא גל טורד אותו ו' (v. ed. Zuck. note) perhaps a wave carries and lands him. Ib. טורדני גל לחבירי one wave carried me to the other; (Y. ib. XVI, 15<sup>d</sup> top טרפני).—3) to make homeless, banish (cmp. טקל). Lam. R. to I, 21 ו' טרדה חוץ ו' he sent her out of the palace. Gen. R. s. 83 (play on טרדו) they dressed her for her husband and then led her away from her husband. Kidd. 31<sup>a</sup> ו' וטורדו מן העולם (makes him desperate). Midr. Till. to Ps. XXXI, beg. אותם מן העולם and drove them into despair, a. fr.—3) to weary, make unsteady. Shn. 22<sup>b</sup>; Erub. 64<sup>b</sup> רדך טורדה (Taan. 17<sup>b</sup> טורדה) Hif., Ms. M. everywhere מטרדה, v. טרח walking makes him unsteady (feel the wine).—4) to stir up (dregs), trouble. Sabb. 139<sup>b</sup>. Nidd. 25<sup>a</sup>, sq. ו' וטורדו ו' מים is strong (is in commotion) and stirs the mass up, opp. ממצחו makes it clear.—Part. pass. טרד, f. טרודה; pl. טרודים, a) busily engaged, troubled, anxious. Gen. B. l. c. (play on מטורד, v. supra) ט' they were anxious for a living. Y. Ber. IX, 13<sup>c</sup> bot. מטרדין Asheri to Ber. IX, 13 (ed. Krot. מטרדין) interrupted lightnings; a. fr.—b) banished. Num. R. s. 7, v. טקלון.

Nif. טרד 1) to be troubled, agitated, confused. Num. R. s. 20; Tanh. Balak 11, end היה נטרד he became confused, opp. שפוי.—2) to be banished. Deut. R. s. 2 ו' נטרד he shall be sent into exile. Ib. s. 6 ו' נטרד; a. fr.

Hif. טרד to weary. Taan. 17<sup>b</sup>, v. supra.

טרד I ch. same, 1) to trouble, stir up, keep in commotion. B. Bath. 168<sup>b</sup> ליה טרדי ליה they were troubling him (begging persistently).—Part. pass. טרד, f. טרדה; pl. טרדין, טרדין. Targ. Is. LVII, 20 (h. text טרדין). Targ. Nah. II, 5 ברקן ט', v. preced.—Ber. 16<sup>b</sup> ט' הכא in the one case his mind is preoccupied. Erub. 68<sup>a</sup> בטרסאי I am engrossed in my studies. Shn. 108<sup>b</sup> [read:] דהיה טרד (or טרדה; Ms. F., טרדה, v. Rabb. D. S. a. l. note 9) that thou wert troubled (in my behalf); Yalk. Job 917 [read:] חמית לטרדה ו' a. fr.—2) to banish, expel. Targ. Y. Gen. III, 24; a. fr.—

Ithpe. טרד 1) to be banished. Targ. Prov. XXV, 5. Targ. Y. Gen. XXVII, 45; a. e.—2) to be troubled. Ber. 35<sup>b</sup>; Yalk. Deut. 863 ו' דלא תיטרדה ו' that you may not be troubled about support &c.—3) to quarrel. Arakh. 16<sup>b</sup> לאיטרד ארי he may get into a quarrel.

טרד II (cmp. טרד a. טרד) to guard, lock up, bolt. Targ. Y. Gen. XIX, 6 Ar. a. Levita (ed. אחד). Targ. Y. Ex. XIV, 3; a. e.—Lam. R. to I, 1 רבתי (חד מירד) locked the door. Ib. to I, 18 טרודו דרדין shut the doors closely.—Y. Keth. VII, 31<sup>c</sup> טרד if her door is found locked, contrad. to בוגד, v. גוף. I.

Ithpe. טרד to be locked. Targ. Y. II Gen. XLIX, 1.

טרדא, מור' m. (טרד I) anxiety, excitement. Ber. 16<sup>b</sup> ו' if anxiety be a cause for omitting to pray. Ib. רמצוה ט' anxiety about a secular affair, רמצוה ט' about a religious matter; Succ. 25<sup>a</sup>.

טרדימר, v. טרדימר.

טרדין=טרדין, Tosef. Ter. IV, 5 ו' ed. Zuck. Var.

טרגיאנוס, v. טרגיאנוס.

טרומיטא, v. טרומיטא.

טרוד, v. טרד.

טרודא m. (טרד I) 1) a troublesome person, bore. Shn. 26<sup>a</sup>. [2) = h. טרוד busy, restless. Targ. Y. Gen. XXXVI, 30 quoted in 'Rashi' to Gen. R. s. 83, end, v. טרדה.]

נחל ט', מרומיטא pr. n. Valley of Tarvaya (h. נחל נדר). Targ. Y. Deut. II, 13; 14.

טרונא or מרונא m. (טרד = טרד I, cmp. טרוד P. Sm. 1512) [moist, cool,] a kind of cucumber or melon eaten for medicinal purposes. Sabb. 109<sup>a</sup> (Ar. טרד, ed. Sone. טרד).

טרומיטא m. (טרד I) (cmp. טרד) bleared, dripping and dim; [oth. opin. half-closed; Rashi: round.]—Pl. טרומיטא. Tosef. Bekh. V, 3 עיניו ט' Var. (ed. Zuck. ט'); Bekh. 44<sup>a</sup> (expl. חצירן, cmp. Targ. Y. I Gen. XXIX, 17) עיניו Ar. (ed. ט'). Taan. 24<sup>a</sup> עיניה, opp. עיניו Sabb. 31<sup>a</sup> ט'. Shn. 107<sup>b</sup> (in a passage omitted in later eds.) ט'—2) טרומיטא straight-lined, abruptly ending, v. טרומיטא.

טרומיטא, v. טרומיטא.

טרומיטא, מרומיטא m. (τρώμα, ατος, τρώματιον) perforation, also eye of a needle; only in ט' ביצה (ביצה) an egg boiled down to the size of a pill which, on being swallowed by the patient, passes the body unchanged, carrying with it matter which serves the physician for diagnosis. Ned. VI, 1 טרומיטא ביצה Mish. (Bab. ed. טרומיטא; Y. ed. טרומיטא); ib. 50<sup>a</sup> טרומיטא, Y. ib. VI, 39<sup>c</sup> bot. טרומיטא, expl. טרומיטא.



**בְּרוּךְ** *adv.* (בְּרוּךְ) *waiting, looking out for business, idle.* Lam. II, introd. (B. Isaac 8) **בְּרוּךְ** *one stands idly waiting a whole day and is not tired, but for prayer one is tired* (Yalk. Ia. 31a **בְּרוּךְ**; Keth. II. to I, **בְּרוּךְ**).

**בְּרוּךְ** (a contr. of **בְּרוּךְ**, v. **בְּרוּךְ**) *I throw.* Lam. II. to II, **בְּרוּךְ** *here, you have it, I throw it in your face.*

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**בְּרוּךְ** m. 1) (denom. of **בְּרוּךְ**) *covered with leaves.* Tosef. Neg. VIII, 2, v. **בְּרוּךְ**.—2) (part. pass. of **בְּרוּךְ**, comp. Pl.) *disfigured by irregular spots; (oth. opin.) chopped, full of incisions, (oth. opin.) planed, smooth.* Ned. 15<sup>a</sup> Shubu. 29<sup>b</sup> (ref. to one swearing that he had seen a serpent 'like the beam of an oil press') **בְּרוּךְ** *he meant 'spotted' like a beam &c. Ib. (in answer to the argument סלתי נחשי ביטריה (or בְּרוּךְ, not בְּרוּךְ) that all serpents are 'spotted') בְּרוּךְ* (Ms. M. **בְּרוּךְ**) *he meant a serpent spotted on the back (and not only around the neck).* Ned. l. c. **בְּרוּךְ** *(read בְּרוּךְ) the back of a press beam may be spotted (i. e. no objection of the purchaser is valid based on the spotted condition of the beam); according to the opinion בְּרוּךְ = planed, all beams must be planed, (otherwise the purchaser has a right to reject).—[Other meanings, v. **בְּרוּךְ**.]*

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**בְּרוּךְ** m., pl. **בְּרוּךְ** (denom. of **בְּרוּךְ**) 1) *those deciding on defects of animals for ritual purposes, meat-supervisors.* Hull. 55<sup>b</sup>.—2) *those who decided in favor of Erefah,* Ib. 48<sup>b</sup>. Ib. 49<sup>a</sup> **בְּרוּךְ** *seize the cloak of those who decided &c. (make them pay damages).*

**בְּרוּךְ**, Targ. Pa. I, 3 some ed., v. **בְּרוּךְ**.

**בְּרוּךְ**, Tanh. Ki Thissa 1, **בְּרוּךְ**, v. **בְּרוּךְ** I.

**בְּרוּךְ** f. (*ῥομφαία*, sub. *ῥομφαία*) *dessert grapes, yielding no wine.* Yalk. Num. 709 (corr. acc.)—Tinsf. a woman that has no menstruation. Y. Keth. I, 23<sup>a</sup> bot.; Nidd. IX, 11 Var. in Hai Gaon, v. **בְּרוּךְ**.

**בְּרוּךְ**, Yoma 10<sup>a</sup> Ms. M., v. **בְּרוּךְ**.

**בְּרוּךְ**, Targ. Pa. XXXV, 3 ed. Lag. a oth., for h. text **בְּרוּךְ** *guard me, and meet &c. [Ed. Bxt. a oth. only **בְּרוּךְ**.]*

**בְּרוּךְ**, Ber. 37<sup>b</sup>, v. **בְּרוּךְ**.

**בְּרוּךְ** (**בְּרוּךְ**) *מְרוּסִימוֹן, מְרוּסִימוֹן, מְרוּסִימוֹן* m. (*ῥομφαία, ῥομφαία*) 1) *whatsoever can be eaten raw, applied to kitchen vegetables, esp. endive &c.* Lev. R. s. 3 **בְּרוּךְ** *(some ed. **בְּרוּךְ**) a bunch of vegetables.* Y. Pes. IV, 31<sup>b</sup>, sq. Y. Sabb. VII, 10<sup>a</sup> **בְּרוּךְ** ed. Krot. (corr. acc.)—Y. Pes. II, 28<sup>a</sup> top (expl. **בְּרוּךְ**); Y. Kil. I, 27<sup>a</sup> top (some ed. **בְּרוּךְ**, pl.)—Tosef. Ter. IV, 5

**בְּרוּךְ** ed. Keth. (Var. **בְּרוּךְ**, pl) Tosef. Makhsh. III, 10 **בְּרוּךְ**, contrad. to **בְּרוּךְ**.—2) (sub. *ῥομφαία*) *kitchen-garden.* Ber. 25<sup>b</sup> **בְּרוּךְ** *(Ms. M. **בְּרוּךְ**, Ms. F. **בְּרוּךְ**, corr. acc.) used to bring their fruits home (from the field to the barn) by the way of the kitchen-garden (in sight of the house) in order to make them subject to tithes; Git. 81<sup>a</sup>, Yalk. Deut. 92a.*

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**בְּרוּךְ** *he is, comp. **בְּרוּךְ** to run about, he busy, to take pains, prepare.* Ab. Zar. 8<sup>a</sup> **בְּרוּךְ** *he who has made preparations on Friday has food for the Sabbath (he who does good in this world can expect reward in the hereafter).* Keth. 10<sup>a</sup>; Kidd. 45<sup>b</sup> **בְּרוּךְ** *the presumption is that one will not go to the trouble of preparing a (wedding) feast and let it go to ruin, i. e. one must have weighty reasons for a divorce immediately after marriage; Yeb. 107<sup>a</sup>. Ber. 55<sup>a</sup>, v. **בְּרוּךְ**; a fr.—[Y. M. Kai. I, 80<sup>a</sup> bot. **בְּרוּךְ**, v. **בְּרוּךְ**.]*

**בְּרוּךְ** 1) *to put to trouble, put a task on.* Tann. 24<sup>a</sup> **בְּרוּךְ** *thou hast put thy Creator to the trouble of &c. Shh. 8<sup>a</sup> **בְּרוּךְ** they (the wicked) put me to &c. Lev. R. a. 27 **בְּרוּךְ** *I did not tax you too heavily; a fr.—2) to weary.* Shh. 25<sup>b</sup>; Erub. 64<sup>b</sup>, a. e., v. **בְּרוּךְ**.—3) *to trouble, beg persistently.* Yalk. Ex. 344 **בְּרוּךְ** *he begged him instantly.**

**בְּרוּךְ** I ch. same. Targ. Koh. II, 11. Ib. IX, 9; a fr.—B. Kam. 11<sup>a</sup> **בְּרוּךְ** *he takes pains with what belongs to himself (for his own benefit).* Hull. 83<sup>a</sup> **בְּרוּךְ** *in the bridegroom's family they generally take more trouble in preparing the wedding feast &c.; a fr. [Shh. 7<sup>a</sup> **בְּרוּךְ**, v. **בְּרוּךְ**.]—Part. pass. **בְּרוּךְ**, *giving trouble, troublesome.* Ned. 29<sup>a</sup> **בְּרוּךְ** *an easily intelligible expression.* Hull. 51<sup>a</sup>, a next w.—B. Meta. 112<sup>b</sup> **בְּרוּךְ** *it is too troublesome for them (for him); a. e.—[Sabb. 62<sup>a</sup>, v. **בְּרוּךְ**.]—B. Kam. 80<sup>b</sup> Ar., v. **בְּרוּךְ**.**

**בְּרוּךְ** 1) *to make ready for morning, to load camp.* Targ. Job XXXVII, 11 (h. text **בְּרוּךְ**),—2) *to trouble.* Meg. 22<sup>b</sup> **בְּרוּךְ** *Ma. M. (ed. **בְּרוּךְ**, read **בְּרוּךְ**, v. Rashi, a Rabb. D. S. a. l. note) he would not trouble the congregation (to rise before him); Yalk. Lev. 669; a fr.—3) to beg persistently.* Lev. R. s. 16 **בְּרוּךְ** *he insisted upon his telling him.—Y. Peah I, 16<sup>b</sup> bot. **בְּרוּךְ** if you strain the chord too much.*

**בְּרוּךְ** 1) *to be wearied.* Targ. Y. Kam. XIX, 2 **בְּרוּךְ** (ms. **בְּרוּךְ**—2) *to be troublesome, difficult.* Tann. 24<sup>a</sup> **בְּרוּךְ** *is it so hard a labor to the Lord?*

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**בְּרוּךְ** II m.—**בְּרוּךְ**, *painstaking, trouble.* Hull. 51<sup>a</sup> **בְּרוּךְ** *what trouble has been taken by that man (myself)—[Oth. version: **בְּרוּךְ** weariness (of travel) made me shaky.]*

**בְּרוּךְ**, *v.* **בְּרוּךְ**.

**טרחא**, **טיר** f. (preced. wds.) *trouble, labor, discomfort*. Tem. 24<sup>a</sup> וְכִי נִרְאָה טַרְחָא because he would undertake a labor unfit for him (on the Holy Day). B. Mets. 93<sup>b</sup> וְיִחְרָא לֵט' with reference to special painstaking. Shebu. 45<sup>a</sup> bot. מִשּׁוּם ט' לֵיחַ מִלְחָא, v. ט' I. M. Kat. 13<sup>a</sup> וְלֹא ט' (מִשּׁוּם ט') in the festive week it is forbidden only for being a labor to some extent; a. fr.

**טרחות**, **טיר** f. 1) same. Y. Ber. II, 5<sup>a</sup> bot. טַרְחָתָם the trouble of climbing them down is very great. Pesik. Bayom, p. 193<sup>a</sup> ט' הַדְרָכִים the trouble of travelling. Cant. R. to VIII, 6 סימן טיר . . שוהגשמים for there are those rains which betoken trouble &c.—Pesik. Shek. p. 20<sup>b</sup>; Pesik. R. s. 16 end; Ex. R. s. 34 וְכִי בֵּן בֵּן אֵין חֵק "בה בא בן" וְכִי אֵין חֵק the Lord comes not with burdensome laws to be imposed upon &c.—2) *necessaries of life, living*. Lev. R. s. 1 וְכִי מֹשֶׁה עָסַק בְּט' מִשָּׁה מִשָּׁה עָסַק בְּט' 1 arranging the living of Israel (ordaining dietary laws). Gen. R. s. 94 נֶפֶשׁ אַחַת ט' provision for one soul. Pesik. R. s. 3 (ref. to יֵצֵא עֲלֵי, Gen. XLVIII, 7) עֲלֵי הַיָּמִין טַרְחָתָהּ the care for her.

**טרחותא**, **טורחא**, **טורחא** ch. same. Targ. Koh. II, 10; a. e.—Sabb. 10<sup>a</sup> לְמִיָּסֵר וְכִי טַרְחָא (Ar. טורחא) is it such a trouble to tie on a belt?—Pesik. Hahod. p. 50<sup>a</sup>, a. e. מִטְרָא עֵינֵי ט' מִטְרָא the real discomfort of the winter season is the rain; a. e.

**טראט**, **טראט**, Lev. R. s. 7 ט' ר' יוסי בן ט' read, as Yalk. Ps. 766: טַרְטָס.

**טראטן**, v. טראטן, a. טראטן.

**טראט** (טראט=טראט, comp. טראט=טראט; v. טראט 2) *to plait straps, to strap*. Tosef. Kel. B. Mets. VI, 1 מְשִׁיטְרָטָא ed. Zuck. (Var. מְשִׁיטְרָטָא) until the leather for the strap-mattress is plaited; (comp. Kel. XVI, 4).

**טראטאות**, **טראטאות** f. pl. (cacophem. perversions of טראט; comp. meanings of טראט in טראט, a. of טרי, a. similar perversions in טראט &c.) *theatres, shows*. Lam. R. to III, 5 וְכִי טַרְחָא אֵין חֵק אֵין חֵק they bring a camel on their stage (ib. also טַרְחָא a. טַרְחָא). Yalk. II Sam. 158; Midr. Till. to Ps. XVIII טַרְחָאוֹתָא (ed. Bub. טראט). Keth. 5<sup>a</sup>; Sabb. 150<sup>a</sup> (Ms. O. טראט), early eds. טראטאות; a. e. [Various forms in eds. a. Ms.: טראטאות, טראטאות &c.]—[Ab. Zar. 42<sup>a</sup> וְכִי דְרָכִים ed., Ms. M. טראטאות, v. טראט a. טראט.]

**טראטותין**, Ex. R. s. 36, read: טַרְטָסִין or טַרְטָסִין.

**טראט** (**טראט**, **טראט**) m. (τρίαινα, S.) *triens, one third of an as, a coin and a weight* (about three ounces). Snh. VIII, 2 בָּשָׂר ט' (Bab. ed. 70<sup>a</sup> ט'; Ms. F. ט', in Gemarah טראט; Y. Mish. טראט, Gemarah 26<sup>a</sup> טראט) a triens (worth?) of meat. Ib. 70<sup>a</sup> וְכִי ט' I do not know what this *ḥartemar* means, but judging from R. José doubling the standard for wine, it may be inferred that ט' is half a Manah; Y. l. c. ט' חצי ליטרא a. ט' is half a Litra. (V. Zuckerm. Talm. Münzen p. 8).

**טראט** (denom. of טראט) *to balance, i. e. to ride with one foot on each side of the animal*. Nidd. 14<sup>a</sup> וְכִי טַרְטָא when he rides like a man on horseback, ט' וְכִי טַרְטָא when he rides like a woman.

**טראט**, Sifré Num. 86 לשאר חט', read חֲדָשִׁין, v. Yalk. Num. 732, end.

**טראט** m. pl. (=טראט, comp. Arab. *ḥartur* in Dozy Dict. des noms des vêtements, p. 262 sq., Lat. *turritum capitis ornamentum* &c.) *tratin, a head cover*. Kel. XXIX, 1; Tosef. ib. B. Bath. VII, 5 טַרְטָא ed. Zuck. (Var. טראט).

**טראט**, Koh. R. to VII, 11 ואמר ליה ט' ואמר ליה ט' (emended in later eds. טראט) a corrupt passage to be restored by collation with Y. Ber. III, 6<sup>c</sup> bot.; perhaps: ואמר ליה ט' ואמר ליה ט'.

**טראטאות**, **טראטאות**, v. טראטאות.

**טראט** (reduplic. of טראט) *to cut out edges, to pink, scallop* (a leather garment). Tosef. Kel. B. Mets. VI, 1 מְשִׁיטְרָטָא ed. Vien. (ed. Zuck. a. oth. מְשִׁיטְרָטָא, ed. Zolk. מְשִׁיטְרָטָא) (comp. Kel. XVI, 4 מְשִׁיטְרָטָא &c.).

**טראט** m. (transpos. of craticulum, v. P. Sm. 1516) [*net-work, esp.*] *a small gridiron*. Targ. Prov. XXVI, 21 (h. text פחם).

**טראט**, Midr. Till. to Ps. XCIII, 3 וְכִי טַרְטָא, v. טראט.

**טראט** [to set in motion,] 1) *to shake*. Hull. 45<sup>b</sup> וְכִי טַרְטָא shook his head constantly; [Ar.: he *bumped* his head, *shocked* his brain]. Ib. 51<sup>a</sup>, v. טראט II.—2) *to throw, cast; to squirt, drip*. Tam. 32<sup>b</sup> וְכִי טַרְטָא he sprinkled his face (with that water). Sabb. 108<sup>b</sup> וְכִי טַרְטָא Ar. (ed. ליממי, Ms. O. ליממי, v. Rabb. D. S. a. l. note 8) is it permitted to drop some of this water into the eye?—Lev. R. s. 25 וְכִי טַרְטָא (טראט) shall cast one fig in his face; Koh. R. to II, 20 וְכִי טַרְטָא (read: וְכִי טַרְטָא). Taan. 24<sup>a</sup> bot. וְכִי טַרְטָא Ms. M. 2 (ed. חבונט) throw him down from the elevation; a. fr.—3) *Trnef. to hear* [to take up and throw back a ball &c.], *to hear and reply, to argue; to negotiate* (corresp. to h. וְכִי טַרְטָא). Targ. Ruth IV, 7. Targ. Cant. III, 8 וְכִי טַרְטָא (not וְכִי טַרְטָא; ed. Lag. וְכִי טַרְטָא).—B. Mets. 64<sup>a</sup> וְכִי טַרְטָא with whom he was not accustomed to deal. Sot. 7<sup>b</sup> וְכִי טַרְטָא Ar. (ed. וְכִי טַרְטָא, corr. acc.) to argue with &c.; a. fr.—V. טראט.

**טראט** f. v. טראט.

**טראט**, pr. n., v. טראט.

**טראט**, or **טראט** m. *shaking*, v. טראט.—[In later literature טראט שקלא *argument*, v. טראט.]

**טראט** m. (טראט) *dripping*; ט' a sort of *ink*, prob. from wine-lees (v. Löw Graph. Requisiten, p. 158, p. 161). Gitt. 19<sup>a</sup>; Sabb. 104<sup>b</sup> (early eds. מִטְרָא in one w.; Rashi: 'juice of a certain fruit', oth. opin. 'rain water').



**טרא**, Ber. 56<sup>a</sup> Ma. M., v. טרניא; [comp. however, טרניא].

**טרא** pr. n. pl., v. טרניא.

**טרא** m. (v. טרא) an exception, indulgence. Targ. Y. Ma. II, 5, עשרה טרא.

**טרא** m. 1) (τρίγωνος) triangular. Neg. XII, 1, S. 4. II. Bath. 144<sup>b</sup> (בית) a triangularly built house; Tosef. Neg. VI, 3 טרא ed. Zuck. (Var. טריא, corr. acc.); —2) (τρίγωνος) for the third time. Nan. I. c.; Y. ib. I, 51<sup>b</sup> top; Tosef. ib. I, 2 טרא ed. Zuck. (Var. טריא, corr. acc.), v. טרא.

**טרא**, Treal. Taitith, ed. Kirshb. p. 22, v. טרא — Ib. p. 25 טרא טרא, prob. to be read: טרא (טרא) coarse cloak.

**טרא**, v. טרא.

**טרא**, v. טרא, a. טרא.

**טרא**, Gen. R. s. 79; Yalk. Gen. 133 טרא, read טרא; amend the entire passage as follows: טרא ק טרא טרא טרא the *Kuf* (of טרא, Gen. XXXIV, 19) means one hundred millia, the *Sammekā*—acc, the *Teth*—tertium, i. e. one hundred millia *Sestertium* (v. Sm. Ant. s. v. Sestertius), v. טרא.

**טרא**, Y. Taan. II, 66<sup>a</sup> top, v. טרא.

**טרא**, Tosef. Ab. Zar. II, 7 Var., v. טרא.

**טרא** m. (supposed to be a Persian word, expl. by R. Hamaed by Arabic *haukel*) gusset, girth. Sabb. 98<sup>a</sup> טרא Ar. (read טרא, v. Koh. Ar. Compl. s. v., ed. טרא) they planed the boards (so as to be gradually decreasing in thickness) like a gusset; Yalk. Ex. 370 טרא.

**טרא**, v. טרא.

**טרא**, m. (טרא) troublesome, laborious. Y. M. Kat. I, beg., 80<sup>a</sup> טרא (Y. Shebi. II, end, 34<sup>b</sup> טרא).

**טרא**, v. טרא.

**טרא**, v. טרא.

**טרא**, Bets. 29<sup>a</sup> top Ar., v. טרא.

**טרא**, v. טרא.

**טרא** pr. n. m. Targi. Cant. B. to IV, 1; I, 15 (Gen. R. s. 38 טרא; Lev. R. s. 31 טרא, Yalk. Gen. 59 טרא).

**טרא**, טרא pr. n. pl. (v. טרא, Targa, טרא surname of Abba Hoshaya. Y. B. Kam. X, end, 75. Gen. R. s. 58, beg.; a. fr. (V. Neub. Géogr. p. 267).

**טרא** טרא read:

**טרא** (τρίγωνος) thirdly. Y. B. Bath. X, 7, v. טרא.

**טרא** m. (v. טרא) Trajanus. Ab. Zar. 26<sup>a</sup> טרא (v. טרא) the Trajanic and Hadrianic denarii which were rubbed off. Bath. 50<sup>a</sup> lot. טרא טרא; ib. top טרא טרא (Tosef. טרא).

**טרא**, טרא (variously corrupted, the *j* sound being rendered by *t* or *g* as in m. Trajanus, the Roman emperor. Taan. 16<sup>b</sup> (טרא a. טרא); Treal. Simlaith ch. VIII טרא, Sifra Emor Par. 8, ch. IX טרא (corr. acc.); Y. Taan. II, 66<sup>a</sup> top טרא, Y. Ber. V, 55<sup>b</sup> top טרא; Lam. R. to I, 16, ib. to IV, 19, a. e. טרא. Ib. to III, 2; 4, a. e. (v. Joel, Nicks in die Religionsgesch. I, p. 17, sq.)—טרא (genitive of Trajanus) Trajan's (followers). Ib. to I, 17 טרא, v. טרא.

**טרא** l. טרא (טרא) guarded things, property. Targ. Y. Dent. XI, 6 (h. text טרא).

**טרא** m. (טרא, comp. טרא a. טרא) troublesome, promoting. Targ. Prov. XIX, 7 (ed. Wil. טרא; ed. Lag. טרא) v. טרא.

**טרא**, Bath. R. to III, 1, read טרא.

**טרא**, v. טרא.

**טרא**, Y. Sabb. III, 6, טרא טרא טרא read ed., Ar. ed. Koh. טרא טרא, oth. ed. טרא טרא read טרא טרא bathing . . . in the waters of Tiberias on a Holy Day.

**טרא** m. (τράγμα) a drink or brew prepared of pounded groats and spices, a spiced drink. Ber. 29<sup>a</sup> טרא טרא . . . you are permitted to make trimens of dates &c., v. טרא; Tosef. Maas. Sh. II, 2 ed. Zuck. (same ed. טרא, corr. acc.).

**טרא**, read טרא.

**טרא**, Gen. R. s. 28, v. טרא.

**טרא** m. (τρίμετρος) trimeter, a verse (or tune) of three iambic meters. Y. B. Hash. IV, 29<sup>a</sup> (ed. defining טרא) [read:] טרא like the trimeter (short-long, short-long &c.), contrast. to טרא טרא three small (short) notes.

**טרא** m. (tremis) Tremis, a Roman coin, one third of an Aureus. Lam. R. to I, 1 טרא (Y. Git. III, 47<sup>b</sup> טרא; read: טרא tremis), v. טרא.

**טרא**, v. טרא.

**טרא**, v. טרא.

**טרא**, Tosef. Erub XI (VIII), 17 Var., v. טרא.

**טרא**, טרא m. (טרא) m. tremis, a coin worth three assa. Sheba. VI, 3 טרא (Y. ed.

**מַרְבֵּי** m. (מרב, emp. מַרְבֵּי II), pl. מַרְבֵּי, constr. מַרְבֵּי  
binders, preservers (emp. Syr. מַרְבֵּי a. derivatives P. Sm.  
1528). Tosef. Sot. XV, 9, v. מַרְבֵּי.





satisfy his appetite. Koh. R. to X, 11 'הַלֵּיוֹן the lion goes out for prey. Sot. 47<sup>b</sup> תָּרְפוּ those robbing (the poor). Zeb. 53<sup>b</sup> תְּרֹמַת הַלֵּקוֹר the territory of the tearer (wolf=Benjamin, Gen. XLIX, 27). B. Kam. 116<sup>b</sup> לְתוֹרְפָה to plunder it; a. fr.—2) to cast with force, knock, strike against; to throw away, reject, eject. Hull. III, 3 תָּרְפָה גִּבּוֹרֵה he cast or knocked the bird against the wall. Pesik. R. s. 11; Num. R. s. 2 תָּרַשָׁה אִנִּי I will divorce her, I will cast her out (cmp. תָּרַד).—Ber. 5<sup>b</sup> 'וְכִי תִפְּרֹשׁ his prayer is thrown in his face (refused). Y. Yeb. XVI, 15<sup>d</sup> תָּרַפְתִּי, v. תָּרַד.—3) to seize forcibly. Yoma IV, 1 בְּקִלְפִי he took the ballot out with haste.—Esp. to seize for a debt. B. Mets. 15<sup>a</sup> וְכִי יִפְּרֹשׁ and a creditor of the previous owner came and seized it, v. תָּרַשָׁה.—4) to chop, hash, to beat, mix. Sabb. XIX, 2 יֵין וְשֶׁמֶן 'וְיָן beat wine and oil; a. e.—Part. pass. תָּרֹף, f. תָּרֹפָה. Ib. 38<sup>a</sup> בָּשָׂר טָרֹף chopped meat. Ab. Zar. II, 6, v. תָּרַד. Y. Nidd. IV, 51<sup>a</sup> (of a foetus). Sabb. VIII, 5 (80<sup>b</sup>) 'בִּצְבָה an egg beaten and mixed with oil; a. fr. V. תָּרֹף.—5) to hackle, comb (flax or wool). Kil. IX, 1. Y. Orl. III, 63<sup>a</sup>; Y. Keth. VI, end, 31<sup>a</sup> שֶׁמֶרְפֵּי צֹמֶר wool of a first-born that has been hackled (and mixed up with other wool).—6) to scrape, scour, to plane. Makhsh. II, 4 הַטֹּרֶף (Var. הַמְטֹרֶף) if one scrubs his roof; Tosef. ib. I, 8.—7) to make תָּרַפָה, to inflict an organic defect. Hull. 85<sup>b</sup>, sq. צָא טָרֹף go and maim the animal (before slaughtering it).

Nif. תָּרַפָה 1) to become t'refah. Ib. 9<sup>a</sup>, a. e. בָּמָה נִתְרַפָּה from what cause it became t'refah.—2) to be in disorder, a) (with דָּעָה, or לֵב) to be confused, bewildered, not fully conscious. Y. Sabb. II, 5<sup>b</sup> bot. אֲבֵא דִעְתּוֹ של אָבִי my father's mind is unclear; Snh. 38<sup>a</sup>. Ib. 43<sup>a</sup> בְּרִי שֶׁתָּרַפָה (not שֶׁתָּרַד) that his (the culprit's) consciousness may be benumbed; Num. R. s. 10.—Ib. לִבִּי his mind becomes confused (from drinking); a. fr.—b) (with שִׁעָה, of political disturbances) to be troubled. Snh. 11<sup>a</sup>; Sot. 48<sup>b</sup>; Tosef. ib. XIII, 5 שִׁעָה (ה) נִתְרַפָה the political condition was too much troubled (persecutions prevailing). Y. Dem. V, 24<sup>d</sup> bot.; a. e.

Pi. תָּרַף 1) to shake vehemently, constantly. Succ. III, 9 מִטָּאֵת לֵוִי ed. Y. (Mish. ed. Pes. לֵוִי; מִנְעִנְעִין) all the people shook their branches constantly (during the recitation at Hallel, contrd. to שָׁקַט).—2) to unbalance (the mind, cmp. תָּגַל).—Part. pass. מְטֹרֶף. Num. R. s. 10 'וְכִי לִבִּי his mind is disturbed and he talks improper things, v. supra.—3) to reject one's petition, to refuse. Part. pass. מְטֹרֶף. Ber. V, 5 שְׂרִיָּא that he (the patient for whom prayer is said) is rejected (bound to die), opp. מְקֻבֵּל accepted.—4) to disfigure, to make ungainly by spots, incisions &c., v. תָּרַד. Part. pass. as ab. Koh. R. to X, 11 the serpent is asked מַפְנֵי מָה גִּיּוֹף מֵת why has thy body been disfigured (v. Gen. III, 14)?—5) to cast about (a ship on high sea), v. Hithpa.—Part. pass. as ab.; pl. מְטֹרְפִים. Yeb. 47<sup>a</sup>, v. סָתַף.

Hif. תִּתְרַפֵּה 1) to become t'refah, to be afflicted with a fatal organic disease. Num. R. s. 12, end; Cant. R. to VI, 4; Pesik. Vayhi p. 10<sup>a</sup>, a. e. לֹא תִתְרַפֶּה the animals were found to be free from an organic disease.—[2) (in

later liter.) to declare t'refah.]—3) (denom. of תָּרַף) a) to cover with foliage. Yalk. Gen. 119, v. רָטַב.—b) to sprout with moisture, be sappy. Gen. R. s. 69 'ה' מִצִּוֹת וְכ' (Yalk. Jud. 88 הַפְרִיָּה) sprouted with good deeds &c., v. רָטַב.—[4) to distribute food, v. תָּרַף.]

Hithpa. תִּתְרַפֶּה, Nithpa. תִּתְרַפֶּה to be tossed about, to be in a storm near the shore. Taan. III, 7 (10<sup>a</sup>) הַמִּטְרֶפֶה for a ship which is seen from the coast to be tossed about; ib. 14<sup>a</sup> הַמִּטְרֶפֶה (v. supra; Ar. ed. Koh. תִּתְרַפֶּה Nif.). Tosef. Sabb. XIII (XIV), 11 תִּתְרַפֶּה וְכ' the ship has been thrown back several times (was prevented from landing by the breakers).

תָּרַף I, תָּרַף ch. same, 1) to take by force, seize. B. Mets. 14<sup>a</sup> וְטָרַף מִיְּמִינִי אֹתִי (not וְטָרַף) the creditor came and took it from him (by legal seizure); ib. וְכִי יִפְּרֹשׁ to seize property sold by the debtor, v. לְקַחְתּוֹ. Ib. 19<sup>a</sup>; a. fr.—2) to throw, strike, knock down. Y. Snh. X, 29<sup>a</sup> וְטָרַף לָאֲרֵצָה and let them fall down. Lam. R. to I, 5 וְטָרַף גִּרְמִיָּה and let him throw himself down. Ib. to IV, 2 אֲבָא בְּרֹחַ קוֹלְחִיד וְכ' cast down thy pitcher before me; a. fr.—3) to knock at, shake, rap. Ber. 28<sup>a</sup> אֲבָא וְכ' knocked at the door. Snh. 97<sup>a</sup>.—Ib. 67<sup>b</sup> לִיָּה בְּטַבְלָא he struck the tabla before him; a. v. fr.—Transf. to carp at, to contest the validity of a decision. Y. Snh. I, beg. 18<sup>a</sup> בְּרִי מְטֹרֶף wanted to protest (against R. Isaac's decision because he acted as a single judge).—5) to declare t'refah. Hull. 10<sup>b</sup>. Ib. 48<sup>b</sup> לְמִתְרַפָּה סָבַר Mar. . . wanted to declare it t'refah; a. fr.—Part. pass. a) טָרֹף struck down (in the agony of death). Targ. Jud. III, 25; IV, 22 (h. text טָרֹף). Lam. R. to IV, 5 טָרֹף בְּקִיקְלָא (not טָרֹף) lying on dunghills.—b) thrown away. Y. Snh. X, 29<sup>a</sup> top לָךְ טָרֹף they are thrown down before thee (cmp. טָרֹף).—c) (denom. of טָרַף, v. תָּרַד) spotted, full of incisions; planed. Ned. 25<sup>a</sup>; Shebu. 29<sup>b</sup>, v. תָּרַד.—[Y. Shebi. I, end, 33<sup>c</sup> לְטִבְרִיָּה טָרֹף read with R. S. to Shebi. I, 8 'אִרְ יוֹדֵן בְּרִי טָרֹף or טָרֹף, being a corrupt tautography of 'בִּיר יוֹדֵן בְּרִי יִקְרָב—ליִבְרִי.]

Pa. תָּרַף 1) to knock, strike, dash. Targ. II Kings VIII, 12 (h. text טָרַף). Targ. Nah. II, 8 (h. text טָרַף).—2) to prey, wait for prey. Targ. Prov. XXIII, 28 מְטֹרֶף.—3) to drive about. Part. pass. מְטֹרֶף. Targ. Y. I Ex. XIV, 3 (ed. Amst. מְטֹרֶף Ithpa.). Targ. Y. II Num. XII, 12 מְטֹרֶף.—Transf. to agitate, trouble, v. infra.

Ithpa. תִּתְרַפֶּה, אִתְרַפֶּה 1) to be knocked about, dashed; to be tossed about; to be in spasms. Targ. Is. XIII, 16. Ib. LI, 20; a. e.—Lev. R. s. 12 beg. אִילָפָה like the ship that is tossed about in the breakers &c. Snh. 95<sup>a</sup> קָמִיה אִרְ יוֹנָה אִרְ 'a dove came down and rolled before him in spasms.—Transf. to be agitated, troubled. Targ. Gen. XLI, 8 (some ed. מְטֹרֶף Part. pass. Pa., v. supra). Targ. Ps. LXXVII, 5; a. fr.—Y. Taan. I, 64<sup>b</sup> bot. לָמָּה אִתְרַפֶּה . . . לָמָּה why did the rabbis (you) take the trouble of coming hither.—2) to be spotted, full, of incisions &c., v. supra a. תָּרַד.—3) to become, or be t'refah. Hull. 57<sup>b</sup> הַמִּתְרַפֶּה בָּהּ in the same limb through the mutilation of which the animal became t'refah. Ib. 48<sup>a</sup> מִיְּמִינִי מְטֹרֶף where the tho



cause of its being leafy, but not in the manner of leaf itself.

**תרנ"ב** m. v. תרנ"ב.

**תרנ"ב** m. (b. h.; preced.) 1) *pry*. Sot. 47<sup>a</sup>, v. תרנ"ב—Gen. R. s. 99 (ref. to תרנ"ב, Gen. XI.19, 9) *carving* Joseph; *carving* Tamar. Yalk. Ps. 637, Midr. Till. to Ps. VII, ed. Hub. ירשב על תרנ"ב (oth. ed. תרנ"ב) sits over his prey.—2) *food*. Shh. 103<sup>b</sup>, v. תרנ"ב w.—3) (v. תרנ"ב w.) *foliage, green*. Misra Metsora, beg. תרנ"ב with green foliage on its top, v. תרנ"ב w.; Y. Sot. II, 10<sup>a</sup> top תרנ"ב (corr. acc., or read as Tosef. Neg. VIII, 2 תרנ"ב).

**תרנ"ב** m. (b. h.; preced.) *plucked, fresh*; (homilet., v. preced.) *nourishment*. Shh. 103<sup>b</sup> (ref. to Gen. VIII, 11) what evidence is there that *taraf* has the meaning of food? Answ. ref. to תרנ"ב (Prov. XXX, 8); Erub. 18<sup>b</sup> (v. Rabb. D. S. a. l. note).

**תרנ"ב** I, תרנ"ב ch. same, 1) *leaf*. Targ. Gen. VIII, 11, Targ. Ia. XXXIV, 4; a. fr.—Hull. 47<sup>b</sup> דאמא תרנ"ב leaf of a myrtle; a. fr.—Nidd. 20<sup>a</sup> תרנ"ב fem. (Rashi: תרנ"ב), v. infra.—Transf. תרנ"ב *wing of the nose*. Ber. 35<sup>b</sup>.—**תרנ"ב**, תרנ"ב. Targ. Gen. III, 7; a. fr.—Succ. 37<sup>b</sup> תרנ"ב leaves may fall off. Sabb. 129<sup>a</sup> תרנ"ב רשעא like an irregular piece that has been torn off (from the star); Rashi: like a battered piece that has been mended by hammering; (Ms. P. תרנ"ב תרנ"ב you can see that it has been torn off. Vers. in Rashi: תרנ"ב תרנ"ב, prob. to be read תרנ"ב תרנ"ב).

**תרנ"ב** II f, constr. תרנ"ב (תרנ"ב) *rapping*. Targ. Jud. V, 11 (in a passage missing in ed. Lag.).

**תרנ"ב**, Gen. R. s. 10 תרנ"ב בקעה v. תרנ"ב.

**תרנ"ב**, v. תרנ"ב.

**תרנ"ב**, תרנ"ב, v. תרנ"ב.

**תרנ"ב** pr. n. m. *Tarfon*, a Tanna (v. Fr. Darkhé Mish., p. 101 sq.). Pes. X, 6; a. v. fr.—V. תרנ"ב.

**תרנ"ב**, v. תרנ"ב.

**תרנ"ב**, read: תרנ"ב.

**תרנ"ב** f. (תרנ"ב, with ת inserted; comp. תרנ"ב I) [*pitcher*, comp. תרנ"ב,] *mouth of the womb*. Hull. 48<sup>a</sup>—תרנ"ב. Ib. 55<sup>b</sup>.

**תרנ"ב** (תרנ"ב), Targ. Y. Lev. XI, 19, v. תרנ"ב.

**תרנ"ב** m. (תרנ"ב) *table, counter*.—**תרנ"ב**. Gen. R. s. 64, end ('Rashi': תרנ"ב).—V. תרנ"ב.

**תרנ"ב** m. (תרנ"ב) *money-changer, banker*. Y. B. Mets. IV, beg. 9<sup>a</sup> תרנ"ב (corr. acc.). Num. R. s. 4 תרנ"ב (comp. תרנ"ב for תרנ"ב, S.).

**תרנ"ב** m. (preced.; comp. Syr. תרנ"ב, P. Sm. 1526) a *castle, palace*. Targ. Gen. R. s. 11.

**תרנ"ב**, v. תרנ"ב.

**תרנ"ב**, v. תרנ"ב.

**תרנ"ב**, L. (תרנ"ב) *low*. Targ. O. Lev. XI, 10; Dent. XIV, 13 (h. text תרנ"ב).

**תרנ"ב** (תרנ"ב) *low*. Targ. Y. Lev. XI, 10 (תרנ"ב) (not תרנ"ב); comp. תרנ"ב.

**תרנ"ב**, Hithpa. תרנ"ב *to climb*, v. תרנ"ב.

**תרנ"ב**, Hithpa. תרנ"ב *to climb*, v. תרנ"ב. Y. Kidd. II, 67<sup>a</sup> bot. תרנ"ב תרנ"ב I expected to have exercise in going to and coming from the bath.

**תרנ"ב**, v. תרנ"ב.

**תרנ"ב** (תרנ"ב) m. (תרנ"ב) = *Victorialis* = *Quamaria*, half a denar (v. Zuck. Talm. Münz p. 20). Yoma 25<sup>b</sup>. Gitt. 45<sup>b</sup>; Keth. 64<sup>a</sup> תרנ"ב (not תרנ"ב) how much is a T. / Sifr. Deut. 294; Yalk. ib. 938.—**תרנ"ב**. Keth. V, 7, Tosef. ib. V, 7 (missing in ed. Zuck., Var. תרנ"ב; oth. ed. תרנ"ב).

**תרנ"ב**, v. preced.

**תרנ"ב** m. (תרנ"ב, with formative ת, as in תרנ"ב; v. P. Sm. 1527 s. v. תרנ"ב) a *rag-like, irregularly shaped organ, membrane* &c. Hull. 49<sup>b</sup> תרנ"ב pericardium with the fat attached to it.—**תרנ"ב** shreds. Ib. 46<sup>a</sup> (in Hebr. dict.) תרנ"ב תרנ"ב if the liver is detached and disarranged in shreds.

**תרנ"ב** (comp. תרנ"ב, תרנ"ב) *to shake, stir*. B. Kam. 115<sup>b</sup> תרנ"ב nobody stirred, or mixed it.

**תרנ"ב** I ch. same, 1) *to stir, mix*. Sabb. 110<sup>a</sup> תרנ"ב let him mix them together.—2) *to stir up*. Taan. 28<sup>a</sup>, v. תרנ"ב I.—3) (prob. only in) **תרנ"ב** *to sting, bite*. Sabb. 109<sup>b</sup> תרנ"ב whom a serpent has stung. Ib. 110<sup>a</sup>, v. תרנ"ב; a. fr.—(Yoma 77<sup>a</sup>, v. תרנ"ב).

**תרנ"ב** II (comp. תרנ"ב II) *to bolt, tie, gird; to guard*. Targ. Ps. XXXV, 3, v. תרנ"ב.—Ber. 28<sup>a</sup> תרנ"ב; Shh. 113<sup>a</sup> תרנ"ב, v. תרנ"ב. B. Mets. 88<sup>a</sup> תרנ"ב and bolted the door before him. Erub. 102<sup>a</sup> תרנ"ב this must not bolt, i. e. with this bolt as it is you dare not bolt or unbolt. Part. pass. תרנ"ב *locked up*. Targ. Job XXVI, 13 (h. text תרנ"ב).

**תרנ"ב** m. (preced.; comp. Syr. תרנ"ב, P. Sm. 1526) a *castle, palace*. Targ. Prov. XXV, 24 תרנ"ב though the house be a palace (h. text תרנ"ב).

**תרנ"ב** m. (תרנ"ב I) *stirring up, disturbance*. Targ. Koh. X, 11 תרנ"ב (ed. Amst. a. oth. תרנ"ב) for disturbance and injury.

**תרנ"ב**, תרנ"ב, v. תרנ"ב.

מרווינוס, *Esth. R. beg.* ברימ ט', read: *מרווינוס*.

מרוש, *v. מרש*.

מרקמא, *v. מרמא*.

מרק, *Yoma 10<sup>a</sup> Ar., v. מרקי*.

מרקא, *m. (Ar. s. v. בלס: מרמא; emp. anthracias, ἀνθράξιος) name of a gem. Targ. O. Ex. XXVIII, 19 (Y. Y. Kimhi, corr. acc.); ib. XXXIX, 12. Targ. Y. Num. II, 18.*

מרקלין, read: *מריקלין*.

מרקלילא, *m. (comp. of מרק II a. the runner's strapping, leggin, greave. Targ. Esth. V, 9 אסטרקלילא his leggin.—Pl. מרקלילין. Targ. I Sam. XVII, 6 (ed. Lag. מרקלילין; Kimhi Vers. מרקלילין). Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10 Ar., v. מרקלילין.]*

מרקלינא, *v. מרמלינא. [V. preced. w.]*

מרקלרין *m. (torcularium) store-room for oil and wine. Y'lamd. to Num. XX, 8 (quot. in Ar.) אם ירדא if a man possesses a torcularium; Yalk. ib. 763 (our w. omitted); Ex. R. s. 25, beg. מרמלרין (read: מרמלרין).*

מרקני, *v. מרמא*.

מרמסאח *f. pl. (enlargement of מרמ II, emp. מרמסיד) lath- and plaster-wall, partition in the interior of houses. Tosef. Ohol. V, 5 כלים שבט' R. S. to Ohol. IV, 1 (ed. רמסאח, Var. רמסאח) vessels lying in niches or closets of partition walls.*

מרמסין, *m. pl. same, esp. מרמסין the two cedar-covered partitions, with a vacant space between, which separated the Holy of Holies from the Holy and occupied the space of one cubit, the text (I Kings VI, 16) leaving it undecided from which of the two sacred areas that cubit's space was deducted. In the second Temple that partition was replaced by two curtains with a space between. Midd. IV, 7 אמה one cubit for the partition. Yoma 51<sup>b</sup> אמה ט' וב' אמה but in the second Temple, where there was no partition wall, . . . they made two curtains. B. Bath. 3<sup>a</sup>; a. fr.—Y. Kil. VIII, 31<sup>c</sup> bot. (among doubtful things) ואמה (add to the above six things) the *ammah traksān*. מ' ואמה why is it called a. tr.? (Answ., taking our w. for τάραις, acc. of τάραις, confusion) מרמסין מרמסין מרמסין (et τάραις, emp. מרמסין) it created confusion: what is it? inside? outside?; Y. Yoma V, 42<sup>b</sup> bot. מרמסין.*

מרמסון, *v. מרמסון*.

מרש I (emp. מרש) *to batter. B. Kam. 98<sup>a</sup> מחייה (Var. מרסיה, v. Rabb. D. S. a. l. note 300) he struck upon the coin with the hammer and battered it (so that the stamp was effaced).*

*Pa. מרש (denom. of מרש) to harden, make brittle.*

Hull. 46<sup>b</sup> מרש לא בקרירי you must not put the lungs in cold water, because it makes the coat of the lungs brittle (so as to crack when you blow them up; [Ar. ed. Koh. מרש לא בחמימי not in hot water because 'it makes strong']; v. מרש).

מרש II (emp. מרש II) *to lock up, obstruct; (neut. v.) to be stopped up, (transf.) to be deaf, silent. Tanh. Vayishl. 8 מרש, מרש, v. מרש, Y'lamd. to Lev. XXVII, end and to Num. XXI, 1 (quot. in Ar.).—Lam. R. to I, 17 [read:] מרש מרש (not מרש) silent do I go up (to Jerusalem) and silent do I go down.*

מרש *m., pl. מרש, מרש, מרש I rugged, stony ground; crags, clefts; quarry. B. Bath. 103<sup>a</sup> מרש מרש (מרש) a. מרש (מרש) ib. Mish. VII, 1). Y. Kil. I, 27<sup>b</sup> bot. Arakh. 14<sup>b</sup>; Yalk. Lev. 677 מרש. Gen. R. s. 23 מרש became craggy (unstable). Lev. R. s. 36 מרש large stony clods, v. מרש. Sot. 34<sup>b</sup>. Y. B. Bath. IV, 14<sup>c</sup> bot. מרש מרש the rocks which are cut from it (the quarry).*

מרשא *m. (מרש II) [deafness,] (sub. מרשא) deaf or silent usury, tarsha, a sale on time at a price higher than the seller would take if he sold for cash, e. g. one sells beer in Tishri (when it is cheap), to be paid for in Nisan (when beer is higher) at the Nisan price. B. Mets. 65<sup>a</sup> מרשא מרשא (tarsha) is permitted (is no usury). Ib. מרשא מרשא (tarsha) (sale of date beer on time &c., v. supra). Ib. מרשא מרשא (tarsha) (selling goods to be carried at his risk to the dearer market, the money to be paid on returning) &c. Y. ib. V, 10<sup>c</sup> bot. מרשא מרשא (tarsha) this is not direct usury, but it is tarsha.—Pl. מרשא. Bab. ib. 68<sup>a</sup> מרשא מרשא, expl. מרשא מרשא like the sales of R. Papa, v. supra.*

מרשי, *v. מרשי*.

מרש, *v. מרש*.

מרמא, *v. מרמא*.

מרמא *m. pl. [or מרמא f. sing.] (= מרמא, emp. מרמא) troughs, or bucket arrangement for pumping water for the boiler. Nidd. 68<sup>a</sup> מרמא מרמא (מרמא) doest thou want boilers? doest thou want buckets? doest thou want slaves? [Rashi: bathing chairs; Tosaf. to Nidd. 66<sup>b</sup>, a. v. מרמא, identifies our w. with מרמא; Saadia: combs.]*

מרמא, *v. מרמא*.

מרשא *I (emp. מרשא II) 1) to hide, protect; to reserve. Targ. Ps. XXVII, 5. Targ. Prov. II, 1; a. e.—2) to be hidden, lie in wait. Targ. Ps. LVI, 7 מרשא מרשא (ed. Lag. מרשא, h. text מרשא, K'ri מרשא). Targ. Prov. I, 11; a. e.—Taan. 24<sup>a</sup> מרשא מרשא (מרשא) they hid themselves before him. Ib. 29<sup>a</sup> מרשא מרשא hid himself before the Romans. Ab. Zar. 70<sup>a</sup> מרשא מרשא as well as I hide myself here, an Israelite may have hidden himself &c.; a. e.*



$\Sigma_{t=0}^{\infty} \frac{1}{(1+r)^t} = 1$  (proved) that which is covered, future compensation. Targ. Ps. XVII, 14. Targ. Job. XX, 20.

יְהוֹנָתָן בֶּן־נֹחַן, pr. n. m. Yassan Koh. R.  
 to VII, 11 R. Jos. b. Y., Ab. Zar. 42<sup>a</sup>, Bera' b' יְהוֹנָתָן מֶ-  
 מ. (ed. יְהוֹנָתָן v. Rabb. D. S. & I. note), Men. 67<sup>a</sup>, Ms. K.

ch. רֵשׁ, a. רֵשֶׁה, v. רֵשֶׁה, רֵשֶׁה, רֵשֶׁה.





*the widow of a brother who died without issue.* Yeb. IV, 10 'לא וכו' a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 החולץ ליתבמהו he who discharges his sister-in-law. Ib. 2 החונס את יבמתו he who marries &c.; a. fr.—*Pl.* בבמות. Y. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**יבמות** f. (preced. wds.) *the marriage of the yabam.* Yeb. 52<sup>b</sup> ו' קידשה לשום if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אישות.

**יבמה**, **יבמ'**, **יבמ'** ch.=h. יבמה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

**יבנה** (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31<sup>a</sup>, sq. Gitt. 56<sup>b</sup> ו' וכו' give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 6, a. fr. בכרם in the college of R. Johanan b. Zakkai in J., v. פקח. Y. Sot. VII, end, 22<sup>a</sup>.—Tosef. Dem. I, 13 וכו' אוצר the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23<sup>c</sup> bot.; v. נזח.

**יבנקא**, v. יבנקא.

**יברוח** m. *mandragora, mandrake* (v. Löw Pfl., p. 188).—*Pl.* יברוחין. Gen. R. s. 72 (expl. יודאים, Gen. XXX, 14).

**יברוחה**, **יברוחה** ch. same. Y. Sabb. VI, 8<sup>b</sup> top; Y. Erub X, 26<sup>c</sup> וכו' ויהוה וקרא על ו' to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יברוחין, יברוחין. Targ. Gen. XXX, 14, sq.—Snh. 99<sup>b</sup>.

**יבש** I m. (b. h.; cmp. פאש, פאש, פאש) *parched, dry, withered*, opp. לח moist, green. Dem. II, 3 ו' fresh or dried fruits. Ib. 5 שלשה קבין wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 28<sup>a</sup> וכו' for dried fruit they make quantity the standard; a. fr.—*Pl.* יבשין, יבשין, יבשין. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יבשה, יבש. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 וכו' נעשה the date became dry (so as to be called יבשה).—*Pl.* יבשין, יבשין. T'bul Yom III, 6 וכו' חמרים, opp. רטובים; a. fr.

**יבש**, **יבש** ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יבש); a. e.—*Pl.* יבשין, יבשין. Targ. Ez. XXXVII, 2; 4.—*Fem.* יבשה, יבשה. Gitt. 69<sup>b</sup>. Beta. 33<sup>a</sup>; a. e.—[*V.* יבשה]

**יבש** II (b. h.; preced.) *to be dry, to wither.* Beta. 26<sup>b</sup> ו' מוקצה stored fruits (v. מוקצה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60<sup>a</sup>.

*Pl.* יבש to dry up. Gen. R. s. 83 וכו' וליבש וכו' in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

**יבש**, **יבש** ch. same. Targ. O. Gen. VIII, 14 יבשה יבשה ed. Berl. (oth. ed. יבשה).—Y. Taan. III, 68<sup>d</sup> וכו' היבש היבש הוא יבש וכו' his hand withered. Gitt. 69<sup>b</sup> וכו' (read יבשה) as this hand (of the dead man) is withered, so may the milt of . . . dry (shrink to its normal size); a. e.

*Pa.* יבש, יבש to dry. Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. l. c. ויבשנהו בטולה and let him dry them (the leeches) in the shade; a. e.

*Ithpa.* יבש, יבש to be dried up, withered. Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. ושוו).—Gitt. l. c. יבשנהו, v. supra.

**יבשה** f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56<sup>b</sup> וכו' ויבשנהו ב' he went ashore. Yeb. 121<sup>a</sup> וכו' and when I landed. Ber. 61<sup>b</sup>; a. fr.

**יבשה** f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. כבשה.

**יבשה**, **יבשה**, **יבשה** f. ch.=h. יבשה. Targ. Gen. I, 9 (some ed. יבשה).—Targ. Ps. XCV, 5; a. e.—Tam. 32<sup>a</sup>, v. יבשה.

**יבשה**, Sifré Dent. 233, v. טבא.

**יבשה**, v. יבשה.

**יבשה**, v. יבשה.

**יבשה**, v. יבשה.

**יגודיא** pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יגוד).

**יגון** m. (b. h.; קנה) *pain, grief.* Midr. Till. to Ps. CXLVII, end.—Tanh. Sh'mini 11 וכו' ויהי בא בלבו וכו' כי היין . . . ויהי בא בלבו וכו' for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

**יגור**, v. יגור, a. יגור.

**יגור**, v. יגור.

**יגור**, v. יגור.

**יגור** m. (b. h.; קנה) *painstaking, labor.* Ber. 8<sup>a</sup> וכו' ויהנהו he who enjoys the fruits of his own labor. Koh. R. to I, 3 וכו' כמה צער וכמה וכו' how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וכו' וכל יגורן וכו' and all their toil is in vain; a. fr.

**יגור** f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. וכו' (some ed. יגור) לא בעמל ולא ב' וכו' (some ed. יגור) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28<sup>a</sup> top וכו' Koh. R. to XII, 12 וכו' ליתבשה בשר וכו' for painful study, v. יגור. Taan. 16<sup>a</sup> בשדה וכו' ויש לו has his labor invested in the field.—Lev. R. s. 10; Midr. Sam. ch. V וכו' לא שכר וכו' does not the Lord reward the work of studying?; a. fr.—*Pl.* יגור. Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top וכו' how



many labors did Adam have to go through &c.; (Tosef. Ib. VII (VI), 2 33<sup>a</sup> (כחצ'א). Lev. R. a. 24, beg. 33<sup>a</sup> וְהָיָה אִתְּךָ; a. fr.

לֹא יָגֵל, *Yagel*, a mnemotechnical acrostic, for יָגֵל offering of an individual, יָגֵל being offered by itself (not as an attachment), לֹא יָגֵל requiring frankincense. Men. 51<sup>a</sup> Ma. K. (v. Rabb. D. R. a. l. note; ed. יָגֵל, the second meaning יָגֵל requiring libation of wine, incorrect).

יָגֵל (b. h.; comp. יָגֵל [to feel pain], [to take pains, labor], to be tired. Ber. 58<sup>a</sup>, v. יָגֵל. Y. Ib. V, 8<sup>a</sup> יָגֵל וְהָיָה אִתְּךָ we have been busy at work for an entire day. Ib. 10<sup>a</sup> יָגֵל this one has worked (accomplished) more in two hours &c.; Ib. כִּי יָגֵל so has R. Hun accomplished in studies in the twenty eight years (of his life) &c.; Cant R. to VI, 2, Koh. R. to V, 11. Meg. 6<sup>a</sup> אִם יָגֵל... אִם יָגֵל if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14<sup>d</sup> יָגֵל לִינָה צִדִּיק must study the Law. Midr. Till. to Ps. XII, beg. יָגֵל בְּיָדָם they ceased from studying the Law; a. fr.

יָגֵל, *to put to trouble, to weary*. Bot. II, 1 (14<sup>a</sup>) יָגֵל (Rashi: לֹא) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Hovah, Par. 8, ch. VII יָגֵל וְהָיָה אִתְּךָ but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 וְהָיָה אִתְּךָ (corr. acc.); Tosef. Tob. VI, 14 וְהָיָה אִתְּךָ (read וְהָיָה *Hif.*). Y. Beta. II, 61<sup>a</sup> bot. יָגֵל because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. a. 41 יָגֵל... הַתּוֹלָד the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. יָגֵל, pl. יָגֵל. Keth. 8<sup>b</sup> וְהָיָה אִתְּךָ and you, our brethren, who are worn out and crushed by this bereavement.

*Hif.* הַיָּגֵל same. Tosef. Tob. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הַיָּגֵל לֹא בְּעֲשֵׂיֶיךָ יָגֵל (ed. Bub., differ) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 הַיָּגֵל רַב לָךְ כי הַיָּגֵל and the teacher will say to the pupil, thou hast enough now, for I have wearied thee; a. e.

*Hithpa.* הִתְיָגַל, *Nithpa.* הִתְיָגַל to be tired, to take pains. Gitt. 70<sup>a</sup> וְהָיָה אִתְּךָ וְהָיָה אִתְּךָ who has been travelling and is tired. Peik. Shub., p. 164<sup>a</sup> הַיָּגֵל בְּעֵדָה that you may not get tired on your way back. Peik. R. a. 14 אִם יָגֵל I took pains with her and smote her &c.; a. fr.

יָגֵל, *Yagel*, m. (b. h.; preced.) *scarcied, painstaking*. Ex. R. a. 13, beg. יָגֵל אִתְּךָ of whom am I wearied?—Y. Hag. II, 77<sup>b</sup> bot. יָגֵל הַלָּשׁוֹן שֶׁהָיָה אִתְּךָ is this the tongue which was wearing itself out with teaching the Law?; a. fr.—*Pl.* יָגֵל, *Yagel*, Midr. Till. to Ps. XII, beg. יָגֵל בְּיָדָם studying the Law. Y. Peah I, 15<sup>b</sup> bot. וְהָיָה אִתְּךָ וְהָיָה אִתְּךָ וְהָיָה אִתְּךָ two things; a. fr.—*Pl.* יָגֵל (= יָגֵל) at once, directly, immediately. Tosef. Dem. VIII, 7, v. *Hif.*—Y. Pes. VI, 33<sup>a</sup> וְהָיָה אִתְּךָ presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

it is your fault, ... because you do not study it carefully; יָגֵל וְהָיָה אִתְּךָ when (is it your life?) When you are busy studying it; Y. Sot. IV, beg. 36<sup>b</sup>; a. fr.

יָגֵל m. (b. h.)—יָגֵל, Gen. R. a. 10, end, v. יָגֵל.

יָגֵל m., *constr.* יָגֵל ch.-h. יָגֵל hill, heap of stones. Targ. O. Gen. XXXI, 47 יָגֵל—יָגֵל Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. יָגֵל); a. fr.—Targ. Job XV, 28 יָגֵל—יָגֵל pr. a. pl. (bibl.) *Yagel* *Sahd.* *dulka* (Hill of Testimony). Tosef. Shab. IV, 11 Var. (ed. Zuck. יָגֵל שֶׁהָיָה, read יָגֵל v. יָגֵל); Y. Ib. VI, 38<sup>a</sup> (v. Hildesh. Boitr. p. 57, sq.).

יָגֵל pr. a. pl. *Yagel*, in the district of Savay (v. יָגֵל). Tosef. Shab. IV, 8; Y. Dem. II, 23<sup>d</sup> top יָגֵל.

יָד 1. (rarely m.) (b. h.; יָד) 1) *hand; forefoot; handle*. Ex. R. a. 42, end יָד יָד from hand to hand, directly, opp. יָד יָד through his messenger.—יָד a wide hand, *liberality*. Y. Hag. I, 78<sup>a</sup> top יָד יָד a poor man who is liberal, opp. יָד יָד stingy.—Hilf. 54<sup>b</sup>, a. fr. יָד on the forefoot (of a quadruped).—Ukt. I, 1 יָד יָד whatever part of a fruit serves as a handle (as the stem) and not as a protector (as the shell of a nut &c.). Kel. XXIX, 4 יָד יָד the handle of an ax; a. v. fr.—Cant. R. to I, 4 יָד יָד hand does not fit hand, i. e. the two cases are incongruous.—Transf. an intimation, an incomplete statement intelligible from context, surroundings &c. Y. Ned. I, 36<sup>d</sup> top יָד יָד we make him responsible because what he said is suggestive of the word *korban* (as a vow); a. fr.—Du. יָד; pl. יָד. Yod. I, 1 יָד יָד is required for pouring on the hands. Ib. II, 8 יָד יָד hands (when being washed) become unclean or clean up to the wrist; a. v. fr.—יָד, v. יָד.—Ned. 2<sup>a</sup> יָד יָד (or יָד) suggestions of vows, *contrad.* to יָד, v. יָד. Ib. 5<sup>a</sup>, a. fr. יָד יָד suggestions which are not beyond doubt, are no (binding) suggestions; a. fr.—2) *power, authority, possession, share*. B. Meta. 70<sup>b</sup>, v. יָד. Kidd. 8<sup>b</sup> יָד יָד a minor who cannot accept a betrothal for herself. Ned. 88<sup>b</sup> יָד יָד the wife's possession is her husband's possession. Kidd. 23<sup>a</sup> יָד יָד his letter of manumission and his right of self-disposal come simultaneously. Yeb. 39<sup>a</sup>; Keth. 85<sup>a</sup> יָד יָד the husband's right of disposal is as great as the wife's (concerning what belongs to her); יָד יָד his rights are stronger than hers. B. Meta. VI, 2 יָד יָד their rights are the lowest, i. e. they are responsible for losses but can derive no benefits from favorable chances; ib. וְהָיָה אִתְּךָ which-ever side changes the agreement is at a disadvantage, and whichever side breaks the agreement &c.; a. v. fr.—Du. יָד, constr. יָד. Ab. Zar. 41<sup>b</sup>, a. e. יָד יָד, v. יָד.—8) *portion, part*.—H. יָד. Tosef. Men. IX, 10 יָד יָד two thirds; a. fr.—יָד (= יָד) at once, directly, immediately. Tosef. Dem. VIII, 7, v. *Hif.*—Y. Pes. VI, 33<sup>a</sup> וְהָיָה אִתְּךָ presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

יד על ידי (abbr. י"י) *through, by means of*. Gitt. 40<sup>b</sup> שם זכה לו ע"י אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מנה לנה the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—because Lev. R. s. 32 וכן שגורו because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—על יד ע"י *gradually, little by little*. B. Kam. 80<sup>a</sup> (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once ע"י).—אחר, v. בלאחר יד. *Yadayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Tohároth, containing the laws of levitical cleanness or uncleanness of the hands.

יָדָא ch. same. Targ. Num. XXXV, 17; a. fr.—Kidd. 30<sup>a</sup> top אֲדָרְךָ על וכן while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15<sup>a</sup> דַּסְפִּסְרָא (=ה. ידי) through an agent; a. fr.—Pl. יָדָא. Targ. Ez. XXI, 12 (ed. Wil. יָדָא). Targ. Is. XIII, 7; a. fr.—על ידי, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—מן יד—ע"י ש. Targ. Y. II Gen. XLIV, 18. על ידי ד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

\*יָדָד pr. n. pl. Y'dad, Y. M. Kat. III, 82<sup>a</sup>.

יָדָה, v. ידי.

יָדוּעַ (b. h.) pr. n. m. Jaddua. B. Mets. VII, 9 J. the Babylonian.

יָדוּעַ m. name of a bird (Maim.) or a beast (Bashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. יָדוּעַ); a. e.—Snh. 65<sup>b</sup>; (Tosef. ib. X, 6 (ידעו)).

יָדוּעַ, v. ידע.

יָדָה (b. h.) to point, move (cmp. b. h. יָדָה).—Denom. יָדָה.

Hif. יָדָה [to raise hands,] 1) to thank, acknowledge; to give praise. Taan. 6<sup>b</sup> לך ... מוֹדֵים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מוֹדֵים מוֹדֵים 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מוֹדֵים, Deut. VI, 5) בכל מוֹדֵה לוֹ ... הוֹי מוֹדֵה לוֹ for whatever measure He metes out to thee, give thanks to Him. Ib. 54<sup>b</sup> ארבעה צריכין להודות four persons are bound to offer public thanks; a. v. fr.—2) to admit, consent, to confess. Pes. IV, 9 (56<sup>a</sup>); Ber. 10<sup>a</sup> א"י הוֹדֵי ע"י concerning three of his acts they agreed with him. B. Mets. 3<sup>a</sup>, a. fr. במקצת הטענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108<sup>b</sup>, a. e. בטענו ווד' לו בשטריים I. B. Mets. 12<sup>b</sup> מוֹדֵה when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 שהן מוֹדֵין, v. מוֹדֵין.]

Hithpa. יָתָה, Nithpa. יָתָה (denom. of יָדָה, cmp. Josh. VII, 19) to confess one's sins before God. Yoma III, 8 וְיָתָה and confesses in public. Ib. 40<sup>a</sup> וְיָתָה וְיָתָה to cast lots and to make confession (on the head of the

scapegoat). Y. ib. VIII, end, 45<sup>c</sup> שני בטרבית צורק although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. יָתָה.

יָתָה, Pa. יָתָה, Ithpa. יָתָה ch. same, to confess. Targ. O. Lev. V, 5 (Y. יָתָה Af.). Targ. Y. II Deut. III, 29 מְתָהוּן; a. e.

Af. יָתָה as preced. Hif. Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7<sup>a</sup> מוֹדֵיָא I admit (agree). Keth. 85<sup>a</sup> ומוֹדֵיָא and she may admit her debt.—Ber. 54<sup>b</sup> צריך לאודוּר he must offer thanks in the presence of &c.—Shebu. 39<sup>b</sup> במקצת וא' במקצת if he denies part and admits part of the claim; a. fr.

יָדוּד m. (b. h.; redupl. of ידי; cmp. יָדוּד) [pointed out,] chosen, beloved; chosen spot. Men. 53<sup>a</sup> יבא בן יָדוּד the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> (benediction on circumcision) אשר קדש' מבתן the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—Pl. יָדוּדִים, v. supra.

יָדוּדוֹת f. (b. h.; preced.) choice; the chosen people. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> שארנו יָדוּדוֹת (ורע קודש) the chosen (of the holy seed) of our blood (race).

יָדָעָה f. (ידע) knowledge, esp. (Lev. IV, 14; 23; 28) finding out, discovery, consciousness. Shebu. 5<sup>a</sup>, a. e. יָדָעָה the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נָעַם). Ker. IV, 2 בנתינת' אם היתה יָדָעָה if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 בחלה יָדָעָה original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2<sup>a</sup>, a. fr. מִיָּדָעָה he who regrets when he finds out his transgression; a. fr.—Pl. יָדָעוֹת. Sheb. I, 1 הַמִּשְׁמָעָה the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

יָדָעָה ch. same, knowledge. Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

יָדָה (b. h.; cmp. יָדָה) [to point out, select, love,] 1) to recognize, know; to find out. Pes. 87<sup>b</sup> שחטא when he was convinced that he had done wrong. Ib. אַתָּה יָדָה thou knowest not whether &c. Ib. יָדָה וְיָדָה the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4<sup>b</sup>; ib. 5<sup>a</sup> וְיָדָה it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. יָדָה). Zeb. 115<sup>b</sup> וְיָדָה וְיָדָה this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron





הושעיא, v. יהושעיא.



**יְהוֹשֻפָּט** (b. h.) pr. n. m. *Joshafat*, king of Judah. Sabb. 96<sup>b</sup>. Gen. R. s. 83; a. fr.

**יִתְּנָה**, v. יָתַן.

**יִתְּנִי**, v. יָתַן.

**יִתְּנִי** m. (b. h.; יָתַן) [glittering,] *showy, proud, orisocratic*.—*Pl.* יִתְּנִי. Sot. 47<sup>b</sup>, v. יָתַן; Tosaf. ib. XIV, 8 (ed. Zuck. יִתְּנִי).

**יִתְּנִי** ch. same. Targ. Hab. II, 8 בִּישָׁן ~ boastful of his wickedness. (Hull. 111<sup>a</sup> top יִתְּנִי ~ how assuming is this scholar!, comp. יִתְּנִי. [Meg. 29<sup>a</sup> יִתְּנִי ~ he who is proud, has a certain blamish (missing in Mes., v. Rabb. D. S. a. l. note).]—B. Bath. 98<sup>a</sup>, v. יָתַן.—*Pl.* יִתְּנִי. Sbh. 98<sup>a</sup>, v. אֲשֶׁת־יָתַן.—*Fem. pl.* יִתְּנִי. Meg. 14<sup>b</sup> יִתְּנִי ~ there were two proud women (Dalorah and Huldah), and their names are invidious.

**יִתְּנִי** f. (preced.) *haughtiness*. Meg. 14<sup>b</sup> יִתְּנִי ~ pride is unbecoming to women.—V. יִתְּנִי.

**יִתְּנִי**, v. יָתַן.

**יִתְּנִי** (comp. יָתַן, יָתַן) *to be shining, showy, proud*, v. יָתַן. *Ilthpa*. (denom. of יָתַן) *to assume airs, to be boastful*. Pes. 60<sup>b</sup> יִתְּנִי ~ whoever is boastful, if he is wise, his wisdom will desert him &c. B. Bath. 10<sup>b</sup> יִתְּנִי ~ they do good only to boast themselves thereof; וְכֵן וְיִתְּנִי ~ and whoever boasts, falls a prey to Gehenna.

**יִתְּנִי** ch. *Ilthpa*. אֲתִי, *Ilthpe*. יִתְּנִי same. Sot. 47<sup>b</sup> יִתְּנִי ~ an overbearing man is unpopular even with his own household; B. Bath. 98<sup>a</sup>; Yalk. Hab. 362 יִתְּנִי.

**יִתְּנִי** (b. h.) pr. n. m. *Joab*, general of king David. B. Bath. 116<sup>a</sup>. Sbh. 48<sup>b</sup>; a. fr.

**יִתְּנִי** (b. h.) pr. n. m. *Joel*, the prophet. Taan. 5<sup>a</sup>. Succ. 52<sup>a</sup>; a. e.

**יִתְּנִי**, v. יָתַן.

**יִתְּנִי** (b. h.) pr. n. m. *Joash*, king of Judah. Tosaf., Sbh. IV, 11; Y. Hor. III, 47<sup>a</sup> bot.; Bab. ib. 11<sup>b</sup> ~ יִתְּנִי ~ and they anointed J. on account of his opposition to Athalia; comp. יִתְּנִי. Sbh. 95<sup>b</sup>; a. e.

**יִתְּנִי** m. (יָתַן) *perdition*. Targ. Prov. XI, 10 (Ms. יִתְּנִי).

**יִתְּנִי**, v. יָתַן.

**יִתְּנִי** m. (b. h.; יָתַן) 1) (comp. יָתַן, יָתַן) *leader, bell-wether, ram*. Y. Ber. IX, 15<sup>a</sup> top (ref. to יָתַן, Joab. VI, 5) יִתְּנִי ~ in Arabia they call a ram *yubla*; R. Hash. 26<sup>a</sup>.—2) (ellipt. for יָתַן) *ram's horn*. Mekh. Yithro, Bahod., s. 3 (ref. to Ex. XIX, 14) יִתְּנִי ~ when the horn prolongs its sound; Yalk. Ex. 281.—3) c. (ellipt. for יָתַן) *Jubilee, Yobel-year, the fiftieth year, the year following the succession of seven Sabbatical years* (Lev. XXV, 8—16; 23—24). R. Hash. III, 5 בִּישָׁן

the proclamation of the Jubilee resembles that of the New Year as to blowing &c.—Arakh. 18<sup>b</sup> בִּישָׁן ~ at the beginning of the Jubilee cycle; a. fr.—*Pl.* יִתְּנִי. R. Hash. I. c. Arakh. I. c. יִתְּנִי ~ the Israelites counted seventeen jubilee cycles from their entrance into the Holy Land to their leaving it.

**יִתְּנִי** ch. same. 1) ram. Y. Ber. IX, 15<sup>a</sup> top; R. Hash. 26<sup>a</sup>, v. preced. (comp. Targ. Joab. VI, 4, sq.).—2) Jubilee. Targ. O. Lev. XXV, 10 יִתְּנִי (ed. Berl. יִתְּנִי, ed. Amst. יִתְּנִי; Y. יִתְּנִי; a. fr.—*Pl.* יִתְּנִי. Arakh. 18<sup>b</sup> ~ eight jubilee cycles; a. e.

**יִתְּנִי**, v. יָתַן.

**יִתְּנִי** pr. n. (h. קָטַן) *Yubba*, name of a brook, a valley and a border place. Targ. O. Gen. XXXII, 23 ed. Berl. (oth. ed. a. Y. יִתְּנִי). Targ. O. Deut. III, 16 יִתְּנִי ~ ed. Berl. (oth. ed. a. Y. יִתְּנִי; a. e.—Y. Shoh. VI, 20<sup>a</sup> יִתְּנִי ~ Sifré Deut. 81 יִתְּנִי ~ Yalk. ib. 874 יִתְּנִי (corr. acc.); Tosaf. Shoh. IV, 11 יִתְּנִי ed. Zuck. (Var. יִתְּנִי).

**יִתְּנִי** m. (יָתַן) *dry matter, dry condition*. Targ. II Chr. IV, 5 יִתְּנִי ~ in dry measure. Targ. Job. VI, 37, 39, sq.

**יִתְּנִי** m. (v. preced.) *rainless land*. Taan. 19<sup>a</sup>, v. יִתְּנִי.

**יִתְּנִי** Yod, the tenth letter of the Alphabet. Y. Shoh. I, 33<sup>b</sup> bot.; Sabb. 103<sup>b</sup>; Taan. 2<sup>b</sup> יִתְּנִי ~ the Mem of וְיִתְּנִי (Num. XXIX, 19), the Yod of וְיִתְּנִי (ib. 31), and the Mem of וְיִתְּנִי (ib. 33) intimate *water* as libation. Gen. R. s. 47, beg.; Num. R. s. 18. Y. Sbh. II, 20<sup>a</sup> bot., a. e. יִתְּנִי ~ the Yod in *garbel* (Deut. XVII, 16, sq.) denounced him (Solomon); a. e.—*Pl.* יִתְּנִי. Sifré Deut. 86 יִתְּנִי ~ וְיִתְּנִי if he made the Vav like Yod or vice versa; Sabb. I. c.

**יִתְּנִי** pr. n. m. *Yad*. Taan. 22<sup>b</sup> יִתְּנִי ~ ed. (Ms. M. רַב יִתְּנִי ~ רַב יִתְּנִי ~ v. Rabb. D. S. a. l. notes 1, 2). Ib. 9<sup>a</sup> יִתְּנִי ~ Ms. M. 2 (v. Rabb. D. S. a. l. note 60); Sabb. 32<sup>b</sup> Ms. M.; (Macc. 23<sup>b</sup> יִתְּנִי ~ only); Zeb. 55<sup>b</sup> Ms. M. (ed. יִתְּנִי).

**יִתְּנִי** pr. n. m. *Yuda*, an Amora. Y. Ned. VII, beg. 60<sup>a</sup>. Zeb. 55<sup>b</sup>, v. preced.

**יִתְּנִי** m. —יִתְּנִי. Y. Ab. Zar. II, 41<sup>a</sup> top יִתְּנִי ~ and when a Jew came to have his hair cut &c.

**יִתְּנִי**, read: יִתְּנִי.

**יִתְּנִי** = יִתְּנִי. Y. Ber. III, 6<sup>a</sup> bot.; a. fr.—V. Frank. M<sup>bo</sup>, p. 52<sup>a</sup>, sq. V. יִתְּנִי.

**יִתְּנִי**, Y. Succ. IV, 54<sup>a</sup> top, read: יִתְּנִי, v. יִתְּנִי.

**יִתְּנִי**, v. יָתַן.

**יִתְּנִי** = יִתְּנִי. q. v. Y. Ber. III, 6<sup>a</sup> bot., a. fr. —Y. B. J. (II), the Nasi; (V. Fr. M<sup>bo</sup> p. 92<sup>a</sup>, sq.).—Pesik. B.

s. 14 א'—Gen. R. s. 10 אבא (abbr. אֲבָהָן q. v.).—Y. Ber. II, 5<sup>a</sup> top. Ib. IX, 14<sup>a</sup> top; a. v. fr.

**יִדְנָה** (יִדְנָה) is this. Targ. II Esth. VII, 5 (h. text יִדְנָה זה, זהו, הוא).

**יִדְנָה**, **יִדְנָה** pr. n. f. (v. יִדְנָה) *Yudanah, Yudani*. Y. Ab. Zar. II, 41<sup>a</sup> יִדְנָה; בר יִדְנָה; Y. Ter. VIII, 45<sup>c</sup> bot. י... י. Bar. Y.; emp. יִדְנָה.

**יִדְפָּתָה**, v. next v.

**יִדְפָּתָה**, **יִדְפָּתָה** pr. n. pl. *Yodfath, Yotapata*, a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; emp. יִדְפָּתָה II Kings XXI, 19). Arakh. IX, 6 הַיְשָׁנָה the old fort of J.—Tosef. Nidd. III, 11 בְּקֶעֶת יִטְבָּתָה the valley of J.; Nidd. 20<sup>a</sup> יִדְפָּתָה—Denom. יִדְפָּתָה m. of J. Zeb. 110<sup>b</sup>; Meil. 13<sup>b</sup> יִדְפָּתָה (corr. acc.); Y. Succ. IV, 54<sup>c</sup> bot. יִדְפָּתָה.

**יִדְקִין**, **יִדְקִין**, **יִדְקִין**, **יִדְקִין**, read: יִדְקִין m. pl. (judices) *judges*; א' *chief justice*, v. אֲרִי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. אֲרִי, Var. אֲרִי (ἀρχιμαγιστρός); ed. אֲרִי.]

**יִדְקֶרֶת**, **יִדְקֶרֶת** pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis*=*Lydda*). Taan. 23<sup>b</sup>, sq. יִדְקֶרֶת (v. יִדְקֶרֶת Ar. (ed. יִדְקֶרֶת, Ms. M. יִדְקֶרֶת, Ms. M. 2 יִדְקֶרֶת) R. J. of Yodkereth (emp. יִדְקֶרֶת, Fr. M'bo, p. 5<sup>b</sup>, sq.). —\*Kidd. 16<sup>b</sup> הֵכָּה אֲנִי אֲרִי Ar. (ed. יִדְקֶרֶת) I see here the influence of the Yodk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. יִדְקֶרֶת).

**יִדְקֶרֶת** m. (יִדְקֶרֶת) 1) *a sparkling gem*. Targ. Y. Gen. VI, 16.—Pl. יִדְקֶרֶת. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. יִדְקֶרֶת); Targ. Cant. VII, 2 (ed. Lag. יִדְקֶרֶת). — 2) *haughtiness, assumption*. Ber. 17<sup>b</sup> כִּי יִדְקֶרֶת (= יִדְקֶרֶת) it looks like an assumption (to appear more observant than others). Ib. לִי חָשָׁה חַיִּים cares for the appearance of assumption (and therefore forbids); Pes. 55<sup>a</sup>. Succ. 26<sup>b</sup> לִי בִּיה מְשֻׁם there is no appearance of presumption to be apprehended in doing so.

**יִדְנָה**, **יִדְנָה**, **יִדְנָה**, v. יִדְנָה.

**יִדְנָה** m. (יִדְנָה) *debtor*. Targ. Prov. XXII, 7; v. יִדְנָה.

**יִדְחֵי**, **יִדְחֵי** pr. n. m. *Yohai*, esp. known Y. the father of R. Simeon. Sabb. 33<sup>b</sup>; a. v. fr.

**יִדְחָנָה**, **יִדְחָנָה** *Yohana*. 1) pr. n. m. Hull. 133<sup>a</sup> א' Ab. Zar. 16<sup>b</sup> יִדְחָנָה. — 2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שִׁילָה חָטְיָה (not חָטְיָה) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יִדְחָנָה.

**יִדְחָנָה** II f. *Yohana*, name of a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup> יִדְחָנָה the Jerusalem Y.

**יִדְחָנָה** pr. n. *Yohani*; 1) pr. n. m. Ab. Zar. 16<sup>b</sup>, v. יִדְחָנָה.—Men. 85<sup>a</sup> יִדְחָנָה (some ed. יִדְחָנָה) Y. and Mamre

(two Egyptian sorcerers); v. יִדְחָנָה—Esth. R. to I, 4 א' (some ed. יִדְחָנָה) Bar-Y.—2) pr. n. f.—Zeb. 62<sup>b</sup> (a fictitious name).—Sot. 22<sup>a</sup> בַּר רַחֲמֵי (a hypocritical sorcerer, v. Rashi a. l.).

**יִדְחָנָה** (b. h.) pr. n. m. *Johanah, John*; 1) J. ben Kareaah, a follower of the Babylonian governor of Judaea (Jer. XL, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55<sup>a</sup> top; Mekh. B'shall, Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (יִדְחָנָה). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Bahod., s. 11. Sot. IX, 9; 15. Gitt. 56<sup>a</sup>, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29<sup>d</sup> bot. B. Kam. 27<sup>b</sup>; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Edny. VII, 9; a. e.—e) R. J. has-Sandler. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67<sup>a</sup>; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappah or Bar Nafha (the Smith). Y. R. Hash. II, 58<sup>b</sup> top. Hull. 137<sup>b</sup>; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95<sup>b</sup>, sq.—V. יִדְחָנָה.

**יִדְחָנָה** m., pl. יִדְחָנָה, יִדְחָנָה *genealogical records, traced genealogy*. Kidd. IV, 1 עַל יִדְחָנָה ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68<sup>a</sup> bot.; Gen. R. s. 98 א' מִגִּילָה a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49<sup>b</sup>.—Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 א' שִׁלְשֵׁלָה the genealogical chain; Gen. R. s. 82. Ib. הַיְשָׁנָה the genealogical privileges of the first-born, opp. to הַיְשָׁנָה the material privileges (double-share). Ruth R., end א' מַה אַתָּה יִשְׁ לָכֶם what records have you to show?—Pes. 62<sup>b</sup> א' מִיּוֹם שֶׁנִּגְנַן סֵפֶר since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. יִדְחָנָה teach me the book of records (Chronicles); a. e.—V. יִדְחָנָה.

**יִדְחָנָה** (b. h.) pr. n. f. *Jochebed*, the mother of Moses and Aaron. Sot. 12<sup>a</sup>; B. Bath. 120<sup>a</sup>; Ex. R. s. 1; Gen. R. s. 94; a. fr.

**יִדְחָנָה** f. ch.=h. *power, ability*. Targ. Y. Gen. IV, 18. Targ. Num. XIV, 16; a. e.; v. יִדְחָנָה.

**יִדְחָנָה**, **יִדְחָנָה** m. *Bar-Yokhani*, name of a fabulous bird. Bekh. 57<sup>b</sup>. Yoma 80<sup>a</sup> (Ms. M. 2 בְּרִיכָה, v. Rabb. D. S. a. l. note 9); Succ. 5<sup>b</sup> top.—[Koh. Ar. Compl. s. v. יִדְחָנָה (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich*.]

**יִדְחָנָה** Hif. יִדְחָנָה.

**יִדְחָנָה**, v. יִדְחָנָה.

**יִדְחָנָה** m. pl. יִדְחָנָה (b. h.; יִדְחָנָה) *parents*. Keth. VII, 6 יִדְחָנָה she who curses his (her husband's) parents in his presence; quot. ib. 72<sup>b</sup> יִדְחָנָה (an emphatic form), and interpreted יִדְחָנָה בְּפָנֵי מוֹלֶדֶת (v. מוֹלֶדֶת) also when she curses his parents before any one of his begotten; Y. ib. VII, 81<sup>b</sup> bot. יִדְחָנָה בְּפָנֵי יִדְחָנָה, v. יִדְחָנָה.



עֲלֵה לְךָ אֶת־אִמְךָ (v. 2); *proced.* a woman in confinement a mother. Ab. II. 5 עֲלֵה לְךָ אִמְךָ blessed to his mother—*pl. m. s. s.* Rabb. *עֲלֵה לְךָ אִמְךָ* woman the confinement (v. 2); Y. ib. II. 5<sup>b</sup> top; v. 2; *עֲלֵה לְךָ אִמְךָ* (not *עֲלֵה לְךָ אִמְךָ*) the women appearing in the Temple after confinement.

יחזקאל, מלחמה, v. יחזקאל.

דברי, v. תה

*Nyctea* pr. n. in. Yalmond, an Amero. Poets. H. e.  
bag.

[illegible]

מִצְוָה (מִצְוָה) — מצוה, instruction. Targ. Prov. IV, 2

**יָמָא** (b. h.) *light, day* (app. night); (*astronomical*) *day*, *trans. day of life*; *time*. Gen. R. s. 6 **יָמָא דְּהַמְּשָׁרָא** the noise of the moving light (Yoma 20<sup>b</sup> **הָיָא כְּנֶלֶס הָאֵשׁ**) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mat. III, 19) **יָמָא דְּהַמְּשָׁרָא** it is the day light which will glow the wicked (emp. **הָיָא**). M. Kat. 25<sup>b</sup> (ref. to Am. VIII, 9) **יָמָא דְּהַמְּשָׁרָא** that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to Ib. I, 5) **יָמָא דְּהַמְּשָׁרָא** ... that is the Day of Atonement. Hull. V, 5 (83<sup>a</sup>) **יָמָא דְּהַמְּשָׁרָא** the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 29<sup>a</sup>, v. **יָמָא**; a. v. fr.—**יָמָא** (abbr. **יָמָא**) *Holy Day; festival*. R. Hash. IV, 1; a. fr.—Yoma VII, 4 **יָמָא דְּהַמְּשָׁרָא** and the Highpriest gave a festival to his friends; a. fr.—Yoma Tob, name of a treatise of the Tosefta (v. **יָמָא**).—**יָמָא דְּהַמְּשָׁרָא** (abbr. **יָמָא**) *Day of Atonement*. Yoma I, 1; a. v. fr.—**יָמָא דְּהַמְּשָׁרָא** of the same day, not quite one day old, used on the same day. Sabb. 151<sup>b</sup> B. Kam. 65<sup>b</sup>; a. fr.—Tanh. Kor. 3; ed. Bab. 6; Num. R. s. 18 **יָמָא דְּהַמְּשָׁרָא** (not **יָמָא**) children just born; a. fr.—**יָמָא דְּהַמְּשָׁרָא**. Mekh. Mishp. N'zikin, s. 7; B. Kam. 60<sup>a</sup> **יָמָא דְּהַמְּשָׁרָא** comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50<sup>a</sup>.—Mekh. l. c. **יָמָא דְּהַמְּשָׁרָא** a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65<sup>b</sup> **יָמָא דְּהַמְּשָׁרָא** (Ms. M. a. Bashi **יָמָא דְּהַמְּשָׁרָא**) what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—**יָמָא**; constr. **יָמָא**, **יָמָא**. Erub. III, 6 **יָמָא** for both days. Zeb. V, 7 **יָמָא** during two days and one night. Pes. 52<sup>a</sup>, a. fr. **יָמָא** **יָמָא** Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. **יָמָא** all my lifetime.—Esp. **יָמָא** season, period of. **יָמָא** L. **יָמָא** summer season. Toh. VI, 7; a. fr.—**יָמָא** the solar year. Gen. R. s. 22, end; a. fr.—**יָמָא** the lunar year. Ib.; a. fr.—**יָמָא**, **יָמָא**, v. **יָמָא** &c.

כִּי יִהְיֶה ch. same. Targ. Gen. I, 5. lb. XXXIX, 11; a. fr.—Targ. Prov. XII, 16 כִּי יִהְיֶה (ed. Wil. incorr. כִּי) on the same day, at once.—Kidd. 39<sup>b</sup> וְכִי יִהְיֶה כִּי יִהְיֶה they prepare for him (the righteous man) a good

day, and (for the bad week) the bad day (v. Bacht a. Tonal a. l.). — Sabb. 184<sup>b</sup>; Hall 60<sup>a</sup> top " **לְפָנֵינוּ** towards the twilight. Ib. **הַיּוֹם הַזֶּה** " the sun which is only one of the ministering powers An. Koth. 100<sup>a</sup> **לְפָנֵינוּ הַיּוֹם** and observed the sun. — Yab. 72<sup>a</sup> **הַיּוֹם הַזֶּה** " a cloudy day; **הַיּוֹם הַזֶּה** a day when a southern wind blows. Erub. 60<sup>a</sup> " **הַיּוֹם הַזֶּה** " **הַיּוֹם הַזֶּה** on the eve of the New Year's day. — R. Hosh. 31<sup>a</sup> **הַיּוֹם הַזֶּה** " the Great Day, Day of Attonement (also only **הַיּוֹם**, v. infra), a. v. fr. — **הַיּוֹם הַזֶּה** " **הַיּוֹם הַזֶּה** of the same day, one day old, used the same day. Hosh. 4<sup>b</sup>, v. **הַיּוֹם הַזֶּה**. Hall. 80<sup>a</sup>, v. **הַיּוֹם הַזֶּה**. — Sabb. 184<sup>a</sup> " **הַיּוֹם הַזֶּה** fresh-made cheese. Ab. Zar. 47<sup>b</sup>, a. fr. " **הַיּוֹם הַזֶּה** a pot used the same day. — Sabb. 49<sup>b</sup> bot. **הַיּוֹם הַזֶּה** **הַיּוֹם הַזֶּה** (omitted in Ma. M. a student that had just come to college, [oth. opin.: allusion to R. Idi, dubbed " **הַיּוֹם הַזֶּה** " to the one day's student of the college, Hag. 1<sup>b</sup>]. — **הַיּוֹם הַזֶּה**, **הַיּוֹם הַזֶּה**, " **הַיּוֹם הַזֶּה**, v. next w. — **הַיּוֹם הַזֶּה**, **הַיּוֹם הַזֶּה**, **הַיּוֹם הַזֶּה**. Targ. Gen. VIII, 10. Targ. Koth. I, 8; a. v. fr. — Hosh. 4<sup>b</sup> " **הַיּוֹם הַזֶּה** we observe two days (as Holy Days). Erub. 48<sup>a</sup> **הַיּוֹם הַזֶּה** ... **הַיּוֹם הַזֶּה** " **הַיּוֹם הַזֶּה** soon will come the days which are long (of duration) and short (of action), when we shall sleep much; a. v. fr. — **הַיּוֹם הַזֶּה** (sub **הַיּוֹם**, v. supra) Yoma, name of a treatise of the Mishnah, Tosefta (where it is named **הַיּוֹם הַזֶּה**), Talmud Babil. a. Yrushalmi. Yoma 14<sup>b</sup> " **הַיּוֹם הַזֶּה** the Unleaven on the order of exercises of the Day of Attonement. — V. **הַיּוֹם הַזֶּה**, **הַיּוֹם הַזֶּה**.

מָחָר, מָחָרָה in. (=מָחָר מָחָר, מָחָר מָחָר) to-morrow, next day. Targ. Y. Ex. XIX, 10 (ed. Amst. מָחָר). Targ. Ruth. III, 6 ed. Lag. (ed. Amst. מָחָר). Targ. Y. Lev. VII, 16 (ed. Amst. מָחָר מָחָר); a.e. [Targ. II Chr. XX, 16 מָחָר מָחָר, ed. Lag. מָחָר מָחָר].—V. מָחָר.

נִחַיִּים (contr. of נִחַיִּים) *this day, this life* Targ.  
 Y. Dent. XXVII, 1. — Targ. Y. i Dent. XXVI, 17 (Y. II  
 יָמֵינוּ); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 מִיָּמֵינוּ  
 מִיָּמֵינוּ Ma., ed. מִיָּמֵינוּ.] Targ. Ps. XXIII, 6 יָמֵינוּ  
 (h. text יָמֵינוּ).

<sup>1</sup> m. Pl. h. <sup>2</sup> to be thick, dark comp. <sup>3</sup> thickness.  
<sup>4</sup> <sup>5</sup> thick, heavy clay, opp. to <sup>6</sup> <sup>7</sup> (v. <sup>8</sup> II).  
Mikv. IX, 2. Tosf. ib. VI (VII), 12; 13 <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup>

177, 177<sup>uv</sup> (b. h.) 1) pr. n. m. Jarez, son of Japheth, progenitor of the Grecian tribes, in gen. *Greek*. *Greece*.  
 —2) fem. (sub. 177<sup>uv</sup>) *Greek* (*Syrian*) *Government*. Targ.  
 Gen. X, 2; a. a.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref.  
 to 177<sup>uv</sup> 177<sup>uv</sup>, Gen. XV, 9) 77 this alludes to the Greek  
 government (founded by Alexander the Great). Ib. 177  
 177 177 177 in all directions did the Greeks con-  
 quer, except in the East. Esth. R. introd. 77 177  
 when Greece (Syria) is in the ascendancy, v. 177; a. fr.  
 —Denom. 177, 177.

ת"י, נס"י, ו. נס"י.

XXXI, 11<sup>1</sup> m. ch.-h. <sup>1</sup>—H. <sup>1</sup> Targ. I Sam.  
 II, 4 (ed. Lag. <sup>1</sup>, ed. Wb. <sup>1</sup> Targ. Y. I Deut.  
 XXXII, 24 (ed. Amst. <sup>1</sup>, ed. Vien. <sup>1</sup>; corr. acc.).

יוֹסֵף pr. n. m. (abbrev. of Joseph, interch. with יוֹסֵפֶה, יוֹסֵפֶה, יוֹסֵפֶה, יוֹסֵפֶה, יוֹסֵפֶה) *José* 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 183<sup>b</sup> יוֹסֵפֶה (Ms. H. a. R. יוֹסֵפֶה).—R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>a</sup> bot. יוֹסֵפֶה; a. v. fr.—R. J. b. Ḥalafta, or only R. J. B. Kam. 70<sup>a</sup>; Tosef. B. Bath. II, 10 (v. Fr. Darkhē, p. 132). Erub. 46<sup>b</sup>. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57<sup>a</sup>. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli אֲמֵר, in Y. also רִפְא, יוֹסֵפֶה). Y. Ber. II, 5<sup>c</sup> bot. Y. Kil. IX, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup>; a. v. fr.—R. J. bar Zabda, mate of R. Johān. Y. Shek. VII, 50<sup>c</sup> bot. Men. 70<sup>b</sup>; a. v. fr.—3) יוֹסֵפֶה or יוֹסֵפֶה a disguise of one of the Divine Names. Snh. VII, 5 (56<sup>a</sup>) בְּכָל יוֹם . . . יוֹסֵפֶה אֵל (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemers the witnesses are requested to make their statements in disguise (v. פְּרִינָה), e. g.: “the defendant said, ‘May J. strike J.’” (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. פֶּדֶר שִׁיבְרָךְ שֶׁם בְּשֵׁם).—4) one J. *Mškitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוֹסֵפֶה); Yalk. ib. 115.



**יוסניא** **יוסניא** **יוסניא** pr. n. m. *Jošna*. Y. Meg. IV, 16<sup>b</sup> but.; Y. Yeb. XIII, 10<sup>a</sup> top; ib. X, 10<sup>a</sup> top. Cant. R. to V, 1 יוסניא; Pesik. R. a. 5 יוסניא; Num. R. a. 18 יוסניא.

**יוסא** (b. h.) pr. n. m. *Joseph*, 1) son of Jacob. B. Bath. 122<sup>b</sup>, v. יוסא. Bot. I, 9. Gen. R. a. 30; a. v. fr.—2) name of several Tanna'im and Amora'im, v. יוסא.—3) Rabb. 110<sup>b</sup> שבי יוסא, *Joseph*, the humorist of the Sabbath. — Ib. 120<sup>a</sup> J. Hishbi (the fowler).—Gen. R. a. 45, v. יוסא.

**יוסניא** **יוסניא**, v. יוסניא.

**יוסור** (b. h. 11) pr. n. m. *Jošur*. Orish. II, 12 a disciple of Shammal's school.—Ab. I, 4; a. fr., v. יוסור.—2) name of a plant. Babb. XIV, 8, expl. Y. (b. 14<sup>a</sup>) פליס-יוסור poly-trichon, *Maiden-hair*; Bab. (b. 100<sup>b</sup>) יוסור.

**יוס** m. (b. h.; יוס; v. יוס) *fine build, beauty, propriety*. Taan. 81<sup>a</sup> (the fair maiden said) לו יוס ed. (Ma. M. ב) put your eyes on (give your choice to) beauty. Succ. 45<sup>a</sup> Ma. M. (ed. in Mish. 45<sup>a</sup>, v. Rabb. D. S. a. l.) לו יוס thine, altar, is the beauty (of forgiveness). Ez. R. a. 35 פנים אל פנים לו יוס I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 84<sup>b</sup> יוס של רב יוס (יוס) the perfection of the beauty (harmony) of the universe. Kidd. 49<sup>b</sup> יוס קב"ה ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Bath. 87<sup>a</sup> וחסר לו יוס and (her) beauty came back again; a. fr.—Pesik. VI, 6 כח יוס, v. יוס.

**יוסאל** pr. n. (preced.) *Yosiel*, name of an angel. Targ. Y. I Deut. XXXIV, 6.

**יוסיה**, v. יוסיה.

**יוסאני** f. (אני) *loving to go out, restless*. Tanh. Vayash. 7.—Pl. יוסאני. Gen. R. a. 45.

**יוסא** f. constr. יוסא (preced.) *running about, prostitute*. Kel. XXVIII, 9; Toset. ib. B. Bath. V, 14, v. יוסא II.—Pl. יוסא. Ib. some ed.

**יוסא**, v. יוסא.

**יוצר** m. (b. h.; יוצר) 1) *Creator*. Lev. R. s. 22, end (ref. to Deut. XXXII, 18) ויוצריו (the Creator's hands become lax (undecided). [Ib. ויוצריו, read: יוצר]—Mekh. Bo. s. 13; Tanh. Bo. 7 (ref. to Ex. XII, 29) יוצר הליל He who created it (the night) divided it (exactly into two halves); Gen. R. a. 48. Ber. 61<sup>a</sup> (play on יוצר, Gen. II, 7, v. יוצר) ויוצר אי לי יוצר אי לי ווע is to me from my responsibility to my Creator, woe to me from my struggle with my inclination; a. fr.—2) [turner.] *potter*. Gen. R. s. 55 (ref. to Ps. XI, 5) ויוצר ידו the potter when examining his batch, will not try the defective vessels (e. Lev. R. I. c. ויוצר האבניו a potter's apprentice; a. fr.; —Pl. יוצרים. Maasr. III, 7; Succ. 8<sup>b</sup>, a. fr., v. יוצר.—Iar. V, 6, v. יוצר.—Lev. R. I. c. ויוצר בוצר who stole lump of potters' clay; Pesik. R. s. 24 ויוצר (corr. ed.).

**יוצא**, Y. B. Met. VIII, end, 11<sup>a</sup>, v. יוצא 2

**יוצא**, v. יוצא.

**יוצא** **יוצא** **יוצא** Targ. Y. II. Num. XXXIV, 16; (the entire verse is corrupt).

**יוצא**, v. יוצא.

**יוצא** m. (b. h.; יוצא) *weight, importance* 1) *high price* (app. death, surely. Maasr. III, 15; 1<sup>a</sup> יוצא where fruits are dear; B. Met. 70<sup>a</sup>. Babb. 22<sup>a</sup> יוצא and eternity is permanent. Y. Hor. III, 48<sup>a</sup> top יוצא wine to drink, a. fr.—2) *nobility, aristocracy*. Bot. IX, 10, a. a.; v. יוצא II.

**יוצא** m. same. 1) *high price*. Targ. Job XXVIII, 17.—2) *weight*. Men. 94<sup>a</sup> יוצא יד on account of the heavy pressure of the bread.—3) *feeling of heaviness*, יוצא asthma. Babb. 140<sup>a</sup>.

**יוצא**, v. יוצא.

**יוצא**, Targ. Ez. XXVIII, 34<sup>a</sup> ed. Lag., read: יוצא v. יוצא. [Targ. Y. Gen. VI, 16 ed. pr., read: יוצא.]

**יוצא**, v. יוצא.

**יוצא** f. (יוצא) *revulet* (comp. יוצא) Targ. Par. IX, VIII, 2 יוצא the revulet coming down from Mount Zebulun.

**יוצא** I m. (b. h.; יוצא) *a soaking rain, early rain*. B. R. Deut. 42 (ref. to Deut. XI, 14) ויוצא גורח (*early rain*) is the rain of Marheshvan, the late rain (*malhosh*) in Nisan; Taan. 5<sup>a</sup>. Ib. (ref. to Mish. I, 2) ויוצא is the *gorch* in Nisan? is it not in Marheshvan? Ib. 6<sup>a</sup>; a. e.—Targ. *early season, spring*. Tanh. Hay. 46 (ref. to Koh. XI, 6) אם יוצא ב"ה if thou hast sown in the spring &c.; comp. יוצא.—

**יוצא** II m. (b. h.; יוצא) f. *denom.* of יוצא, comp. יוצא P. Sm. 167; *boiler, kettle*. Hal. 100<sup>a</sup> יוצא a kettle of milk. Ib. ויוצא a boiling kettle. Ab. Zar. 70<sup>a</sup> קטנא יוצא put a small boiler into a large one filled with water, v. יוצא; a. fr.—Esp. *the dyer's kettle, dye*. B. Kam. 99<sup>a</sup> top ויוצא (Ma. H. ויוצא) the dye burnt it (the wool); ib. IX, 4 (100<sup>b</sup>) ויוצא (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6<sup>a</sup> bot. ויוצא—Hag. 15<sup>b</sup> (in Chald. dict.) ויוצא לו שר ויוצא לו does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—Pl. יוצא; ויוצא *improvised fire places of the Arabs, a cavity in the ground laid out with clay*. Kel. V, 10 (ed. Dehr. יוצא). Men. V, 9 (65<sup>a</sup>).

**יוצא**, Yalk. Gen. 133 Koh. Ar. Compl., v. יוצא.

**יוצא**, Targ. Y. Deut. XXXIV, 6, read: יוצא (comp. Targ. Esth. I, 4); v. יוצא.

**יוצא**, v. יוצא.

**יוצא**, Targ. Prov. XVIII, 11 some ed., read יוצא v. יוצא.—Ib. XXIII, 29 יוצא קצו שר ed. Lag. Ma. Var. יוצא, a corrupt. of יוצא שר, v. יוצא.

יורקא, v. יורקא a. יורקא.

\*יורקמי m. (יורקמי, Ar. יורקמי) pr. n. *Yurkami*, name of an angel. Pes. 118<sup>a</sup> שר הברד Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

יורקנא, v. יורקנא.

יורש m. (b. h.; רש) *heir, successor, heir-at-law*. B. Bath. IX, 2 ו' ש' א' אם אין ש' א' if there is no other heir besides. Ib. 189<sup>a</sup> כלוקח... the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—Pl. יורשין, יורשים. Ib. 140<sup>a</sup>. Ib. IX, 9 ו' ש' א' the wife's heirs-at-law claim that the husband died first; a. v. fr.—Fem. יורשת, pl. יורשות. Ib. 119<sup>a</sup> הן יודע... Moses knew that the daughters of Z. were legal heirs.

יורשן m. (יורשן) *former condition, original usage* (emp. איתן). Sh. 19<sup>a</sup> חזרו ליושנו... the Rabbis restored the usage to its original state; Y. ib. II, 20<sup>a</sup> bot.; Y. Ber. III, 6<sup>b</sup> חזרו ליושנו (not חזרו ליושנו); Keth. 8<sup>b</sup> חזרו ליושנו... until Simon b. Sh. came and restored the Law to its former authority. Yoma 69<sup>b</sup>, v. עשרה; Y. Ber. VII, 11<sup>c</sup>; a. e.

יורש m. (b. h.; ישר; רש) *straightness, equity*. Ruth B. introd. ב' במדה in equity, v. ישרה.

יורתא, v. ארתא III.

יורתם (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45<sup>b</sup>.

יורתן, v. ב' י' יורתן.

יורתפאה, v. יורתפה.

יורת m. (b. h.; רת) *much*; (followed by מ' or מ' implied) *more*. Y. Ber. IV, 7<sup>d</sup> top ממני א' בן תורה a greater scholar than I am. Keth. 86<sup>a</sup>, a. e. ממה שהאיש ו' more than man desires to marry, does woman desire to be married. Pes. 112<sup>a</sup> ממה שהעלל ו' more anxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27<sup>b</sup> מדאי א' more than enough, מכשיער א' more than the proper measure, too much; a. v. fr.—(ב' a) in a higher degree, especially. Sifrê Deut. 31 ב' שמו ב' upon us especially has His name been made to rest. Lev. R. s. 14 ובר' אם היה זכר and especially so when it is a male; a. e.—b) for a higher price, above market value. Ned. III, 11; a. e.—V. רתר.

יורת ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. רתר).

יורתנא, v. יורתן m.=h. יורתן, *advantage, profit*. Targ. Prov. XXVIII, 3 (ed. Wil. יורתן). Ib. XIV, 23. Ib. XXI, 5.

יורתת f. (b. h.; ירתת; רתר) 1) *the large lobe of the liver*. Sifra Vayikra, N'dabah, ch. XVII, Par. 14; Yalk. Lev. 462; a. e.—2) *an additional limb or lobe*, v. ררתת.

יורפא f. (יורפא) a loan. M. Kat. 28<sup>b</sup> (Ms. M. יורפא, v. Rabb. D. S. a. l. note); v. אורפא.

יורף, v. יורף.

יורף, Pi. רתן (denom. of יורף) to supply with all kinds and assort.—Part. pass. f. מיוורפת well supplied and assorted. Gitt. 67<sup>a</sup>, v. רתפת.

יורף, Hif. רתף to sweat, v. רתף.

\*יורף (v. רתף) [to join; emp. לרף] to borrow.

Hif. רתף to lend. Sot. 48<sup>b</sup> חזרו Ar. (not found in ed.), v. טולקא I.

יורף, רתף, רתף ch. same 1) to borrow. Targ. O. Deut. XV, 6; ib. XXVIII, 12 רתף (some ed. רתף); Y. ib. רתף. —Part. מורף. Targ. II Kings IV, 1 (ed. Lag. מורף Af.).—B. Mets. 64<sup>a</sup> ו' כי ירף א' if this man shall borrow money of thee. Kidd. 20<sup>a</sup> ולא ירף א' (some ed. רתף, v. infra) rather than borrow on interest. Erub. 65<sup>a</sup> רתף א' Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12<sup>b</sup> ו' כי ירף א' Ms. M. (ed. רתף) borrow and pay back (postpone your fast for another day); a. fr.—2) to lend. Targ. Y. Deut. XV, 2 לשב'—Sabb. 119<sup>a</sup> ו' כי ירף א' (Ms. M. רתף), Buxt. רתף him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

Af. אורף 1) to borrow. Targ. Ps. XXXVII, 21.—B. Bath. 32<sup>b</sup> חזרו אורפתיה מינאי (Rashb. חזרו יורפתיהו, Ms. M. thou hast borrowed it again of me. B. Mets. 63<sup>b</sup> ו' כי ירף א' (Ms. H. רתף) if one borrowed &c. Kidd. 20<sup>a</sup>; Taan. 12<sup>b</sup>, v. supra.—Lam. R. to I, 2 אורפתיהו, v. חזר. —Lev. R. s. 3 beg. רתף א' some ed. he who borrows on interests.—2) to lend. Targ. O. Deut. XV, 6. Ib. 8 אורפה (Y. מורפה א'). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 רתף א' Ms. (ed. רתף). —Bekh. 8<sup>b</sup> ו' כי ירף א'... he who once lent money and had to resort to seizing (v. רתף I), why does he lend again?; a. e.

יורפה m. (preced.) debtor. Targ. Is. XXIV, 2.—V. יורפה.

יורץ pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65<sup>d</sup> top; Bab. ib. 71<sup>b</sup> עין; Y. Yeb. I, 3<sup>b</sup> top ורץ א'—2) בית א' v. רתץ.

יורח, v. ירח.

יורח, Pi. רתח (b. h.; v. רתח) 1) to unite, concentrate. Y. Ber. IV, 7<sup>d</sup> bot. ו' כי יורח א' and concentrate our hearts (inclinations) to fear thy Name.—2) (with א' to confer a distinction, name &c. Gen. B. s. 68 אברהם א' on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. שמו א' שמו א' he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 ו' כי יורח א' על ישראל (although the Lord of the universe) He conferred His Name particularly on Israel (v. יורח; a. fr.—3) to declare the unity of God, to recite



*Sh'ma* (Deut. VI, 4). Gen. B. a. 20 ר' יצחק פתח ר' יצחק... we trust in Him and profess His unity &c. Cant. R. to II, 16 ר' יצחק פתח ר' יצחק and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) to single out, select, designate. Shh. 57<sup>a</sup> פתח ר' יצחק who designated a handmaid (as a wife) for his slave. Lev. R. a. 12 ר' אלעזר דרבי ר' יצחק addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11<sup>b</sup> (ref. to Lev. XIV, 38) ר' יצחק פתח ר' יצחק he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16<sup>a</sup> פתח (v. infra); Yalk. Lev. 584.—8) to leave persons alone in a special room, to arrange a private meeting for. Keth. 12<sup>a</sup>; Tosef. ib. I, 4; Y. ib. I, 28<sup>a</sup> bot. ר' יצחק פתח ר' יצחק they used to leave bride and groom in a private room alone for a while.—Part. pass. פתח (v. preced.) special, particular, designated, chosen, distinguished (v. יצחק). Shh. 60<sup>a</sup>, a. e. ר' יצחק the proper Name of the Lord (Jehovah).—Yoma 11<sup>b</sup> פתח ר' יצחק thy house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib. פתח ר' יצחק bayith means a room designated for a dwelling, פתח ר' יצחק to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. I. c. ר' יצחק devoted to his own exclusive use, v. supra; a. fr.—Gen. R. a. 99, end (ref. to Gen. XLIX, 16) פתח ר' יצחק like the most distinguished among the tribes. Yeb. 62<sup>a</sup> פתח ר' יצחק I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) פתח ר' יצחק who am a special vessel (of revelation). Meil. 16<sup>a</sup> פתח ר' יצחק sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Hobah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 פתח ר' יצחק lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) locked up with. Num. B. a. 9 פתח ר' יצחק when a wife is locked up with her husband.

*Hithpa.* פתח, *Nithpa.* פתח 1) to be conferred (with כל); to be especially addressed (with אל). Ex. R. a. 7 פתח ר' יצחק the divine communication was to bear his name alone. Lev. R. a. 12 פתח ר' יצחק the divine communication was addressed to him especially; a. e.—2) to be alone with, to be closeted with. Kidd. IV, 12 פתח ר' יצחק a man must not be alone (even) with two women, but one woman פתח ר' יצחק may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. פתח.

פח, Pa. פח ch. same, 1) to concentrate. Targ. Ps. LXXXVI, 11.—Part. pass. פח united, harmonious. Targ. Y. Ex. XIX, 2 (comp. פח).—2) to specify, single out, designate. Macc. 18<sup>a</sup> פח ל' מ' Ms. M. (ed. ל' מ') to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. פח).—Part. pass. פח=h. פח (v. preced.). Targ. O. Gen. XXVI, 10 פח ר' יצחק (v. preced.); Y. פח ר' יצחק a distinguished person of the people. Targ. Y. Lev. XV, 20; 22 פח designated; a. e.

*Rhpa.* פח, contr. פח to be joined; to be locked up. Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y.

II Num. XXXI, 50.—Shh. 37<sup>a</sup> פח ר' יצחק is permitted to be closeted up with her husband.

פח, m. (preced. wda.) 1) private meeting, esp. privacy between man and woman. Y. Keth. XI, beg. 54<sup>a</sup> פח private attendance, e. g. assistance at washing and ointing. Y. Suk. I, 16<sup>a</sup> top פח ר' יצחק this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Shh. 31<sup>a</sup>, א. פח ר' יצחק they forbade privacy (with a married woman) and with a single woman. Ib. פח ר' יצחק is not privacy with a married woman biblically interdicted—Kidd. 81<sup>a</sup> פח ר' יצחק we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. פח ר' יצחק if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—פח a) privately. Beta. 23<sup>a</sup>, Psa. 37<sup>a</sup> פח ר' יצחק I asked my teacher privately. —b) particularly, exactly; by a special sign. Shh. VI, 2; Yoma 24<sup>a</sup>, —2) (later Hebr.) פח ר' יצחק a declaration of the unity of God. Pesik. Zutr., Nitanbim, end.—[Gen. R. a. 99, end פח ר' יצחק, read: פח, v. פח.]

פח, ch. same, esp. profession of the unity of God, Jewish religion. Targ. Lam. III, 28. Targ. Cant. VIII, 9 פח ר' יצחק to buy the permission to profess the Jewish religion.

פח, m. (v. preced.) hope. Ber. 16<sup>a</sup>, Y. ib. IV, 7<sup>a</sup> bot. פח ר' יצחק that we may obtain what our heart longs for.

פח, m. (v. preced.) genealogy, pedigree (v. פח). Num. B. a. 13 פח ר' יצחק therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49<sup>a</sup> bot. פח ר' יצחק, v. פח.—Y. Yeb. II, 4<sup>a</sup> top, v. פח].—Pl. פח, Num. B. I. c. פח ר' יצחק they preserved their genealogical records; Cant. R. to IV, 7. Gen. R. a. 37 פח ר' יצחק as regards former generations whose genealogies were known, their names were published in connection with historical events; פח ר' יצחק but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 פח, sing.); Yalk. Chr. 1074.

פח, ch. same; also family (gens). Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40 sq. Ib. XLIII, 7, a. e.—Kidd. 71<sup>a</sup> פח ר' יצחק (v. marginal vers.) silence of a Babylonian (in case of an offered insult) is a sign of good descent; v. פח.—Pl. פח, Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. פח).

פח, m. (preced.) noble.—Pl. constr. פח. Targ. Ps. XCVI, 7 (some ed. פח, v. preced.)

פח, m. (v. preced.) bare-footedness, homelessness. Yoma 77<sup>a</sup> (ref. to Jer. II, 25) פח ר' יצחק keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 286 פח ר' יצחק.

פח, m. (preced.) bare-footed, homeless. Lam. B



to I, 7' ברא' וכ' (some ed. יחפה) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

**יחור** (חור, cmp. אור, a. חור, a. חור) *a young shoot*, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Hull. 128<sup>b</sup>. Y. Maasr. II, 49<sup>d</sup> top שחור' כחור' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—*Pl.* יחורים. Gen. R. s. 31, end... הכנס עמו he (Noah) took with him... shoots for the preservation of fig-trees; ib. s. 36 האנה של יחור. Y. B. Kam. VI, 5<sup>b</sup> bot. יחור' האנים; Bab. ib. 59<sup>a</sup> יחור'.

**יחזקאל** (b. h.) pr. n. m. *Ezekiel*, 1) the prophet. Snh. 39<sup>a</sup>, v. יחזקאל. Hag. 13<sup>b</sup> דומה לבן וכ' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—*the Book of Ezekiel*. Ib.<sup>a</sup>; Sabb. 13<sup>b</sup>, v. יחזקאל; Men. 45<sup>a</sup>; a. e.—2) Ez., the father of R. Judah, v. יחזקאל. Kidd. 70<sup>a</sup>.

**יחמ** (cmp. חמט); *Hif.* חמט to fail, miscarry. Y'lamd. to B'resh., (quot. in Ar. s. v. מוחט) none of them miscarried.

**יחמ** m. (preced.) *abortion*. Targ. Is. XIV, 19 כחמט ed. Lag. (oth. ed. כחמט, corr. acc.; Var. כחמט).—*Pl.* יחמ. Y. Nidd. III, 51<sup>a</sup> אילין להטירה וכ' (corr. acc.) the abortions come out first.

**יחמא** or **יחמא** m. (preced. wds.) *searcher of sin, accuser*. Targ. Zech. III, 1; ib. 2 (ed. Lag. חמא, v. ib. p. XLII<sup>3</sup>), v. יחמא.

**יחור** (cmp. חור, *Af.* חור to hurry, press on. Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 אוחור ed. Berl. (ed. אוחור, Y. אוחור). Targ. Ex. XII, 33. לאוחור; a. fr.—Part. מוחור, מוחור; f. מוחור. Targ. Prov. XXII, 29 (ed. Wil. מוחור). Targ. Zeph. III, 1; a. fr.

**יחיד** m. (b. h.; יחיד) 1) *only, single, individual*. Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) יחיד של וכ' (ביחוד) like the Only One of the world, as He needs no help &c.; ib. s. 21 (ref. to באחד, ib. III, 22). Ib. s. 55 לא חור זה יחיד זה (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9<sup>a</sup> בשביל יחיד for an individual's sake, opp. רבים. Ber. 9<sup>a</sup>, a. fr. רבים וכ' where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 יחיד בר של a well belonging to an individual. Erub. 46<sup>a</sup> יחיד במקום an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31<sup>b</sup> bot. יחיד (= *privately*).—*Pl.* יחידים. R. Hash. 17<sup>b</sup> יחידים are to be considered as individuals (in prayer); a. fr.—*Fem.* יחידה. Num. R. s. 12 יחידה an only daughter; a. fr.—Deut. R. s. 2, end בגוף יחידה as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end ויחידה... ויחידה all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) *soul*. Ib. Deut. B. l. c.; a. e.—2) *select, esp. one devoted to a particularly scrupulous life*. Taan. 10<sup>b</sup> יחידה who is called a *yahid*? Ans. כל שראוי וכ' whoever is worthy to be appointed manager of a community. Ib. יחידה

יחידה one must not say, I am only a student, I am not fit to lead the life of a *yahid* (it would be an assumption, v. יחידה); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. l. c.); Y. Ber. II, end, 5<sup>d</sup> כל דבר של צער... יחידה in all matters of self-abnegation, whoever desires to make himself a *yahid*, may do so.—*Pl.* as ab. Taan. I, 4; a. fr. V. יחידה.

**יחידה**, **יחידה**, **יחידה** ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—*Fem.* יחידה, יחידה. Targ. Jud. XI, 34 (ed. Lag. יחידה, some ed. יחידה).—Ned. 51<sup>a</sup> יחידה a particular kind of hair-dressing.

**יחידה** f, v. preced.—*m.*, v. יחידה ch.

**יחיד** m. (v. preced. wds.) 1) *singular, single, lonely*. Macc. 23<sup>b</sup> יחיד בלשון in the singular number, opp. רבים. —Kidd. 20<sup>a</sup> (expl. בגוף, Ex. XXI, 3) single (unmarried) he entered &c. Ab. III, 4 יחיד אל תהי דין do not hold court as a single judge, for there is only One who judges singly; a. fr.—*Fem.* יחידה. Y. Kil. II, 28<sup>a</sup> bot. יחידה a single (isolated) vine tree. Y. Ab. Zar. IV, 44<sup>a</sup> top יחידה it is called *matsebah* when consisting of one piece (v. יחידה); a. e.—*Pl.* יחידה. Y. Kil. V, beg. 29<sup>d</sup> יחידה in the case of isolated vine trees. Y. Sot. IX, 23<sup>c</sup> top יחידה isolated tombstones.—2) *believer in One God*. Esth. R. to II, 5, v. יחידה.

**יחידה**, **יחידה**, **יחידה** ch. same, 1) *lonely; only one*. Targ. Ps. XXV, 16 (ed. Lag. יחידה).—Targ. Y. Deut. XXXII, 50 (ed. Amst. יחידה... incorr.). Targ. Job XIV, 4 Ms. (ed. יחידה).—2) *single authority, opinion of one*. Pes. 103<sup>b</sup> לא יחידה אנא (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44<sup>a</sup> ארמי דר' the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Sabb. III, 6<sup>a</sup> bot. יחידה we need not consider the opinion of a single authority; a. fr.—*Pl.* יחידה, יחידה, יחידה. Targ. Y. Gen. XXII, 10 (v. יחידה 2).—B. Kam. 81<sup>b</sup> bot. יחידה we do not speak of single authorities. Y. Hag. II, 77<sup>b</sup> top יחידה single-handed, each for himself, v. יחידה II.

**יחידה**, v. יחיד ch.

**יחידה**, v. יחיד, יחיד.

**יחידה** m. ch., v. יחידה.

**יחידה** = יחידה. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer יחידה (ed. יחיד).

**יחידה** (b. h.; v. יחידה) to hover around, rest on. *Pi.* יחידה (יחידה) to cause to rest upon. Pesik. R. s. 47 יחידה אני... כשם שייחידה וכ' I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אל) to wait for the turn, to wait, trust; to inspire trust; v. יחידה.

*Hof.* יחידה to be made to rest. Sifré Deut. 31, v. יחידה.

**יחידה** (b. h.; v. יחידה) to be warm, hot; *Pi.* יחידה to heat.



237, v. 4.

**יטב** (v. next w.), *part. Hof.* מְטָב, q. v.

**יטב** ch. (emp. טִיב *to be good, well.* Impf. יִטֵּב. Targ. O. Gen. XII, 13 ed. Berl. (ed. יִטֵּב, Y. יִטֵּב). Targ. O. Deut. IV, 40 (Y. יִטֵּב); a. fr.

*Af.* יִטֵּב, אִיטֵב, אִיטֵב 1) same, v. supra.—2) *to do good, be kind.* Targ. Gen. XXXII, 10; a. fr.—3) *to do a thing well.* Targ. I Sam. XVI, 17 מְטִיב לנגנא who plays well. Targ. Gen. IV, 7; a. e.

**יטבת**, v. יִדְפֵּת.

\***יטור** I pr. n. (b. h.) *Ituraea*, a district along the base of Mount Hermon. Y. Ber. III, 6<sup>a</sup> bot. אִפִּי לִי יוצא וכו' even to Ituraea he must go and reclaim Jewish property.

**יטור** II, **יטורא** m. (v. טור II; emp. קָדָם) *rising pillar* (of smoke). Targ. Jud. XX, 38; 40 (ed. Lag. יִטֹּר). Targ. Ez. VIII, 11.—*Pl.* יִטֹּרִין. Targ. Joel III, 3.

**יטא**, **יטא** (emp. מָטָה, מָטָה, v. P. Sm. 1591), *to incline, turn.*

\**Pa.* יִטֵּא *to adduce, prefer.* Y. Ber. II, 4<sup>b</sup> ליה אפשר ר' מילה it was impossible that he should not have brought on (in his lecture) a word (alluding to the exodus from Egypt); emp. Bab. ib. 13<sup>b</sup> מהדר רבי אשמעתא וכו' [Vers. in Fr. Ahāb. Zion: קָטֵה; ed. Lehm. יִטֵּא, v. יִטֵּא.]

*Af.* יִטֵּא *to hand, reach over.* Gen R. s. 38 אִי לִי כולבא (ed. יִטֵּא, v. יִטֵּא); Yalk. Gen. 62 אִירִי . . קולב . . כלב Ar. s. v. דאִיטֵאֶת (an axe). Gen. R. s. 15, end דאִיטֵאֶת Ar. s. v. ברה (ed. אמטיר, v. אִיטֵאֶת. Koh. R. to III, 9 וכו' Ar. s. v. ברה . . כל every one shall bring for himself something whereon to recline.

**יטסם**, Y. Sabb. III, 6<sup>a</sup>, v. טרים.

**יט"ת** *yetath*, substitute for מַנָּה (Dan. V, 25), by permutation of letters called אֶתְבָּשׁ. Snh. 22<sup>a</sup>; Cant. R. to III, 4; v. אֶדָּךְ.

**י** m. (abbrev. of the Tetragrammaton) *Adonai, the Lord*. Targ. Ps. I, 2 (ed. Lag. יְהוָה); a. fr.—Y. Snh. X, 28<sup>a</sup> top; a. fr. (interch. in eds. with יו').

**י** (interj.) O!, oh!, *woe!* Targ. Prov. XXXI, 2 ed. Lag. (oth. eds. י). Ib. IV, 4 י some eds. (ed. Lag. יְהוָה, corr. acc.). Targ. Ps. XLIX, 7 י לזיבא Ms. (ed. Lag. יְהוָה, ed. Wil. omitted).

י, יְהוָה; יְהוָה; יְהוָה; יְהוָה; יְהוָה.

**י** (v. י) *woe!* Targ. Y. I, Num. XXI, 29.

**י**, v. י.

**י**, v. י.

**י**, v. י.

**י** Y. B. Kam. VIII, beg. 6<sup>b</sup>.

**י**, v. יְהוָה a. יְהוָה.

**ייד**, v. ייד.

**יידור**, v. ייד.

**יידא**, B. Bath. 146<sup>a</sup> Ar. v. בְּיִידא.

**יידא**, **יידא**, **יידא** m. *hedge-hog*, believed to suck and injure the udders of cattle. Targ. O. Lev. XI, 30 יִידָא ed. Berl. (Var. יִידָא, יִידָא; Y. מִינְקָה חוּיָא; h. text אִנְקָה).—*Pl.* יִידָא &c. Sabb. 54<sup>b</sup> יִידָא לִימְצוּהָ יִידָא Ar. (ed. יִידָא) to prevent hedge-hogs from sucking them. B. Bath. 4<sup>a</sup> top Herod put around Baba's head יִידָא (Ms. M. יִידָא, v. Rabb. S. a. l. note) a garland made of skins of hedge-hogs which pricked his eyes out.

**יידע**, Y. Kil. IX, 32<sup>b</sup> bot. כְּמוֹ יבא עֲלֵי יִידָעֵי עֲלֵי, read: יִידָעֵי עֲלֵי (עֲלֵי, עֲלֵי) being a gloss to עֲלֵי עֲלֵי.

**יידם**, **יידם**, v. sub יִידָם.

**יידר** pr. n. m. *Yemar*, an Amora. Hull. 56<sup>a</sup> bot.; a. fr.

**ייד** m. (b. h.; יִידָן; emp. קָדָם) [*thick, fermenting,*] *wine.* Snh. 70<sup>a</sup> חֵי יִידָן, v. יִידָן. Sifré Num. 23 (ref. to Num. VI, 3) יִידָן means mixed wine, *shekhar* unmixed. Ab. Zar. V, 1, a. fr. יִידָן, v. יִידָן.—Hull. 4<sup>b</sup>, a. e. יִידָן, v. יִידָן. Ib. יִידָן שֶׁל נְכָרִים wine prepared or handled by gentiles; a. v. fr.—*Pl.* יִידָן. Tosef. Ab. Zar. IV (V), 1 sq. Keth. 65<sup>a</sup>, v. יִידָן; a. e.

**יידבריס** pr. n. m. *Januarius*, name of a legendary Roman general who sacrificed his life to save his country. Y. Ab. Zar. I, 39<sup>c</sup> וכו' שְׁמֵיהּ יִידָן . . . . . there was there (in Rome) an old man whose name was J., and who had twelve sons. Ib. קְלָנִים כֵּן . . . . . therefore they name it (that day) *calendae Januariae*. Cmp. יִידָבְרִיס.

**יידבלין**, **יידבלין**, v. יִידָבְלִין.

**יידבלין** = **יידבלין**. Y. Peah VII, 20<sup>b</sup>. Ib. VIII, 21<sup>a</sup> top ויידבלין (corr. acc.) what are those?—Y. Ber. I, 3<sup>d</sup> bot. יִידָבְלִין = יִידָבְלִין. V. יִידָבְלִין a. יִידָבְלִין.

**יידנס**, v. יִידָנִס.

**יידס**, v. יִידָס. Y. Ber. VI, 10<sup>d</sup> top (ed. Lehm. יִידָס).

**יידסורא**, **יידסורא**, v. יִידָסֹרָא.

\***יידסר**, Y. Kil. VIII, 31<sup>c</sup> bot. יִידָסֹרָא, read: יִידָסֹרָא (v. R. S. to Kil. VIII, 5).

**יידעא**, v. יִידָעָא.

**יידעוד**, v. יִידָעוּד.

**יידעפא**, v. יִידָעָפָא.

**יידעמין**, v. יִידָעָמִין.

**יידעמין**, Y. Dem. I, 22<sup>b</sup> top שְׁמֵן וּדְרִידָא; Tosef. ib. I, 27 שְׁמֵן וּדְרִידָא (ed. Zuck. only שְׁמֵן וּדְרִידָא), read: שְׁמֵן וּדְרִידָא rose-oil and (ῥόδον, sub. ῥόδον) *rose-unguent*.

**יידק**, v. יִידָק.



73

v. מִנְחָה. Sabb. 29<sup>a</sup> וְהָיָה לָהּ נִיאָסוֹר כִּלִּי... before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46<sup>a</sup> top כִּשׁ רַחוּ לָהּ נִיאָסוֹר so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votivelaw) *nolad*, a novel incident which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 מִתְחַיֵּין בִּלְבָד the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 שֶׁהָיוּ כֵן וְאֵינָם כֵּן there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

Hif. שְׂמֹלֵד 1) to beget. Tosef. Yeb. X, 4 מִפְּנֵי שֶׁהוּא יָסֵיב בְּנֵי חֵלְדִּין because he is capable of begetting children. Cant. R. beg. אַתָּה מִצְאֵה צְדִיק מִלְּדֵי אַתָּה מִצְאֵה צְדִיק מִלְּדֵי you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 וְלִרְשֵׁי יִשְׂרָאֵל shall Israelites beget in vain?; a. v. fr.—[Gen. R. s. 20 מִלְּדֵי, v. supra. Keth. 72<sup>b</sup> מִלְּדֵי, v. יוֹלֵד.]—2) to bear living brood, opp. to laying eggs. Bekh. 7<sup>b</sup>, v. רִנָּה.

Pi. לִמְדֵי 1) to assist in birth, to deliver. Sabb. XVIII, 3 מִלְּדֵי אִתָּה אַתָּה מִלְּדֵי אִתָּה אַתָּה מִלְּדֵי you may deliver a woman on the Sabbath; ib. 129<sup>b</sup> מִלְּדֵי אִתָּה אַתָּה מִלְּדֵי Ms. M. (ed. אַתָּה מִלְּדֵי you may take the child). Ab. Zar. II, 1 (26<sup>a</sup>) לֹא תִמְדֵי לֹא תִמְדֵי must not deliver a gentile woman; a. fr.—2) to rear. Ib. מִפְּנֵי שֶׁהִיא מִלְּדֵי אִתָּה because she rears a child for idolatry; a. e.

יָלַד, יָלַד, יָלַד ch. same, to bear; to beget. Targ. Gen. IV, 1. Ib. 2 לִמְדֵי. Targ. Jer. XXXI, 7 נָשִׁים יָלְדוּ (h. text לָקְחָה) Targ. Prov. XXIII, 22 הַיָּלֵדָה who begot thee. Targ. Gen. XVII, 19 הַיָּלֵדָה; usu. יָלַד. Targ. Ps. XXII, 32 לִמְדֵי to create; a. v. fr.—B. Bath. 91<sup>a</sup> (prov.) בְּחַיֵּיךָ רִנָּה שִׁחֲתָה לְמִנְחָה לְךָ רִנָּה Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? איכְפִּיל וְאִיכְפִּיל marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17<sup>b</sup> הַיָּלֵדָה אִמְתָּה כִּשׁ הַיָּלֵדָה whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. הַיָּלֵדָה אִמְתָּה כִּשׁ הַיָּלֵדָה; a. v. fr.

Af. אֹלֵד 1) to beget, produce. Targ. Gen. IV, 18; a. fr.—Yeb. 76<sup>a</sup> אֹלֵד בֶּרֶךְ אֹלֵד capable of begetting; ib. אֹלֵד. Erub. 104<sup>a</sup> is it not because וְכֵן אֹלֵד וְכֵן אֹלֵד he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. Pi. Targ. Ex. I, 16.—Sot. 11<sup>b</sup> לֹאֲלֵדָה to deliver her.

Pa. לִמְדֵי 1) to act as midwife. Y. Keth. V, 30<sup>a</sup> bot. [read:] לִמְדֵי, v. מִלְּדֵי.—2) to give birth. Targ. Ps. OXLIV, 13.

Ithpa. אִתְּלֵד, Ithpe. אִתְּלֵד 1) to be born, to grow, to come forth. Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136<sup>a</sup> לֵדָה אִתְּלֵד a child was born to him. Bets. 2<sup>b</sup> כֹּל בִּיצָה הַיָּמִינִי אִתְּלֵדָה הַיָּמִינִי (some ed. אִתְּלֵדָה) an egg laid to-day was fully developed yesterday. Ib. הֵנָּה הַיָּמִינִי אִתְּלֵדָה those laid on the same day. Hull. 9<sup>a</sup> אִתְּלֵדָה (אִתְּלֵדָה) an accident occurred to it which made the case suspicious. Ned. 30<sup>b</sup> (ref. to גִּלְדִּים, Mish. ib. III, 9, v. preced.) דְּמִתְּלֵדָה מִשְׁמַע does this mean to say that *noladim* means 'things which will be forthcoming'?; אֵלָּא מִתְּלֵדָה... דְּמִתְּלֵדָה הוּא (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5

also mean 'those to be born'? אִתְּלֵדָה מִשְׁמַע (=Ithpe. contr.) but what else? Does it (always) mean 'those that have been born'?—2) to multiply, grow populous. Targ. O. Ex. I, 7 אִתְּלֵדָה ed. Berl. (Y. אִתְּלֵדָה). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

יָלַד m. (b. h.; preced.) child, young man. Nidd. 60<sup>b</sup> אִתְּלֵדָה a young man and an old man travelling. Ex. R. s. 1; Sot. 12<sup>b</sup> הוּא יָלַד וְקוֹלָם כְּנֵס he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74<sup>a</sup> bot., v. אֲבִדְקוֹס; a. fr.—Pl. יָלַדָה. Ex. R. 1 c. אִתְּלֵדָה they spared the lives of the new-born. Kidd. 78<sup>b</sup>, a. e. אִתְּלֵדָה מִמֶּנֶּה דָּאִידָה David had four hundred young men in his suite; a. fr.—Fem. יָלַדָה girl, young woman. B. Kam. 60<sup>b</sup> אִתְּלֵדָה אִתְּלֵדָה one wife was young, the other old. Yeb. 101<sup>b</sup>; a. fr.—Pl. יָלַדָה. Sabb. 32<sup>a</sup> רִנָּה מִתְּלֵדָה... B. El. reports, 'for three sins women die young' (in place of יָלַדָה, v. יָלַדָה; Y. ib. II, 5<sup>b</sup> top.—Trnsf. יָלַדָה a young plant. Men. 69<sup>b</sup>; Sot. 43<sup>b</sup>, a. e. שְׂבִיבָה a young shoot (subject to the law of *Orlah*, v. יָלַדָה) which was grafted on an old tree. Ib. אִתְּלֵדָה a young shoot grafted on a young tree.

יָלַדָה f. (b. h.; preced. wds.) childhood, youth; waywardness. Hull. 24<sup>b</sup> בְּיָלַדָה in my childhood. Ab. Zar. 52<sup>b</sup> שֶׁנָּתַן לִי בְּיָלַדָה שֶׁנָּתַן לִי בְּיָלַדָה thou didst teach us &c.; B. Mets. 44<sup>a</sup> (not בְּיָלַדָה). Succ. 53<sup>a</sup>, v. בּוֹשׁ.—B. Bath. 131<sup>a</sup> אִתְּלֵדָה בִּי וְכֵן I was wayward and set my face against &c.; a. e.

יָלַדָה ch. 1) same. B. Mets. 44<sup>a</sup> וְכֵן בְּיָלַדָה what was his view in his early years? (Ab. Zar. 52<sup>b</sup> בְּיָלַדָה, v. preced.)—2) v. next w.

יָלַדָה f. (preced. wds.) =h. birth, birthplace, family. Targ. O. Gen. XI, 28 ed. Berl. (Y. יָלַדָה). Ib. XII, 1; a. fr.

יָלַדָה f. (preced. wds.) midwife.—Pl. יָלַדָה. Targ. Y. II Ex. I, 15 [read:] יָלַדָה, יָלַדָה. Ib. 19 יָלַדָה (corr. acc.).

יָלַדָה, v. יָלַדָה.

יָלַד, constr. יָלַד, v. יָלַד.

יָלַד ch., constr. יָלַד same. Targ. Job XV, 14 אִתְּלֵדָה (Ms. יָלַד) born of woman.

יָלַד m. (b. h.; preced. wds.) born, existing.—Pl. יָלַדָה. Ned. III, 9; ib. 30<sup>b</sup>, v. יָלַד Nif.—Ab. IV, 22 לֵדָה הֵנָּה the living are destined to die.

יָלַד m. (יָלַד) howler, monster.—Pl. יָלַדָה. Targ. Job XXX, 29 Ms. Var. (ed. יָלַד, ed. Lag. יָלַד; h. text יָלַד).

יָלַד, v. יָלַד.

יָלַד m. (b. h.; יָלַד) born; יָלַד a slave born in the owner's house; child of a slave, contrad. to מִקְנֵה כֶּסֶם an acquired slave. Sabb. 135<sup>b</sup>.



**תלד** ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. תלד ch.—Fem. תלדא, Targ. O. Lev. XVIII, 9.

**תלד** f. ch.—h. תלדא, Targ. Lev. XII, 1 (O. ed. Amst. תלד). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 רבתי בנתי (not תלדא), v. תלדא—Fem. תלדא, Targ. Is. XIII, 1 תלד [ed. Wil. תלד; h. text sing.]

**תלד**, Ps. of תלד.

**תלד** (dial. for תלדא, v. תלדא) to copy. Targ. Y. II Deut. I, 34.

**תלד** same. Y. Taan. IV, 68<sup>d</sup> top וידן תלדו את כל העיר ויבאו ויבאו ויבאו they went through the town copying and left again.—V. תלד I.

**תלד** m. (preced.) spy. —Fem. תלדא, Targ. Y. II Num. XXI, 1.

**תלד**, v. תלדא.

**תלד** —תלדא. Y. B. Bath. VIII, 16<sup>b</sup> bot. תלדא—תלדא. Y. Ber. II, 5<sup>b</sup> תלדא ed. Lehm. (oth. ed. תלדא).

**תלד** (v. תלדא) to get accustomed, to learn. Targ. Prov. XXX, 3. Targ. Jer. XII, 16 תלדא. Targ. Prov. XI, 25; a. fr.—Ab. I, 18 תלדא he who does not study (the Law). Yob. 57<sup>a</sup>, a. fr. תלדא we derive; a. v. fr.—Part. pass. תלדא, f. תלדא accustomed, used to. Y. Bot. I, 16<sup>d</sup> bot. וידן תלדא used to preach &c. Ib. . . וידן תלדא and there was there a certain woman who made it a habit to listen to him; (Lev. R. a. 9 תלדא, corr. acc.); a. fr.—[B. Mets. 100<sup>b</sup>, v. תלדא.]

**תלד** to teach. Targ. Job XV, 3; a. e.—Y. Hag. II, 78<sup>a</sup> top תלדא וידן to learn (from you) and to teach (you). Af. תלדא same, v. תלדא.—Y. Shebi. V, end, 36<sup>a</sup> כן תלדא did you not teach us thus?; Y. Dem. I, 22<sup>a</sup> top תלדא (corr. acc.).

**תלד**, Hif. וידן, v. תלדא.

**תלד** I, Pl. תלדא (איל, תלדא) to copy. Yalk. Prov. 955 תלדא, v. תלדא.—Cant. R. to I, 10 (play on תלדא, ib. v. תלדא, תלדא) when they go out together (like spies) to spy the true decision.—Ch. v. תלדא.

**תלד** II (b. h.), Pl. תלדא to howl, hollow. Gen. R. a. 19; 20 (תלדא) she began to cry after him with her full voice. Pirké d'R. El. ch. XXXII; a. e.

**תלד** ch. same. Targ. Jer. XLVII, 2.

**תלד** same. Targ. Ez. XXVII, 32. Targ. Is. XXXIII, 1; a. e.

**תלד** same. Ib. XV, 4; a. e.—Lam. R. to I, 1 רבתי בנתי she began to lament. R. Hash. 33<sup>b</sup>, sq. תלדא, v. תלדא I.

**תלד** f. ch.—next w. Targ. Zeph. I, 10. Targ. Jer. XXV, 36 תלדא constr.—Targ. Y. II Deut. XXXII, 10 תלדא—תלדא.

**תלד** f. (b. h.), preceded with lamentation, howling. Yoma 76<sup>b</sup> תלדא, v. תלדא, because it brings lamentation into the world (comp. תלדא a. תלדא); Hah. 70<sup>b</sup> top.—Pl. תלדא, Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

**תלד**, constr. תלדא, v. תלדא.

**תלד**, Y. Kil. IX, 25<sup>b</sup> bot. v. תלדא.

**תלד**, v. תלדא.

**תלד** —תלדא, ship. Targ. Prov. XXXIII, 14 תלדא Ma. (ed. Lag. a. oth. תלדא, some ed. תלדא, corr. acc.).—Pl. תלדא, Ib. XXXI, 14 (ed. Lag. תלדא; ed. Wil. תלדא, some ed. תלדא, corr. acc.).

**תלד** f. (b. h.), תלד, comp. תלדא lichen, a contagious disease. Bekh. 41<sup>a</sup> וידן תלדא yellowed is the Egyptian lichen, v. תלדא.

**תלד** m. (b. h.; comp. תלדא yelch, a species of locusts (LXX: βρογχο). Pesik. Yakh., p. 26<sup>b</sup> (play on תלדא) quick as the zahal (v. תלדא); Yalk. Deut. 835; Tanch. Ki Tetsé 9; ed. Bub. 12 לק (v. לק).

**תלד**, Y. Maas. Sh. IV, bag. 54<sup>d</sup>, v. תלדא.

**תלד** pr. n. f. (איל, תלדא) Yalta, wife of R. Simeon, daughter of a Rosh G'atha. Gitt. 67<sup>b</sup>. Ber. 51<sup>b</sup>. Sabb. 54<sup>b</sup> תלדא thou treatest that animal as if she were Yalta.

**תלד** m. (b. h.) sea, lake, reservoir. Ber. 54<sup>b</sup> וידן תלדא seafarers (on landing). B. Bath. 74<sup>b</sup> תלדא the Lake of Tiberias; ים תלדא the Mediterranean Ocean. Gitt. 8<sup>a</sup> תלדא (Tosaf. Ter. II, 14; a. e. only תלדא).—Bekh. 13<sup>b</sup>, a. fr. תלדא the Dead Sea; a. fr.—Pl. תלדא, B. Bath. I. e.; a. fr.—Esp. a) the cosmetic paint bottle. Cant. R. to I, 3, v. תלדא.—b) תלדא the receiver of flour at sifting or in the mill. Kel. XV, 3; (Tosaf. ib. B. Mets. V, 5 only תלדא). Zab. IV, 2 (only תלדא).—c) the receptacle in the wine or oil press, tank. B. Bath. IV, 5.—d) the water reservoir in the Solomonian Temple. Zeb. 62<sup>b</sup>; Yoma 58<sup>b</sup>; a. e.—Fem. form: תלדא. Y. Shek. V, 48<sup>d</sup> תלדא (I offer a sacrifice) for my yammah, תלדא they thought she meant that she had a hemorrhage (flowing like a sea), תלדא תלדא said he to us, she was in danger on sea; Men. 64<sup>b</sup>, v. תלדא.

**תלד** ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Targ. 32<sup>a</sup>, a. fr. תלדא, v. preced.; a. fr.—Pl. תלדא, תלדא, תלדא. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. תלדא); a. e.—Gitt. 57<sup>a</sup> תלדא (not תלדא) and they scatter (his ashes) over seven seas; a. fr.—Erub. 12<sup>b</sup>; R. Hash. 35<sup>a</sup> תלדא... when R. ... came up from 'the waters' (prob. channels of the Euphrates; Ar.: תלדא pr. n. pl. Yammé).

**תלד** (תלדא) pr. n. corrupt. of Jananias; comp. תלדא Yambria, legendary name of an Egyptian sor-

**יִנּוֹן** pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to שֶׁשֶׁי Ps. LXXII, 17). Snh. 98<sup>b</sup>. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יִנּוֹן.



**נחמ** I m. (נחמ) *suckling, infant; child; school-boy*. Targ. Y. Gen. XLVIII, 20—Gen. 27, 1. **נחמ נחמ** whenever a male child was born, they used to plant a cedar, when a female, they planted an. Bath. 134<sup>a</sup> **נחמ** ליה **נחמ** an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. פתח. l.—Succ. 36<sup>b</sup> (prov.) **נחמ** **נחמ** the child's talk in the street is either the father's or the mother's (talk at home). Shh. 110<sup>b</sup> (ref. to פתח, Ps. CXVI, 6) ... **נחמ** **נחמ** for in the sea towns they call a child *pathla*. B. Bath. 71<sup>a</sup> **נחמ** **נחמ** when thou (as teacher) striketh a child, strike it only with a shoe-strap. Ib. 81<sup>a</sup> **נחמ** **נחמ** we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 34, a. v. **נחמ** **נחמ** a fr.—*נחמ*. B. Bath. l. e. **נחמ** primary school teacher, v. **נחמ**; a fr.—*נחמ*. Gitt. l. e., v. supra.—B. Bath. 3<sup>b</sup> **נחמ** that maiden (of Hasmonean descent, Mariamne).

**נחמ** II, **נחמ** pr. n. m. *Mar Yanuka*, son of R. Hilda. B. Bath. 7<sup>b</sup> top.

**נחמ** m., pl. **נחמים** (נחמים) *breasts*. Tanch. Ki Thissa 27 [read:] **נחמ** **נחמ** **נחמ** **נחמ** happy the breast that nursed such a child.

**נחמ**, v. **נחמ** I.

**נחמ**, v. **נחמ**.

**נחמ** **נחמ**, *Hif.* **נחמ** (b. h.; v. **נחמ**) *to oppress, treat overbearingly, vex, taunt*. Gen. R. s. 88, beg. **נחמ** **נחמ** **נחמ** **נחמ** that they might not taunt Israel saying &c. Cant. R. to l. 8. Tanch. Vayera 14 **נחמ** **נחמ** **נחמ** **נחמ** whoever aggravates his neighbor. Ib. **נחמ** **נחמ** **נחמ** **נחמ** humbled herself; a fr.—V. **נחמ**, **נחמ**.

**נחמ** I ch. *Af.* **נחמ** same. Targ. Ex. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 **נחמ** (not **נחמ**); a fr.—Gen. R. s. 58 **נחמ** **נחמ** **נחמ** **נחמ** that they might not taunt her, calling her a barren woman.

**נחמ** II (cmp. b. h. **נחמ**, a. **נחמ**) *to be undecided, waver*. *Af.* **נחמ** **נחמ** **נחמ** **נחמ** to cause to waver, discourage. Targ. O. Num. XXXII, 7; 9.

**נחמ** **נחמ** m. (cmp. **נחמ** II) name of an insect in flax. Hull. 85<sup>b</sup> **נחמ** **נחמ** **נחמ** **נחמ** Ar. (ed. **נחמ**) the *ganila* came into his flax crop. Ib. 28<sup>a</sup> **נחמ** **נחמ** **נחמ** **נחמ** Ar. (ed. **נחמ**, corr. acc.) he needs its blood for killing the flax worm.

**נחמ**, v. preced.

**נחמ** pr. n. m. *Yannis* (Janus), v. **נחמ**; cmp. **נחמ**.

**נחמ** **נחמ** m. (v. **נחמ** I) *suckling, child; young*. Targ. I Sam. XV, 3. Targ. Jud. VIII, 20 (h. text **נחמ**). Targ. Is. LXV, 20 **נחמ** **נחמ** (h. text **נחמ**); a fr.—Kidd. 82<sup>a</sup> **נחמ** **נחמ** young but wise; a fr.—*נחמ*. Lev. R. s. 5, beg. (translating **נחמ**, Job XXI, 31) **נחמ** **נחמ** their young ones (v. Gen. R. s. 38; Yalk. Job. 908).—2) (v. **נחמ**) *branch, twig*.—*Pl.* as ab. Targ. Ps. LXXX, 12 **נחמ** **נחמ** (Ms. **נחמ**; h. text **נחמ**).

**נחמ** (b. h.) *cmp.* **נחמ** a. **נחמ** II (1) (h. text **נחמ**) *to suck quickly, to gladden, be bright*.—2) (ed. **נחמ**), v. *נחמ*.

**נחמ** (—**נחמ**) *to shake, awaken, stir up*. *Ps.* d'El. ch. XXXII the Messiah is named *Yannan* (v. **נחמ**). **נחמ** **נחמ** **נחמ** **נחמ** (Ms. quotes **נחמ** **נחמ** **נחמ** **נחמ** *Kel*, cmp. **נחמ** fr. **נחמ**, Koh. V, 11) for he will awaken them sleeping in the dust; *Midr. Till.* to Ps. XCIII **נחמ** (missing in ed. *Rob.*); *Yalk. Kings* **נחמ** **נחמ** **נחמ** **נחמ** he will stir up the wicked of the earth; *Yalk. Gen.* 45 **נחמ** **נחמ**.

**נחמ**, v. **נחמ**.

**נחמ** (b. h.) *cmp.* **נחמ** [to grow]; *cmp.* **נחמ** **נחמ** *to suck*. *Hot.* 13<sup>a</sup> **נחמ** **נחמ** and he (Moses) would not suck; **נחמ** **נחמ** **נחמ** **נחמ** shall the mouth destined to speak with it suck in an unclean substance?—*Her.* 10<sup>a</sup>, a fr.—*Tosef.* *to draw up, absorb*. B. Bath. 71<sup>b</sup> **נחמ** **נחמ** **נחמ** **נחמ** they (the plants) are nurtured from the concentrated field. Y. *Erub.* III, 31<sup>b</sup> **נחמ** **נחמ** **נחמ** **נחמ** the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a fr.

*Hif.* **נחמ**, **נחמ** *to give suck, feed*. *Ps.* 112<sup>a</sup> ... **נחמ** **נחמ** **נחמ** **נחמ** more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bath. 7<sup>b</sup> **נחמ** **נחמ** every viviparous animal is a mammal. *Keth.* V, 5 **נחמ** **נחמ** **נחמ** **נחמ** (Y. ed. **נחמ**) and she is bound to nurse her child herself. *Nidd.* l. 4 **נחמ** **נחמ** **נחמ** **נחמ** (Y. **נחמ**) if she gave her child out to a wet-nurse. Ib. 5 **נחמ** **נחמ** and while she nurses a child. *Tosef.* Ib. II, 2; *Keth.* 60<sup>a</sup> **נחמ** **נחמ** **נחמ** **נחמ** a woman whose husband died during her nursing period. Ib. 69<sup>b</sup> **נחמ** **נחמ** **נחמ** **נחמ** as a rule nursing women are of delicate health. *Taan.* 27<sup>a</sup> **נחמ** **נחמ** **נחמ** **נחמ** in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a fr.

**נחמ** ch. same. Targ. Job III, 11 **נחמ** (Ms. **נחמ**; ed. *Lag.* **נחמ**, a fr.—Y. *Ned.* I, 27<sup>a</sup>, Gen. R. s. 34 **נחמ** **נחמ** the lamb that never sucked (the ram offered in Isaac's place). *Ber.* 40<sup>b</sup> [read:] **נחמ** **נחמ** **נחמ** **נחמ** they grow out of the ground, but draw no nurture from it. B. Bath. 71<sup>b</sup> **נחמ** **נחמ** **נחמ** **נחמ** they draw from the ground which belongs to himself. *Beth.* 37<sup>a</sup> **נחמ** **נחמ** **נחמ** **נחמ** the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. *Erub.* III, 31<sup>a</sup> quoted in preced.); a fr.

*Af.* **נחמ**, **נחמ** *as preced.* *Hif.*—Targ. Ex. II, 9. Targ. Y. *Deut.* XXXII, 18; a fr.—Gen. R. s. 38, **נחמ** **נחמ** **נחמ** **נחמ** which nursed such a child; Y. *Kil.* I, 27<sup>b</sup> **נחמ** **נחמ** **נחמ** **נחמ** Gen. R. s. 5 end **נחמ** **נחמ** (corr. acc.), v. **נחמ** III; a fr.—*נחמ*. Targ. Ex. II, 7; a. e.—*Pl.* **נחמ**, v. *נחמ*.

*Pl.* **נחמ** same. Targ. Y. II Ex. XV, 2 (Y. I **נחמ**). Targ. I Sam. VI, 7; 10 (ed. *Lag.* **נחמ**); Targ. Ps. LXXXVIII, 71 **נחמ** (Targ. Is. XL, 11 **נחמ** **נחמ** animals going suck &c. text **נחמ**).—Tanch. Ki Thissa 27 **נחמ**, v. **נחמ**.

**נחמ** I, **נחמ** m. [preced.] *suckling, child*. Targ. Cant. VIII, 1; a fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

יָסְמִין m. pl. (?) (comp. ἰάσμη) *Jasmine flowers*. Sabb.  
50<sup>b</sup>, v. בַּיִסְמִין.



**וְהִסְתֵּם** (b. h.; emp. **הִסְתֵּם**) *Hif.* **וְהִסְתֵּם** to keep up, to add (with **וְהִסְתֵּם**). *Snh.* XI, 3 **וְהִסְתֵּם** כל רבוי **וְהִסְתֵּם** thus adding to the words of the Meribers (against Deut. IV, 2). *ib.* 88<sup>a</sup> **וְהִסְתֵּם** when there is a possibility to add. *ib.* 100<sup>a</sup> **וְהִסְתֵּם** and if he did add, he diminishes (violates the law). *ib.* 20<sup>a</sup> **וְהִסְתֵּם**, v. **וְהִסְתֵּם** I. *Tosef. Sabb.* VI (VII), 17 **וְהִסְתֵּם** (not **וְהִסְתֵּם**) and who [from expunction] says, Add (put one more) to the table; a. fr.—*Yalk. Lev.* 589 **וְהִסְתֵּם** (Sifra *Metaora* beg. **וְהִסְתֵּם**) I will add to what thou saidst.

**Nithpa.** **וְהִסְתֵּם**, **וְהִסְתֵּם**, *Hithpa.* **וְהִסְתֵּם** to be added; to be added to, increase, war. *Mekh. Bo.* a. 16; *Yalk. Ez.* 217 **וְהִסְתֵּם** and the second name was added to the first (without abrogating the first). *Ez. R.* a. 7, beg. **וְהִסְתֵּם** two additional years (of imprisonment) were given him. *Sabb.* 188<sup>a</sup> **וְהִסְתֵּם** ... *Ma. M.* (ed. **וְהִסְתֵּם**) when scholars grow old, their wisdom grows with their age; *ib.* **וְהִסְתֵּם**, v. **וְהִסְתֵּם**.

**וְהִסְתֵּם** *ch.*, *Af.* **וְהִסְתֵּם**, **וְהִסְתֵּם** same, to add, increase; to do again. *Targ. Deut.* I, 11.—*Targ. Gen.* VIII, 19, a. fr.—*Sabb.* 110<sup>b</sup> **וְהִסְתֵּם** ... *Ma. M.* (v. *Rabb. D. S.* a. l. note) I have not come to diminish from but to add to the law of Moses. *Y. Ber.* IV, 7 **וְהִסְתֵּם** add thereto.—*Part. pass.* **וְהִסְתֵּם**, *f.* **וְהִסְתֵּם**, *Kidd.* 30<sup>a</sup> **וְהִסְתֵּם** but this (the debt on interest) is continually growing; a. fr.

**וְהִסְתֵּם** *to be added.* *Targ. Gen.* XLIX, 26; a. fr.—*Ber.* 28<sup>a</sup> **וְהִסְתֵּם** many forms had to be added (to accommodate the hearers). *ib.* **וְהִסְתֵּם** four hundred forms were added; a. e.

**וְהִסְתֵּם** (b. h.; emp. **וְהִסְתֵּם**) (to tie up; emp. **וְהִסְתֵּם**.)

**וְהִסְתֵּם** *ch.*, *to chastise, chasten, try.* *Snh.* 39<sup>a</sup> ... **וְהִסְתֵּם** (the king) punishes the prominent among them (the rebellious citizens); **וְהִסְתֵּם** so did the Lord visit Ezekiel in order to wash away the sins of Israel. *Ab. Zar.* 4<sup>a</sup> **וְהִסְתֵּם** I would visit them with afflictions in this world, in order that their arms be strengthened &c. *Ez. R.* a. 8, end **וְהִסְתֵּם** the staff wherewith to strike him (Pharaoh); a. fr.

**Hithpa.** **וְהִסְתֵּם**, *Nithpa.* **וְהִסְתֵּם** to be chastened, tried. *Gen. R.* a. 62 **וְהִסְתֵּם** used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); *Treat. S'mah.* ch. III. *Y. Snh.* X, 27<sup>a</sup> **וְהִסְתֵּם** he was punished with the death of his first-born son. *Tanh. Noah* 4 **וְהִסְתֵּם** he was visited with trials through his son (being asked to sacrifice him). *ib.* **וְהִסְתֵּם** was tried by his son (Joseph being sold); a. e.

**וְהִסְתֵּם** *ch.* same, 1) to tie, put on. *Targ. Is.* XV, 3 **וְהִסְתֵּם** ed. *Iag.* (ed. **וְהִסְתֵּם**; h. text **וְהִסְתֵּם**); a. e.—2) to bind one's self, to vow. *Targ. Num.* XXX, 8, sq.—*Y. Taan.* II, 68<sup>a</sup> top (quot. fr. *Meg. Taan.* ch. XII) **וְהִסְתֵּם** (*Meg. Taan.* l. e. **וְהִסְתֵּם**) may vow (a fast) in his prayer; *Bab. ib.* 12<sup>a</sup> (v. corr. vers. *Ma. M.* in *Rabb. D. S.* a. l. notes); v. **וְהִסְתֵּם**.

**Hithpa.** **וְהִסְתֵּם** to be tried. *Cant. R.* to II, 16 **וְהִסְתֵּם** R. J. was tried and suffered with fever &c.

**וְהִסְתֵּם** (emp. **וְהִסְתֵּם** a. **וְהִסְתֵּם**) to do indignantly.—*Deut.* 32, 19, **וְהִסְתֵּם**.

**Hif.** **וְהִסְתֵּם** (b. h.; by way of syncope, forms resembling *Kal* of **וְהִסְתֵּם**, as **וְהִסְתֵּם**, **וְהִסְתֵּם** &c.) to cause to do, stir up, instigate. *Deut.* 32, 19 **וְהִסְתֵּם** *Num.* XIII, 20 **וְהִסְתֵּם** (he quieted them, because) he (apparently) instigated them (against Moses). *Iag.* **וְהִסְתֵּם** *Ma. M.* (ed. **וְהִסְתֵּם**) a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—*B. Bath.* 16<sup>a</sup> (ref. to *Job* II, 8) **וְהִסְתֵּם** (v. *Rabb. D. S.* a. l.) like a human being, as it were, that is influenced by instigation. *ib.* **וְהִסְתֵּם** *Ma. R.* (ed. **וְהִסְתֵּם**) Satan comes down and incites (to sin). *Y. Snh.* VII, 25<sup>a</sup> top **וְהִסְתֵּם** he will stir himself up (become bold) and incite others; a. fr.—*Exp.* **וְהִסְתֵּם** (with ref. to *Deut.* XIII, 7, sq.) he who stirs people up to worship idols. *Snh.* VII, 25 **וְהִסְתֵּם** *Ch. m.* **וְהִסְתֵּם** One man speaks in a loud voice, two men in a low voice; a. fr.—*Fl.* **וְהִסְתֵּם** *Ab. d' R. N.* ch. XVI, end **וְהִסְתֵּם** (ed. **וְהִסְתֵּם** ... **וְהִסְתֵּם**).

**Nif.** **וְהִסְתֵּם**, **וְהִסְתֵּם** to be stirred up, give way to instigation; to be impressioned. *Iag.* 3<sup>a</sup>, supra *B. Bath.* 16<sup>a</sup>, v. supra. *Sifre Deut.* 89 **וְהִסְתֵּם** he who was to be incited to idolatry must first lay his hand on &c.—*Y. Snh.* I, e.; *Y. Yeb.* XVI, 18<sup>a</sup> bot. **וְהִסְתֵּם** since he is prevailed upon (to worship idols), he is no longer a wise man. *Yalk. Gen.* 127 (play on **וְהִסְתֵּם**) [read:] **וְהִסְתֵּם** I was prevailed upon, I was persuaded, I gave my sister the preference over myself; *Gen. R.* a. 71 (corr. acc.). [For **וְהִסְתֵּם** she was married, v. **וְהִסְתֵּם**.]

**וְהִסְתֵּם**, **וְהִסְתֵּם** to burst forth, bloom. *Targ. O. Num.* XVII, 23 ed. *Berl.* (ed. **וְהִסְתֵּם**, *Y. l.* **וְהִסְתֵּם**, h. text **וְהִסְתֵּם** *ib.* 10 **וְהִסְתֵּם** ed. *Berl.* (ed. **וְהִסְתֵּם**, *Y.* **וְהִסְתֵּם** *Targ. Ps.* CIII, 13 **וְהִסְתֵּם** *Regia* (ed. a. *Ma.* **וְהִסְתֵּם**).

**Af.** **וְהִסְתֵּם** to let burst forth, to utter. *Targ. Prov.* X, 31 **וְהִסְתֵּם** ed. *Iag.* (oth. ed. **וְהִסְתֵּם**; h. text **וְהִסְתֵּם**). *Targ. Ps.* XIX, 3 **וְהִסְתֵּם** *Ar. a. Ma.* (ed. **וְהִסְתֵּם**). [*Comp.* **וְהִסְתֵּם** a. **וְהִסְתֵּם**.]

**וְהִסְתֵּם** m. pl. **וְהִסְתֵּם** (ch. **וְהִסְתֵּם**, emp. **וְהִסְתֵּם** *Is.* XXVIII, 17) scraper, sweeper. *Targ. Y. II Ez.* XXVII, 3 (n. **וְהִסְתֵּם**).

**וְהִסְתֵּם** (b. h.) pr. a. m. *Jab. 1*) *Tem.* 16<sup>a</sup>, homiletically identified with Othniel.—2) *R. J.*, an Amora. *Y. Hag.* II, beg. 77<sup>a</sup>.

**וְהִסְתֵּם**, **וְהִסְתֵּם** (b. h.; v. **וְהִסְתֵּם**) to appoint; denom. **וְהִסְתֵּם** *Pi.* 1) **וְהִסְתֵּם** to designate, emp. to designate a Hebrew handmaid to be a freeman's wife (*Ez.* XXI, 8, sq.). *Kidd.* 19<sup>a</sup> **וְהִסְתֵּם** he must express to her her designation, i. e. **וְהִסְתֵּם** by betrothal through designation, v. **וְהִסְתֵּם**. *ib.* **וְהִסְתֵּם** may a man designate (a handmaid) for his minor son? *ib.* **וְהִסְתֵּם** if he chooses to betroth her, he may do so. *Mekh. Mishp.* a. 3 **וְהִסְתֵּם** he may give her to his son, but not to his brother. *ib.* **וְהִסְתֵּם** betroth her to thy-

self or to thy son or redeem her; a. fr. — *Part. pass. f.* *designated, betrothed*. Y. Kidd. I, 59<sup>b</sup> bot. he tells her in the presence of witnesses לִי הָיָה אַתְּ מִיּוֹעֶרֶת thou art designated for me (as my wife). Bab. ib. 6<sup>a</sup> לִי מִיּוֹעֶרֶת if one says to a free woman, Thou art &c. (using *מיוערת* for *מקורשת*), is it a valid betrothal?

Pi. 2) *to make an appointment, to meet*. Lam. R. to II, 13, a. e., v. יָדָה.

Hif. *to appoint*; part. pass. *designated, invited*. Ex. R. s. 19 לְדִיבּוֹר מ' appointed to receive the revelation; ib. מוֹדָרֵן לְדִבּוֹר (Yeb. 62<sup>a</sup> מִיּוֹדָה, v. יָדָה; Ab. d'R. N. ch. II מזומן [V. מוֹדָרֵן *forewarned*].)

Hithpa. *to be appointed, engaged; to meet*. Num. R. s. 14, end שלא נְחַוְּצוּ בְּרִבּוֹר עִם מֹשֶׁה who were not invited with Moses for the reception of the revealed word. Ib. שָׂרִיד אֲנִי לְחַוְּצוֹתָם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II לְחַוְּצוֹתָם (corr. acc.); Yalk. Lev. 430 לְחַוְּצוֹתָם (corr. acc.).

יָדָה ch., Pa. 1) as preced. Pi., *to designate*. Kidd. 18<sup>b</sup> הָאֵל מְבַרְכֵּךְ לָהּ but betroth her he may?—2) (v. יָדָה, *to forewarn* the owner of a noxious beast. B. Kam. 84<sup>b</sup> וַיְבַרְכֵּהּ and declared the beast noxious. Ib. 24<sup>a</sup> לְיָדָה תּוֹרָא וְכ' שְׁלֹשָׁה the three days mentioned—are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41<sup>a</sup>; a. e.

Hithpa. *to be forewarned, to be declared noxious* (מוֹדָרֵן). Ib. 84<sup>b</sup> הָיָה רָא' חָתָם וְכ' he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24<sup>a</sup> מְבַרְכֵּךְ לָהּ he stands forewarned. Ib. 37<sup>b</sup> לְשׁוֹרִים הָיָה רָא' he stands forewarned with reference to damage done to oxen only; לֵיָה לְכֹלֵהוּ מִיָּדָה he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

יָדָה, v. יָדָה.

יָדָה pr. n. pl. Ya'adut. Y. Dem. II, 22<sup>d</sup> top עֵינָן יָדָה; Tosef. Shebi. IV, 10 עֵינָן יָדָה ed. Zuck. (ed. יָדָה).

יָדָה m. (יָדָה) *designation, esp. betrothal of a Hebrew handmaid to the owner or his son*. Kidd. 18<sup>b</sup> הָיָה יָדָה לְיָדָה does *yiud* have the effect of marriage or of betrothal? Ib. אֵין רָא' אֵלָּא בְּגִדּוֹלָהּ, v. יָדָה. Ib. 19<sup>a</sup> אֵין רָא' אֵלָּא מִדֵּת *yiud* is legal only when he for whom the handmaid is designated is of age. Ib. אֵין רָא' אֵלָּא מִדֵּת *yiud* is legal only when consented to (by the son), מִדֵּת רִידָה by her; a. fr.—Pl. *יָדָה*, יָדָה, יָדָה. Y. ib. I, 59<sup>b</sup> bot. בְּסוֹף נִוְחָן לָהּ towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; מִשְׁעָה רִאשׁוֹנָה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

יָדָה pr. n. Beth-Yazek, name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23<sup>b</sup> question as to יָדָה (as a denom. of יָדָה) or יָדָה (as a denom. of יָדָה).

יָדָה (= יָדָה) *to counsel*. Targ. Y. Gen. XLII, 24.

Hithpa. *to take counsel, to deliberate, plan*. Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

יָדָה f. (יָדָה) 1) Arakh. 25<sup>b</sup> the son stands in the place of his father לִי וְלִעֲבָד וְכ' (Rashi: *יָדָה*) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17<sup>b</sup> לִיִּי Ar. (ed. יָדָה); B. Bath. 108<sup>b</sup> לִיִּי Ms. M. (ed. יָדָה); Sifra B'huck. Par. 4, ch. X; Yalk. Lev. 677 לִיִּי.—2) (ref. to Ex. XXIX, 42 אֲנִיִּי) *appointment, divine call*. Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (יָדָה) *statement of facts, testimony*. Ib. ch. II, Par. 2 יָדָה עַד אֶחָד the statement of one witness (opinion of one expert; v. Tem. 28<sup>a</sup>); יָדָה שְׁנֵי עֲדוּת the statement of two witnesses.

יָדָה, v. יָדָה.

יָדָה (b. h.; cmp. יָדָה) *to go up*.

Hif. *to bring up, effect; to profit, accomplish*. Y. Sot. VIII, 21<sup>e</sup> וְלֹא הוֹשִׁיבְכֶם לְעַצְמֵיכֶם כלום and you have profited nothing for yourselves; (Snh. 90<sup>b</sup> בְּרִדְכֶם v. (הַנְּעִלְתֶּם בְּרִדְכֶם); v. יָדָה I. Erub. 24<sup>b</sup> לְחִי מוֹעִיל וְכ' a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25<sup>a</sup> דָּר it does good (it serves its purpose). Yoma 47<sup>a</sup> וְלֹא הוֹשִׁיבָהּ and did not succeed (in obtaining distinction). Meg. 6<sup>a</sup> אֵינִי מוֹעִיל וְכ' will not succeed in business. Keth. 10<sup>a</sup> מִה הוֹשִׁיבָהּ הַכְּמָרִים וְכ' what have the scholars accomplished with their measure?; Gitt. 17<sup>b</sup>, sq. Ib. 32<sup>b</sup> (if one said) גַּט זֶה לֹא יוֹעִיל this letter of divorce shall have no effect, contrad. to יָדָה *has no effect*. Ib. 57<sup>b</sup> תַּפְלָה שְׂמוֹעָהּ a prayer which was efficacious. Ib. 65<sup>b</sup> (if he said, Write ye a letter of divorce and) הוֹשִׁיבָהּ אֵין חֵילוֹךְ מוֹעִיל B. Bath. 100<sup>a</sup> אֵין חֵילוֹךְ מוֹעִיל walking through the field (as a symbol of possession) has no legal effect. Hull. 70<sup>b</sup>; a. fr.

יָדָה I (b. h.; v. next w.) pr. n. f. Jael, the wife of Heber the Kenite. Meg. 15<sup>a</sup>, v. יָדָה. Lev. R. s. 23; a. e.

יָדָה II (b. h.; v. יָדָה, cmp. יָדָה) *mountain-goat, wild goat*. R. Hash. III, 8.—Pl. יָדָה. Ib. 5 (26<sup>b</sup>). Kil. I, 6. Gen. R. s. 12.—V. יָדָה.

יָדָה, v. יָדָה ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יָדָה, read: יָדָה; h. text אֵין).—Y. Ned. III, 37<sup>d</sup> bot. אֵין רָא' אֵלָּא מִדֵּת the leg of the wild goat; (Y. Shebu. III, 34<sup>d</sup> bot.; Y. Maasr. V, end, 52<sup>a</sup> יָדָה, v. יָדָה).—Pl. יָדָה. Targ. Y. Deut. I. c. Targ. Ps. CIV, 18 Ms. (ed. יָדָה). Targ. Ez. XXVII, 15 (ed. Wil. יָדָה).

יָדָה f. (יָדָה) (b. h.; v. יָדָה II) *gazelle*. Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read: ]... הוּא יָדָה the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX יָדָה).—Pl. יָדָה 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, יָדָה). Keth. 17<sup>a</sup>; Snh. 14<sup>a</sup>.

יָדָה m. (b. h.; v. יָדָה) *corresponding; (conj.) because*.





a. fr. — 2) (cmp. טוב) *worth, valued*. Keth. VIII, 3 (79<sup>b</sup>) איתן... הן יפין (Mish. איתן כמה היא יפה וכו') we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

**יִפְּהָ, יִפְּהָ** 1) *to beautify; to make pleasant, popular*. Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לִפְיָהֶן בִּשְׁלֹם (ref. to Ps. XLV, 12) to make thee popular in the world. Ned. IX, 10 יִפְּהָּ they improved her appearance. Ber. 43<sup>b</sup> (ref. to Koh. III, 11) א' ש' הקב"ה אומננו בפני כל וא' א' Ms. M. (differ. in ed.), v. אומננו. — *Part. pass.* מְיֻפָּה *adorned, elaborate*. Cant. R. to I, 1 מִצַּע מ' ומרובה וכו' was Solomon's palace more elaborate and extensive than the Temple? — 2) *to improve (land)*. Y. Sabb. VII, 10<sup>a</sup> top קצר לִיפּוֹת וכו' he cut the grass for the sake of improving the land. Ib. חייב וכו' he is guilty of the offence of improving the land on the Sabbath. Pesik. S'lihoth, p. 166<sup>a</sup> כחך יפה improve thy strength (by practicing). — 3) (with כח) *to strengthen one's rights, to confer prerogatives*. B. Bath. VII, 2 מוכר של מוכר to give the seller the prerogative. Y. ib. VIII, 16<sup>a</sup> top חזם בנכסי האם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

\**Pu.* יִפְּהָ, with כח, *to be made stronger*. Peah VI, 6 [read:] יִפְּהָ כחו של וכו' (Ms. M. יִפְּהָ, ed. יִפְּהָ) the prerogative of the owner has been made firmer, opp. הורס. — *Part. pass.* מְיֻפָּה (v. supra). Y. Gitt. II, beg. 44<sup>a</sup> כחו... חתימתו by two persons testifying to the signature her case is improved.

**הִתְיַפְּהָ, נִתְיַפְּהָ** 1) *to become handsome*. Taan. 23<sup>b</sup> הַחֲתֻמָּה Hannah, grow handsome, וְנִתְיַפְּהָ Ms. M. (ed. פה...) and she did &c. — 2) *to be praised*. Gen. R. s. 59 וְנִתְיַפְּהָ וכו' thou (Abraham) hast been praised among the angels &c.

**יָפָה** (b. h.) pr. n. pl. *Japho (Joppa)*, the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 כר שריהר ד' to the excavations of the harbor of J.; Cant. R. to VII, 5 יָפָה (corr. acc.); v. יָפָה. Ex. R. s. 43 ד' (some ed. יָפָה) R. H. ... of J.

**יָפָה, יָפָה** m. (יָפָה) *excellence, distinction*. Tanh. Hayé 1 (ref. to יָפָה, Ps. XLV, 3) אי זה ד' שלי where is my prerogative (of age)?

\***יָפָה** m. (נפח) *blowing up (of cheeks)*. Snh. 18<sup>b</sup> (as a rule for appointing the Spring month, v. אָבִיב) יָפָה מְלֻנֵּךְ (Ms. M. יָפָה מְלֻנֵּךְ, corr. acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18<sup>c</sup> bot. פה בלויה בלויך (read: בלויך); Y. R. Hash. I, 58<sup>b</sup> top בלויה בלויך וכו' blow up thy cheek &c.

**יָפָה** f. (יָפָה) *beauty, excellence*. Meg. 9<sup>b</sup> (ref. to Gen. IX, 27) יָפָהוּ של יָפָה תהא וכו' (not יָפָה, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יָפָהוּ.

**יָפָה** (b. h.; Pealal of יָפָה) *to be beautiful, distinguished*. Y. Meg. I, 71<sup>c</sup> top תְּפָפִיתָ בְּבָנֵי אָדָם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) thou art distinguished among the sons of man.

**יָפָה** f. (v. preced.) *beauty, distinction*. Cant. R. to IV, 4 (play on הַלְפִיּוֹת, ib.) א' וכו' I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. תְּפָפִיתָ).

**יָפָה** m., **יָפָה** f. (b. h. יָפָה; preceded. wds.) *very fine, choice*. Pes. 6<sup>b</sup> גְּלוּסְקָא Ms. M. a. Ar. (ed. יָפָה), v. גְּלוּסְקָא.

**יָפָה** pr. n. (v. preced.) *Yefifyah, (Divine Beauty)*, name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יָפָה).

**יָפָה** v. אָפָה.

**יָפָה** (b. h.; cmp. יָפָה), *Hif.* 1) *to join, arrive* (cmp. אָפָה, *to come forth, appear*. Gen. R. s. 12 וְהָיָה כֹחַ ה' בְּכָל חֵדָּה (each part of creation) came forth in its due time (though all were created at once). — 2) *to bring, transfer*. B. Kam. 38<sup>a</sup> (ref. to Deut. XXXIII, 2) מִפָּאָרָן ד' מְבִינֵם וכו' from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel. — 3) *to bring about, bring to light, reveal*. Gen. R. s. 90; Yalk. ib. 148 (play on פְּנֵי פְנֵה) צִפְנִיָּה דְּחִיפִי (צִפְנִיָּה פְּנֵה) he reveals secrets, and it is easy to him to tell them; צִפְנִיָּה דְּחִיפִי בְּדַעַת מִזְרִיָּה וכו' he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23<sup>b</sup>; Gen. R. s. 85 ק' רוח' ב' מְקִימוֹת ד' רוח' on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פִּינֵי). Koh. R. to VII, 1 (play on פִּינֵה, Ex. I, 15) שְׁוֹפִינָהּ אֶת מַעֲשֵׂה אֶחָיו she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career). — 4) *to lift up, raise*. Ex. R. s. 1 (play on פִּינֵה, v. supra) שְׁוֹפִינָהּ אֶת יִשְׂרָאֵל v. supra she (Miriam) lifted Israel up to God. — 5) *to lift one's face up against, to have the courage to rebuke*. Ib. וְהִקְפָּהוּ... וְהִקְפָּהוּ she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. כְּגַד אֲבִיהָ שִׁוְּהָ she dared to reprove her father. Y. B. Kam. IV, 4<sup>b</sup> top.

**יָפָה** ch. same, *to appear, rise*. Targ. Job III, 4 תִּפְּסֵה (חִפְּסֵה; h. text תִּפְּסֵה).

*Af.* 1) same. Ib. X, 3 אִפְּסָה thou appearest (approving, h. text תִּפְּסֵה). Targ. Ps. LXXX, 2. Ib. XCIV, 1. — 2) *to send forth*. Targ. Job XXXVII, 15.

**יָפָה** (b. h.) pr. n. m. *Japheth*, one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זֶה כּוּרֵשׁ that is Cyrus (the Persians). Ib. בְּלִשְׁוֹן שֶׁל י' the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כּוּרֵשׁ... שְׁוֹמֵר מִזְרָה שֶׁל י' Cyrus... who is a descendant of J. Meg. 9<sup>b</sup>, v. תְּפָפִיתָ; a. fr.





assembled congregation. Ib. 29<sup>a</sup> שִׁינָא מוֹצִיא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. וְלִעֲצֵמוּ מוֹצִיא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) to collect, to claim. Keth. VIII, 1 הִבֵּל מוֹצִיא מִדִּן הַלְקוּחָהּ the husband can reclaim the property from those who bought it. B. Kam. III, 11 הַמוֹצִיא מִחֲבֵירוֹ the claimant must produce evidence; a. v. fr.—c) to utter. Arakh. 5<sup>a</sup>, a. fr. לֹבְשֵׁלָה דְּבִרֵּי לִבְשָׁהּ no man utters his words for no purpose (he must have meant something).—d) to slander, discredit. Sabb. 97<sup>a</sup>, a. fr., v. לָצֵד.—e) to carry an object (on the Sabbath) out of a private to a public place, or from one private place to another, v. רָשָׁה. Sabb. VII, 2, sq.; a. fr.—f) to secrete. Sifrē Num. 88 שֶׁאֵין מוֹצִיא וְכִי is there a woman-born being that does not discharge the food he eats?; a. e.—g) to dismiss the Sabbath with prayer, opp. הַכְנִיס. Sabb. 118<sup>b</sup> וְכִי מוֹצִיא שְׁבֵת those who dismiss the Sabbath at Sepphoris.

**יצא** ch. to end, only in *Shaf.* שִׁינָא q. v.

**הַיִּצְאָה**, B. Kam. 100<sup>b</sup> Mish.; ib. 102<sup>a</sup> הִיא read: הַיִּצְאָה or הַחֲצִיצָה. Gen. R. s. 98 רִבְיָה v. קָצָה.

**יָצַב** (b. h.) to stand, be erect.—Denom. יִצְבֶּה. *Hithpa.* הִתְיַצֵּב to place one's self; to be firm. Cant. R. to I, 1 (ref. to Prov. XXII, 29) הִתְיַצְּבוּ בְּרוּרָה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. I. c.) בִּלְיִתְיָא בְּלִי יִתְיַצֵּב he will not place himself (praying) before Pharaoh, the benighted (v. חֲשֹׁךְ); Cant. R. l. c. לִפְנֵי מַלְכֵי יִתְיַצֵּב he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לִפְנֵי יְהוָה he will be ranked before angels; a. e.

**יָצַב** ch. same; Pa. יַצֵּב to establish. [Dan. VII, 19 to ascertain.] Targ. I Chr. IV, 23.—V. יָצַב.

**יָצָחוּ** I m. (b. h.; צָחַר oil. Sifrē Deut. 42. Snh. 24<sup>a</sup> (ref. to Zech. IV, 14) אֵלֵינוּ הָיוּ שְׂמִינִימִים וְכִי Ms. M. (ed. כְּשֶׁבֶן 'sons of oil', those are the Palestinean scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

**יָצָחוּ** II (b. h.) pr. n. m. *Izhar*, father of Korah. Snh. 109<sup>b</sup> כְּצִהָרִים ... בֶּן יִצְחָר 'the son of I.', for he made the world as hot to himself as noon-heat.

**יָצִיל** m. יָצִיל; emp. אָצֵל; v. Wetzst. in Levy Talm. Diet. s. v. כּוֹרֵךְ the cross-piece or handle of a plough. Kel. XXI, 2.

**יָצִיעַ** m. (b. h.; יָצַע spreading, bed-mattress, couch. Gen. R. s. 98 (play on יָצַע, Gen. XLIX, 4) פָּרַקת עַל חִלְלָה thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55<sup>b</sup> (ref. to Gen. I. c.) אִתְּ יָצִיעַ אֵלָּא יָצִיעַ (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—Pl. יָצִיעַ, יָצִיעַ. Gen. R. l. c. רִיבָה הִגְדִּיל he disgraced his father's couches. Tosef. B. Bath. III, 1 הַיִּצְעִין ed. Zuck. (Var. הַיִּצְעִים); Y. ib. IV, 14<sup>c</sup>

bot. יָצַע the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יָצַע; Y. ib. V, beg. 15<sup>c</sup> יָצַע the mattresses on board of ships.

**יָצַע** v. יָצַע.

**יָצַע** v. יָצַע.

**יִצְחָק** (b. h.) pr. n. m. *Isaac*, 1) son of Abraham. Ber. 26<sup>b</sup>; Num. R. s. 2 קִבֵּעַ וְכִי I introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16<sup>a</sup>, a. fr. יִצְחָק the intended offering up of Isaac.—אֶפְרָיִם 2) R. I., a. Tannai. Succ. 25<sup>b</sup>; Sifrē Num. 68. Macc. 13<sup>b</sup>; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55<sup>d</sup>. Y. Ber. V, 9<sup>b</sup> bot. Bab. ib. 33<sup>b</sup> בר אבִּרְמִי; a. fr.—b) mate of R. Imi. Y. Kil. III, beg. 28<sup>c</sup>; a. fr.—Taan. 5<sup>b</sup>; Meg. 15<sup>a</sup>; a. fr.—c) R. I. of Magdala. B. Mets. 25<sup>a</sup>. Sabb. 139<sup>a</sup>. Yoma 81<sup>b</sup>.—4) I. Saḥora (the merchant). Y. Ber. IV, 7<sup>c</sup> bot.; Y. Taan.; IV, 67<sup>c</sup> bot.—V. Fr. M'bo, p. 105<sup>b</sup> sq.

**יִצְאָה** f. (יָצַע) 1) going out, departure; separation. Midd. I, 8 וְכִי מִשְׁמִינִין כִּנּוּסִין used for entrance and exit. Ber. IX, 4. Ib. I, 5 מְכִירֵין יִצְאָה מִצִּירְתָּא we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12<sup>b</sup>; a. fr.—Kidd. 5<sup>a</sup>, v. יִתְיַצֵּב. הִתְיַצְּבוּ נִשְׁמָה the separation of the soul from the body, death. M. Kat. 25<sup>a</sup>. Ib. 28<sup>b</sup> bot.; a. fr.—B. Mets. 107<sup>a</sup> מִן הָעוֹלָם thy departure from this world.—Pesik. R. s. 26 לְעוֹלָם... יִצְאָה when Jeremiah was born; a. v. fr.—Pl. יִצְאָה. Ex. R. s. 1 יִצָּא שְׁנֵי יָצָא twice did Moses go out &c.; a. e.—2) expense, ready money for expense. Gen. R. s. 11 בְּרִיכוֹ He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 18 בְּרִיכָתָא. Gen. R. l. c. בְּרִיכָתָא (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מִפְּנֵי הַיִּצְאָה. Ib. s. 39 מִפְּנֵי אֵת הַיִּצְאָה (travelling) reduces a person's means; Num. R. s. 11. Ib. 100<sup>b</sup> that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100<sup>b</sup>); ib. 102<sup>b</sup> הַיִּצְאָה (corr. acc.), v. הַיִּצְאָה. a. fr.—Pl. as ab. Cant. R. to VII, 3 יִצְאָה יִצְאָה after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 מִיִּצְאָה יִצְאָה more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. מִיִּצְאָה הָרָאָה he showed them various expensive dishes; a. fr.—3) rise of the sun. Y. Ber. I, 2<sup>c</sup> top; a. e.—4) the carrying (on the Sabbath) of an object from private to public ground &c.—Pl. as ab. Sabb. I, 1; a. fr., v. הַיִּצְאָה.—5) discharge of the bowels. Ber. 62<sup>b</sup>; a. e.

**יָצִיב** m. (יָצַב) firm, irrefutable.—אִתְּ אִתְּ true and irrefutable, name of a prayer after Sh'ma in the morning and evening prayers. Ber. II, 2 וְכִי יָצִיב אִתְּ between *vayomer* (Num. XV, 37—41) and *emeth v'yatsib*. Y. ib. I, 2<sup>d</sup> bot. הַיִּצְבִּיב the *emeth v'yatsib* of the morning prayer, contrad. to אִתְּ אִתְּ of the night prayer (which, in the Babylonian liturgy, begins ואִתְּ אִתְּ, Ber. 12<sup>a</sup>).

**יָצִיב** ch. same, 1) firmly planted, v. יָצַב.



Targ. Ps. XXXVII, 26 (h. text יצירה). Targ. Zech. XIV, 9. —2) (comp. יצירה) *native, citizen*. Targ. Ps. LXXXVIII, 1 (h. text יצירה). Targ. O. Ex. XII, 19 (ed. Best. pl.); a. fr. —Yoma 47<sup>a</sup>, a. u. כְּבִישָׁא v. יצירה.—[Lev. R. a. 9 כְּבִישָׁא; read: יצירה, v. יצירה].—*Pl.* יצירה. Targ. O. Lev. XVI, 29. Targ. Y. Ex. L c.; a. e.

**יצירה** f. (יצר) *standing, use of the verb צר*. Mekh. B'shall. Shirah, a. 19 יצירה מלא מלא the verb צר expresses (readiness for) prophecy; v. יצירה.

**יצירה**, v. יצירה.

**יצירה** I m. *mattress*, v. יצירה.

**יצירה** II f. (b. h. יצירה; יצר) *extension, wing of a building*. B. Bath. IV, 116<sup>b</sup> v. יצירה II a. יצירה III Pes. 8<sup>a</sup>. Erub. 102<sup>b</sup> v. יצירה and the door-pin of an extension. Tosof. Neg. VI, 5.

**יצירה**, v. יצירה.

**יצירה**, **יצירה**, Targ. Ps. CXXXIX, 9 same ed., v. יצירה.

**יצירה** f. (יצר) *casting (metal), pouring (oil)*. Y. Ber. I, 2<sup>a</sup> top; Yalk. Gen. 19 טַאָן כְּבִישָׁא יצירה they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74<sup>b</sup>) וְיִבְלִיחַ v. יצירה the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12<sup>b</sup>; Kerith 5<sup>b</sup>, *contrad.* to יצירה; a. fr.—*Pl.* יצירה. Tosof. Dem. II, 7; Men. 18<sup>b</sup>; Hull. 132<sup>b</sup>.

**יצירה** (יצירה) m. (יצר) 1) *creature, creation*. Gen. R. s. 2 (ref. to 1 Chr. XXVIII, 9) קָדַם כִּי שָׁלַל יצירה וְכֵן ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יצירה. Pesik. R. s. 47 וְאָדָם יצירה Adam, the formation of my hands: Koh. B. to III, 11 כֵּן כֵּן Keth. 6<sup>a</sup> כֵּן כֵּן as thou didst rejoice thy creature (Adam) in the garden &c.—*Pl.* יצירה. Pesik. R. s. 26 אֲרֻרֵי יצירה, one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יצירה—2) v. יצירה.

**יצירה** f. (יצר) 1) *formation, creation; nature*. Yoma 85<sup>a</sup> v. יצירה as regards the stages of embryonic formation. Lev. R. s. 14, beg. כִּשְׁמֵי שְׁמֵי הַשָּׁמַיִם as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יצירה הוּלֵל the formation (development) of the embryo.—Sot. 2<sup>a</sup>; Shh. 22<sup>a</sup> וְרַחֲמֵי יצירה יוֹם קָדַם אַרְבָּעִים יוֹם forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22<sup>b</sup> וְכֵן we may draw an analogy between animals concerning whose formation the verb יצר is used (*contrad. to ברא*). Keth. 8<sup>a</sup> וְהָיָה יצירה there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18<sup>a</sup>); a. fr.—*Pl.* יצירה. Ib. וְהָיָה יצירה there were two different formations. Gen. R. s. 14 (ref. to יצירה with two v. Gen. II, 7) וְכֵן two formations, one referring to Adam, the other to Eve; יצירה לְבִישָׁא there is a

visible birth at seven months, and one at nine months. Ib. וְכֵן יצירה וְכֵן יצירה two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 2<sup>a</sup> bot.—2) v. יצירה (v. יצירה) *potter's workshop*. Tosof. Kel. B. Kam. III, 8.—Y. B. Meta. VIII, end, 11<sup>d</sup> כֵּן יצירה (corr. acc.); Tosof. ib. VIII, 27 v. יצירה ed. Zech. (Var. יצירה) a pottery is rented on no less than twelve months' notice.

**יצירה** m. pl. (יצר) (probably) *moulds for pressed raisins or olives*. Tosof. B. Bath. III, 2 יצירה ed. Zech. (Var. יצירה, quot. in comment. to B. Bath. 67<sup>b</sup> Meta. VIII, B. Bath. I c. יצירה (v. Rabb. D. R. a. I. note 8). Y. ib. IV, 14 יצירה.

**יצירה** (b. h. comp. יצירה) *to spread, unfold*. Decon. יצירה, יצירה. *Inf.* יצירה *to spread, to prepare the יצירה, lay out the mattresses &c.; to unfold, to arrange*. Rabb. XV, 3 וְכֵן יצירה וְכֵן יצירה and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67<sup>b</sup> וְכֵן יצירה they (the guardians of the poor) procure for him the requirements for a couch. Men. 44<sup>a</sup> וְכֵן יצירה the arranged for him seven couches. Git. 56<sup>a</sup> וְכֵן יצירה he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanh. Huch. 1; a. fr.—Mekh. B'shall. Vayhi, a. 1 וְכֵן יצירה and putting spreadings upon (saddling) their animals &c.—Tosof. Ber. II, 12 וְכֵן יצירה but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6<sup>a</sup> bot.; Bab. ib. 22<sup>a</sup>.—Part. pass. יצירה f. *spread*. Y. Hag. II, 77<sup>a</sup> bot., v. יצירה. Arakh. VI, 3 יצירה a spread with all necessities). Pesik. Ekhnah, p. 122<sup>a</sup> וְכֵן יצירה and found it (the garment) spread over his couch; Yalk. Ia. 256 וְכֵן יצירה (corr. acc.).

**יצירה** ch., *As. יצירה*, Pa. יצירה same. Targ. Y. Dent. XXXIV, 6.—Part. pass. יצירה. Targ. Y. Ex. XXIV, 10 (ed. Amst. יצירה; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle).

**יצירה**, v. יצירה.

**יצירה** pr. n. m. Yaluf. Y. Taan. IV, 6<sup>a</sup> וְכֵן יצירה Ben Y. is of the family of Asaph; Gen. R. s. 96 וְכֵן יצירה those of the house of Y. &c.

**יצירה** (v. יצירה) [to flout, melt] *to be troubled, afraid*; comp. יצירה, יצירה.

*Pl.* יצירה *to trouble, discourage*. Tanh. ed. Bab. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] וְכֵן יצירה he (Satan) comes to discourage thee, but the Lord will look out (v. יצירה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanh. Vayera 22 וְכֵן יצירה וְכֵן יצירה וְכֵן יצירה prob. to be read: יצירה); Pesik. R. s. 40 וְכֵן יצירה.

**יצירה**, **יצירה** ch. same, *to be afraid* (b. h. יצירה). Targ. Ia. LVII, 11 וְכֵן יצירה (Buxt. יצירה) of whom wast thou afraid?—Targ. I Sam. IX, 9 וְכֵן יצירה ed. Lag. (some ed. יצירה) ib. X, 2. Targ. Jer. XLII, 16. Ia. XXXVIII, 12.

*Pa.* same. Targ. Jer. XXXI, 11 (h. text רָאָה).—Y. Taan. II, 65<sup>b</sup> top נָחַם צְפוֹנָה יָצָה לְבַנְיָד (read לְבַנְיָד or לְבַנְיָד) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 יָצָה לְהוֹיָא גְבֵרָא (read יָצָה) beware of that man (Satan), v. יָצָה.

*Ithpe.* אֶתְרִיבָה to trouble one's self. Targ. Ps. XXXVIII, 19 (ed. Lag. אֶתְרִיבָה; h. text אֶרָאָה).

יָצָה, יָצָה, יָצָה m. (preced.; cmp. אֶצְפָּא) care, trouble.—Targ. Josh. XXII, 24 מִיָּד ed. Lag. (oth. ed. מִיָּד; h. text מִרְאָה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נָפַשׁ יָצָה troubled soul (h. text דִּאֲבָה). Targ. I Sam. XXV, 31 (ed. Wil. יָצָה) regret (h. text מִוֶּקֶה). Targ. Ez. IV, 16.

יָצָה (b. h.; cmp. זָקַק) to pour, cast. Zeb. 112<sup>b</sup>; Snh. 82<sup>b</sup> אֲזַהֲרָה a non-priest who pours oil, v. יָצָה. Ib. 83<sup>a</sup> אֲזַהֲרָה לִיּוֹצֵק where in the Scriptures is the warning for the non-priest not to pour oil &c.?—Men. III, 2; a. fr.—Part. pass. יָצוּק (or מְצוּק, fr. מָצַק) cast, a poetic expression for mortal, opp. to angel.—Pl. מְצוּקִים יָצוּקִים. Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup>; Keth. 104<sup>a</sup> מ', a. e., v. אֶרָאָה.

*Hif.* מְצַקֵּן לִי עַל רֹאשׁוֹ Ms. M. (ed. מְצַקֵּן, v. מְצַקֵּן) they pour oil upon his head; Kerith. 5<sup>b</sup> בֹּדֵד מְצַקֵּן וְכ' (Gen. R. s. 12 מְצַקֵּן) a human being casts a lens, v. בֹּלֵקֵם.

*Hof.* יוֹצֵק זָהָב רוּחָה to be poured, cast. Snh. 92<sup>b</sup> יוֹצֵק זָהָב רוּחָה may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 סִיד רוּחָה a cast (metal), bright. Y. Ber. I, 2<sup>d</sup> top (ref. to Job XXXVII, 18) כְּרָאִי מ' like a cast metal mirror, at all times the heavens look as bright &c., v. יָצָה. Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. וּקַק) well-joined, firm (cmp. II Sam. XV, 24; = מְצוּק). Yalk. Kings 185 (ref. to I Kings VII, 23) הַבַּיִת הַזֶּה הוּא הַבַּיִת הַזֶּה the basin is typical of the world which is called *mutsak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2<sup>d</sup> bot. (ref. to Job XXXVII, 18, v. supra) you might think that the heavens become lax, . . . כְּרָאִי מ' therefore it is said . . . , at all times they appear firmly joined.

*Nif.* נִצָּק, נִצָּק q. v.

יָצַר (b. h.; cmp. צַר) to turn, shape, form. Keth. 8<sup>a</sup> (marriage benediction) אֲשֶׁר י' אֵל אֱלֹהֵינוּ who hast formed man in thine image. Ber. 58<sup>b</sup> (prayer in a burial place) אֲשֶׁר י' אֵל אֱלֹהֵינוּ who created you in justice &c.; a. fr.—Part. יוֹצֵר (as noun, v. יוֹצֵר). Ib. 11<sup>b</sup> (in the morning prayer) י' אֵל אֱלֹהֵינוּ who didst form light and create darkness. —יוֹצֵר אוֹר or יוֹצֵר אֵשׁ name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12<sup>a</sup>; a. fr.

*Nif.* נִצָּר to be formed, created; to be fully developed. Gen. R. s. 9 קוֹרֵם כִּד שֶׁנִּצָּר מִחֶשְׁבָּה וְכ' yet a thought is formed in the heart of man &c. Ib. י' יוֹצֵר . . . קוֹרֵם. Ab. II, 8 לְכָךְ נִצָּרָה for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5<sup>d</sup> top לְשִׁבְעָה י' if the embryo was fully developed at seven months, contrad. to נִלָּד, v. יָלַד. Yoma 85<sup>a</sup>; Sot. 45<sup>b</sup> מִדֵּיכָן הוּלָד י' from where does the formation of the embryo start?; a. fr.—V. צַר.

יָצַר ch. same. Targ. Am. IV, 13 יוֹצֵר (some ed. יוֹצֵר), v. צַר.

*Ithpa.* אֶתְרִיבָה to be created, formed. Yoma 85<sup>a</sup>; Sot. 45<sup>b</sup> מִמִּצְעוּתָהּ הַמִּצְעוּתָהּ the formation of the embryo starts from the central portion of the body.

יָצַר m. (b. h.; preced.) [shape, formation, whence] (v. Gen. VI, 5) = מִחֶשְׁבָּהּ the formation of thoughts, bent of mind, inclination, desire. י' טוֹב or י' הַטוֹב (abbr. יוֹדֵט or יוֹדֵט) the good nature of man, the inclination to do good; (personified) the good genius; י' רָע (abbrev. יוֹדֵט), also only י' the evil inclination, worldly desires; (personified) the tempter. Ber. 61<sup>a</sup> מְצַרֵּר יוֹצֵר, v. יוֹצֵר. Gen. R. s. 9; Koh. R. to III, 11 לֹא בָנָה יוֹצֵר but for the worldly desires of man, none would build a house &c. Ab. II, 11 גְּרֵד עֵין רָעָה יוֹצֵר וְכ' greed, sensual passion and hatred &c. Snh. 103<sup>a</sup>; Yalk. Ps. 842 כִּי יוֹצֵר בְּךָ יוֹצֵר that temptation may have no power over thee. Succ. 52<sup>a</sup> . . . לְעִידֵי וְכ' in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 מִפְּנֵי אֵשׁ יוֹצֵר who indulges the senses. Ib. יוֹצֵר לְהַשְׁחִיק when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 כִּי יוֹצֵר the passion for idolatry, י' הַטוֹב the passion of lust. Ab. IV, 1 הַטוֹב אֵשׁ יוֹצֵר who conquers his inclination; a. v. fr. [Yoma 69<sup>b</sup> כוֹבֵשׁ יוֹצֵר, read with Ms. M. כְּעֵשׂוֹ].—Pl. יוֹצֵרִים. Ber. 61<sup>a</sup> (ref. to יוֹצֵר, Gen. II, 7, v. יוֹצֵר) שְׁנֵי י' two natures, the good and the evil. Cant. R. I. c. שְׁנֵי י' בְּרָא וְכ' two passions did God create in this world, v. supra. Snh. 105<sup>a</sup> יוֹצֵרִים יִסְרוּ יוֹצֵרִיכֶם chasten your passions; Yalk. Is. 302.—[יוֹצֵרִים moulds, v. יוֹצֵרִין.]

יָצַר ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156<sup>b</sup> יוֹצֵרָה אֱלֹמִיָּה, v. אֱלֹמִיָּה. Hag. 16<sup>a</sup> יוֹצֵרָה when he can conquer his passion. Kidd. 81<sup>b</sup>; Keth. 51<sup>b</sup> יוֹצֵר אֱלֹמִיָּה, v. לָבַשׁ. Snh. 64<sup>a</sup> יוֹצֵר (lion of fire) is the passion for (tempter to) idolatry. Ib. יוֹצֵר רָעִיבֵי רָחֵמִי אֵשׁ יוֹצֵר let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

יָצַת (b. h., cmp. יָצָא) [to break through, spread,] to kindle.

*Hif.* יוֹצֵת to kindle, cause to spread. Yoma VI, 7 (67<sup>b</sup>) מִשְׁתַּחֲצֵת הָאוּר בְּרֹבֵן ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. מִשְׁתַּחֲצֵת אֵשׁ הָאוּר from the time that thou (whoever it may be) causest &c.; Ms. M. 2 מִשְׁתַּחֲצֵת הָאוּר (Kal, אֵשׁ fem.) that the fire seizes &c.; Y. ed. מִשְׁתַּחֲצֵת; Ms. L. מִשְׁתַּחֲצֵת (Hof.) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68<sup>b</sup> הַמְצִיחַ אֵשׁ הָאוּר he who kindles (stirs) the fire, contrad. to הַשּׂוֹרֵק who attends to the burning of the pieces. Men. 26<sup>b</sup> מִשְׁתַּחֲצֵת בִּי אֵשׁ הָאוּר (Ms. M. מִשְׁתַּחֲצֵת; Ms. R. 1 מִשְׁתַּחֲצֵת; Sot. 15<sup>a</sup> מִשְׁתַּחֲצֵת הָאוּר; Men. I. c. bot. שְׁתַּחֲצֵת הָאוּר וְכ' (Ms. R. 1 מִשְׁתַּחֲצֵת; Ms. M. מִשְׁתַּחֲצֵת, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 שְׂדֵי מְצִיחֵי וְכ' where they set the kindling wood on fire, v. אֶלֶיָּהָ. Ab. Zar. 38<sup>a</sup>, v. אֶלֶיָּהָ. Y. B. Kam. II, 3<sup>a</sup> מְצִיחֵי אֵשׁ הָאוּר וְכ' setting fire to each ear



of corn separately. Feb. 15, 21' 31 1912. Run when he  
not fire to the body of the corn, a 10

Hof. 272 to be set to, to be made to go out, Yoma 10a, v. supra. Part 272, B. Mote corrected, Gen. XXXVIII 25) 272 מִן מִן מִן מִן מִן As a v. 272 (272) meaning in ed a Moe., emp Gen II c. 25 a. North a. 272 272 read not, 'she was carried out', but 'she was about to be burnt'. Gen II c. 12 (expl 272) 272, I Kings 8 12 מִן מִן מִן מִן מִן It looks like an error when 272 is set to II, Cant. II to III, 10 272 (272) and 1.

\* $N_{\text{I}}^{\text{III}}$ , cf. e. g. Yoda, Y. *Seibh.* VII, 1933, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 8

37<sup>1</sup> (comp. 370) to hollow out. Cant. II. to VII, 8 (ref. to Zech. XIV. 10) ~~the king has carved out~~ up to the hollows which the king of kings has carved out, Talm. is. 334, v. 18.

1877 m. (h. h., preced.) *examination tank* - 17. 1877  
1877 R. Bath, 67, Total m. III, 2, V, 13, 14 but tanks  
of the press Cant. R. to VII, 3, a. p. v. preced.

<sup>1</sup> [to penetrate] to burn, to be  
on fire. Yidd. Daut, <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</</sup>

*Hof* חֹף was to be kept burning, to be burnt into Huḥ 115<sup>a</sup>, Kidd 36<sup>b</sup>, Y Pes II, 89<sup>b</sup> 18<sup>a</sup> (ref. to Dem. XXII, 9) עַל מְקוֹמָהּ שֶׁנִּתְחַבֵּשׂ לָהּ 'lest it may become sacred (forbidden) property, lest a fire must be lighted (for burning it). Part. חֹפֵה, Tanh. Tsav. 14 בְּאֵשׁ הַזֶּה יִסְתַּכֵּן הָאָדָם the fire entered upon the altar will atone for him. Yalk. Lev. 479, end, v. infra.

*Nithpa*, נִתְּפָה to burn itself into. Lev. R. a. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning on it, but *in it*, בְּהִנְתְּפָהּ אֵשׁ הַמִּזְבֵּחַ the fire was burning itself into it (the altar); Yaik. l. c. נִתְּפָה אֵשׁ הַמִּזְבֵּחַ the altar was burned into by the fire. Lev. R. l. c. בְּנִתְּפָהּ אֵשׁ הַמִּזְבֵּחַ . . . שְׁנַיִם for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

16. Targ. Y. Er. III, 2 <sup>ע"ז</sup> (Var. <sup>ע"ז</sup>) being burnt into.  
 Targ. Y. II il 8. — Y. Yeb. XV, 13<sup>a</sup> [read:] <sup>ע"ז</sup> <sup>ע"ז</sup>  
 the strap is on fire (heated) and the bunch is  
 on fire. Ib. <sup>ע"ז</sup> <sup>ע"ז</sup> <sup>ע"ז</sup> <sup>ע"ז</sup> <sup>ע"ז</sup> the strap was not heated  
 &c. Cant. R. to III, 4, v. infra. Suk. 33<sup>a</sup>, v. <sup>ע"ז</sup> I.

*Alaf.* יָרַקְתָּ, יָרַקְתָּ to set on fire, burn. Targ. Lev. VIII.  
17. Targ. II Sam. V, 21 (h. text יָרַקְתָּ, v. יָרַקְתָּ); a. fr.—  
*Pesik*, Dibre, p. 112<sup>b</sup> יָרַקְתָּ אֵשׁ he set my Temple on fire.  
*Lam. R.* introd., end יָרַקְתָּ אֶת-אֲרָמְךָ אֶת-בְּנֵי-הָעָם glow-  
ing dust came up and burnt his arm; *Pesik*. l. c. p. 114<sup>a</sup>;  
Y. Taan. IV, 69<sup>b</sup> יָרַקְתָּ אֵשׁ and burnt the coal. *Lam. R.* l. 13  
יָרַקְתָּ אֶת-אֲרָמְךָ אֶת-בְּנֵי-הָעָם thou hast set on fire a burning city  
(v. יָרַקְתָּ); Cant. R. to III, 4 יָרַקְתָּ אֶת-הָעָם | *Pesik*. v. יָרַקְתָּ I.  
*Alaf.* יָרַקְתָּ to be burnt. Targ. Lev. X, 16. Targ. II Sam.  
XXIII, 7; a. fr.

*Elisha*. <sup>77</sup>8 to be on fire. Y. Hag. II, 77 <sup>77</sup>8 <sup>77</sup>8 thy teacher's (*Elisha's*) grave is on fire.

NOTES, NOTES, v. NOTES.

[illegible]

in fact of burning setting on fire B. Hach.  
B. Hach. The word "burning" does not mean what you  
think it means. It means (Mish. II. 1) has the  
meaning of burning (is equal forest). Answered to Turf  
II. Hach. V. 13, p. 70. [The passage is missing in Mish. &  
Rabb. D. S. a. l. note.]

27. 5. 57

חֲסִידֵי (Chasidim) = followers (substantive being both  
 H. to VI. & being for one what is have been (Gen. VII  
 22) (Existence, H. E says the translated would be חֲסִידֵי  
 H. H. says חֲסִידֵי for חֲסִידֵי means proper trans-  
 lation which makes firm Am. Gen. H. 2. 12. 13. 14. 15.  
 16. 17. 18. 19. 20. (ref. to Deut. XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797.

**שָׁמַר** ch. same. Targ. O Gen. VII, 4; 11. Targ. O  
Deut. XI, 4.

אברהם, יצחק, ויעקב

on 2/27, 28, 29 for 2/27, 28, 29, 30, 31, 1/1, 2/1, 3/1, 4/1, 5/1, 6/1, 7/1, 8/1, 9/1, 10/1, 11/1, 12/1, 1/2, 2/2, 3/2, 4/2, 5/2, 6/2, 7/2, 8/2, 9/2, 10/2, 11/2, 12/2, 1/3, 2/3, 3/3, 4/3, 5/3, 6/3, 7/3, 8/3, 9/3, 10/3, 11/3, 12/3, 1/4, 2/4, 3/4, 4/4, 5/4, 6/4, 7/4, 8/4, 9/4, 10/4, 11/4, 12/4, 1/5, 2/5, 3/5, 4/5, 5/5, 6/5, 7/5, 8/5, 9/5, 10/5, 11/5, 12/5, 1/6, 2/6, 3/6, 4/6, 5/6, 6/6, 7/6, 8/6, 9/6, 10/6, 11/6, 12/6, 1/7, 2/7, 3/7, 4/7, 5/7, 6/7, 7/7, 8/7, 9/7, 10/7, 11/7, 12/7, 1/8, 2/8, 3/8, 4/8, 5/8, 6/8, 7/8, 8/8, 9/8, 10/8, 11/8, 12/8, 1/9, 2/9, 3/9, 4/9, 5/9, 6/9, 7/9, 8/9, 9/9, 10/9, 11/9, 12/9, 1/10, 2/10, 3/10, 4/10, 5/10, 6/10, 7/10, 8/10, 9/10, 10/10, 11/10, 12/10, 1/11, 2/11, 3/11, 4/11, 5/11, 6/11, 7/11, 8/11, 9/11, 10/11, 11/11, 12/11, 1/12, 2/12, 3/12, 4/12, 5/12, 6/12, 7/12, 8/12, 9/12, 10/12, 11/12, 12/12, 1/13, 2/13, 3/13, 4/13, 5/13, 6/13, 7/13, 8/13, 9/13, 10/13, 11/13, 12/13, 1/14, 2/14, 3/14, 4/14, 5/14, 6/14, 7/14, 8/14, 9/14, 10/14, 11/14, 12/14, 1/15, 2/15, 3/15, 4/15, 5/15, 6/15, 7/15, 8/15, 9/15, 10/15, 11/15, 12/15, 1/16, 2/16, 3/16, 4/16, 5/16, 6/16, 7/16, 8/16, 9/16, 10/16, 11/16, 12/16, 1/17, 2/17, 3/17, 4/17, 5/17, 6/17, 7/17, 8/17, 9/17, 10/17, 11/17, 12/17, 1/18, 2/18, 3/18, 4/18, 5/18, 6/18, 7/18, 8/18, 9/18, 10/18, 11/18, 12/18, 1/19, 2/19, 3/19, 4/19, 5/19, 6/19, 7/19, 8/19, 9/19, 10/19, 11/19, 12/19, 1/20, 2/20, 3/20, 4/20, 5/20, 6/20, 7/20, 8/20, 9/20, 10/20, 11/20, 12/20, 1/21, 2/21, 3/21, 4/21, 5/21, 6/21, 7/21, 8/21, 9/21, 10/21, 11/21, 12/21, 1/22, 2/22, 3/22, 4/22, 5/22, 6/22, 7/22, 8/22, 9/22, 10/22, 11/22, 12/22, 1/23, 2/23, 3/23, 4/23, 5/23, 6/23, 7/23, 8/23, 9/23, 10/23, 11/23, 12/23, 1/24, 2/24, 3/24, 4/24, 5/24, 6/24, 7/24, 8/24, 9/24, 10/24, 11/24, 12/24, 1/25, 2/25, 3/25, 4/25, 5/25, 6/25, 7/25, 8/25, 9/25, 10/25, 11/25, 12/25, 1/26, 2/26, 3/26, 4/26, 5/26, 6/26, 7/26, 8/26, 9/26, 10/26, 11/26, 12/26, 1/27, 2/27, 3/27, 4/27, 5/27, 6/27, 7/27, 8/27, 9/27, 10/27, 11/27, 12/27, 1/28, 2/28, 3/28, 4/28, 5/28, 6/28, 7/28, 8/28, 9/28, 10/28, 11/28, 12/28, 1/29, 2/29, 3/29, 4/29, 5/29, 6/29, 7/29, 8/29, 9/29, 10/29, 11/29, 12/29, 1/30, 2/30, 3/30, 4/30, 5/30, 6/30, 7/30, 8/30, 9/30, 10/30, 11/30, 12/30, 1/31, 2/31, 3/31, 4/31, 5/31, 6/31, 7/31, 8/31, 9/31, 10/31, 11/31, 12/31, 1/32, 2/32, 3/32, 4/32, 5/32, 6/32, 7/32, 8/32, 9/32, 10/32, 11/32, 12/32, 1/33, 2/33, 3/33, 4/33, 5/33, 6/33, 7/33, 8/33, 9/33, 10/33, 11/33, 12/33, 1/34, 2/34, 3/34, 4/34, 5/34, 6/34, 7/34, 8/34, 9/34, 10/34, 11/34, 12/34, 1/35, 2/35, 3/35, 4/35, 5/35, 6/35, 7/35, 8/35, 9/35, 10/35, 11/35, 12/35, 1/36, 2/36, 3/36, 4/36, 5/36, 6/36, 7/36, 8/36, 9/36, 10/36, 11/36, 12/36, 1/37, 2/37, 3/37, 4/37, 5/37, 6/37, 7/37, 8/37, 9/37, 10/37, 11/37, 12/37, 1/38, 2/38, 3/38, 4/38, 5/38, 6/38, 7/38, 8/38, 9/38, 10/38, 11/38, 12/38, 1/39, 2/39, 3/39, 4/39, 5/39, 6/39, 7/39, 8/39, 9/39, 10/39, 11/39, 12/39, 1/40, 2/40, 3/40, 4/40, 5/40, 6/40, 7/40, 8/40, 9/40, 10/40, 11/40, 12/40, 1/41, 2/41, 3/41, 4/41, 5/41, 6/41, 7/41, 8/41, 9/41, 10/41, 11/41, 12/41, 1/42, 2/42, 3/42, 4/42, 5/42, 6/42, 7/42, 8/42, 9/42, 10/42, 11/42, 12/42, 1/43, 2/43, 3/43, 4/43, 5/43, 6/43, 7/43, 8/43, 9/43, 10/43, 11/43, 12/43, 1/44, 2/44, 3/44, 4/44, 5/44, 6/44, 7/44, 8/44, 9/44, 10/44, 11/44, 12/44, 1/45, 2/45, 3/45, 4/45, 5/45, 6/45, 7/45, 8/45, 9/45, 10/45, 11/45, 12/45, 1/46, 2/46, 3/46, 4/46, 5/46, 6/46, 7/46, 8/46, 9/46, 10/46, 11/46, 12/46, 1/47, 2/47, 3/47, 4/47, 5/47, 6/47, 7/47, 8/47, 9/47, 10/47, 11/47, 12/47, 1/48, 2/48, 3/48, 4/48, 5/48, 6/48, 7/48, 8/48, 9/48, 10/48, 11/48, 12/48, 1/49, 2/49, 3/49, 4/49, 5/49, 6/49, 7/49, 8/49, 9/49, 10/49, 11/49, 12/49, 1/50, 2/50, 3/50, 4/50, 5/50, 6/50, 7/50, 8/50, 9/50, 10/50, 11/50, 12/50, 1/51, 2/51, 3/51, 4/51, 5/51, 6/51, 7/51, 8/51, 9/51, 10/51, 11/51, 12/51, 1/52, 2/52, 3/52, 4/52, 5/52, 6/52, 7/52, 8/52, 9/52, 10/52, 11/52, 12/52, 1/53, 2/53, 3/53, 4/53, 5/53, 6/53, 7/53, 8/53, 9/53, 10/53, 11/53, 12/53, 1/54, 2/54, 3/54, 4/54, 5/54, 6/54, 7/54, 8/54, 9/54, 10/54, 11/54, 12/54, 1/55, 2/55, 3/55, 4/55, 5/55, 6/55, 7/55, 8/55, 9/55, 10/55, 11/55, 12/55, 1/56, 2/56, 3/56, 4/56, 5/56, 6/56, 7/5

17. 1. 1900

$\overline{12}, \overline{12}$  m.  $\overline{87}, \overline{87}$  1 hour 9 m.

*SIT.*, *SIT.*, *SIT.* f. *(?)* *ferruginea* var. *con-*  
fluens. Targ. An. IV, 11 (ed. Lag. *ferruginea*)  
*SIT.*, incurv. Ib. VI, 10 (ed. Test. *ferruginea*). Targ. Loc. X, 6  
(O. ed. Amst. *ferruginea*): n. fr.

1112 f. h. same. Subj. 82 notes the 82 notes to take coals out of a large fire (on the fireplace).

Targ. Is. XXXIII, 14 (ed. Lag. 776), context  
of N<sup>a</sup>. Targ. Jer. XXXIV, 1 (ed. Lag. 776)

NETP, NETP, NETP

𐤃𐤕𐤁 (𐤃𐤕𐤁) (b. k.) Jakim, Gen. R. s. 66 end. Modr.  
 T. to Ps. XI. 𐤃𐤕𐤁 𐤃𐤕𐤁 J. (Alkime) of Samaria, a  
 Hellenist, nephew of R. Jose ben Jozzer

1-7-79    1-8-79    1-9-79

Yona VI, 4 ----- some of the nobles of Je-  
rusalem.

12. 8. 12 ch. same. (Leary. Tar. P. XXXVIII.)

(some ed. נקר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 ממלל א' heavy of speech.—Sabb. 59<sup>a</sup> ד' when the shoe is too heavy for running.—2) *dear, precious*. Targ. Ps. XXXVI, 8 (ed. Lag. נקר); a. fr.—Y. Kidd. I, 58<sup>d</sup> כספא וליב כספא silver falls or rises in price (copper being the standard) א' נחשא ו' it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44<sup>d</sup> א' הוה כדורא א' if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy*. Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 מאומהד ו' and worthier than the rest of thy people; a. e.—Pl. נקרין, נקרין. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21<sup>b</sup> אנב ד' because they are weighty; a. fr.—Fem. נקרעא, נקרעא. Targ. Prov. III, 15. Ib. VI, 26; a. e.—Pl. נקרעא. Targ. II Chr. XXXII, 27 (ed. Lag. נקרעא). Targ. Is. III, 17 נקרעא ו' ed. Lag. (oth. ed. נקרעא) the nobles of the daughters &c.

נקרה f. (preced.) *dignity*. Koh. R. to XI, 1 את חכום נקרעא (some ed. נקר) thou knowest what human dignity means.

נקר, Tosef. Kel. B. Kam. III, 2, v. נקר.

\*נקם m., pl. נקמים, נקמין (v. נקם) *restoratives*, esp. *towels put on the bathers' head in the sudatory*. [Oth. opin., based on the version נקבים (v. infra): *tanks*. V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . ביה דנקמין ו' ed. Zuck. (Var. נקמין) the compartment for restoratives, but has not sold . . . ד' the implements themselves; B. Bath. 67<sup>b</sup> עצמן ו' ולא ד' . . . בית ד' ed. (Ms. M. נקבים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14<sup>c</sup> bot. (defective passage) בסלקי נקמין read: נקמין ו' (פלוס ו'ק). V. נקמין.

נקנאות v. דיוקן.

נקר (b. h.) *to be heavy*; (cmp. נקרעא &c.) *to be weighty, important, honored*; [*to be dear, precious*; *to hold dear*, v. infra.] Tanh. B'shall. 27 נקרעא דידו של משה ו' Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. 1. Ib. חטא על ו' sin weighed heavily on Moses' hands.

Pi. נקר *to hold dear, honor*. Deut. R. s. 7, end אני נקר I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation נקרעא, found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) נקרעא (or נקר) אורח ו' the g'birah (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanh. Massé 13; ib. ed. Bub. 10 אדם נקרעא א' she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מקלה, v. קלל.—Part. pass. נקור. Num. R. l. c. קשר אורח בקורבין שלו מ' he tied (and seated) him in his most honored (state) carriage; Tanh. l. c. בקורבין ו' . . . ; ib. ed. Bub. l. c. בקורבין ו' קשר אורח (Ms. M. בקורבין) he tied . . . and paid him honor.

Hif. נקר *1) to grow dear, scarce; to rise in value*. Y. Keth. XI, 34<sup>b</sup> bot. הנקה ד' the price of the field was higher (than the amount due her for alimentation). Ib.

XII, beg. 34<sup>d</sup> הוה נקרעא ו' זול, v. זול. B. Mets. V, 9 שבא wheat may rise in value; a. fr.—2) *to honor*. Tanh. ed. Bub. l. c., v. supra.

Hof. נקרעא as Hif. 1.—B. Bath. V, 8 נקרעא; B. Mets. V, 8 נקרעא (Y. ed. נקרעא). Gen. R. s. 35 השמן ד' oil became scarce (Yalk. Kings 228 נקרעא); a. fr.

נקר ch. same. 1) *to be heavy*. Targ. Ps. XXXVIII, 5 נקרעא (Ms. נקרעא). Targ. Job XXXIII, 7 (some ed. נקרעא). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 נקרעא, ed. Berl. נקרעא, v. Berl. Targ. O. II, p. 17; a. e.—2) *to be dear, precious*. Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64<sup>a</sup> אי נקרעא ו', v. זול I, ch.

Pa. נקר *1) to make heavy*. Targ. Lam. III, 7 (ed. Amst. נקר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear*. Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 נקרעא מילי honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 נקרעא, v. מוקרעא I; a. e.—[Gen. R. s. 17 נקרעא, v. נקרעא].—3) *to offer, present*. Targ. Is. XLIII, 23 (not נקרעא). Targ. Prov. III, 9; a. e.

Af. נקר *1) to honor, treat with regard*. Targ. Ps. XV, 4. Targ. I Sam. II, 30; a. e.—B. Mets. 50<sup>a</sup> נקרעא ו' honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48<sup>a</sup> נקרעא לי . . . Ms. M. (ed. נקרעא לי) it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61<sup>b</sup> ג' דאקרינן וארת ד' Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15<sup>c</sup> bot. נקרעא ו' to offer. Y. Bets. V, end 63<sup>b</sup> נקרעא ו' a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 13<sup>c</sup> נקרעא ו' figs as a present; a. fr.—[3) *to be heavy*. Targ. Job XXXIII, 17, v. supra.]

Ithpa. נקרעא *1) to become heavy, burdensome*. Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text נקרעא); a. e.—[Ab. Zar. 46<sup>b</sup> נקרעא ליה תלמודא ed., Ms. M. נקרעא, v. נקר.—2) *to be honored, to honor one's self*. Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46<sup>b</sup> נקרעא ו' (Ms. M. נקרעא, v. נקרעא) that Abraham be honored through her (at her funeral). Ib. נקרעא ו' Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28<sup>a</sup> נקרעא ו' they desire to be honored by me (by inviting me); a. e.—3) *to rise in value*. B. Kam. 103<sup>a</sup> כותנא איר' flax grew dearer. Ber. 5<sup>b</sup>; a. e.

נקר m. (b. h.; preced. wds.) *1) heavy; dear, precious, worthy; honored*. Tosef. B. Kam. IX, 12 נקרעא ו' who is put to shame by a person of high dignity (opp. פגום).—Pl. נקרין, נקרין. B. Bath. 100<sup>b</sup>; Meg. 23<sup>b</sup> (address to mourners) נקרין ו' stand up, dear friends, stand up &c. Men. 44<sup>a</sup> דמי ו' its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 נקרין B. S. to Kel. III, 5 (ed. נקרין) the heavy earthen vessels used for boiling pitch.—Fem. נקרעא, pl. נקרעא. Keth. 108<sup>a</sup>; Snh. 43<sup>a</sup> נקרעא ו' worthy women in Jerusalem.—V. נקר.—2) (noun) *precious object, prize; choice*. Gen. R. s. 67 (ref. to Prov. XII, 27) נקרעא ו' in order that Jacob



שִׁבְעָה, תִּשְׁבָּע ch. same. Y. Kil. V, 30<sup>a</sup> (R. S. to Kil. V, 6 שִׁבְעָה, read שִׁבְעָה . . .). — *FL* תִּשְׁבָּע. Y. Maasr. V, end, 52<sup>a</sup> (R. S. to Maasr. V, 8 תִּשְׁבָּע, corr. acc.).

**יִרְבֵּעַם** (b. h.) pr. n. m. *Jeroboam*, 1) J. ben Nebat, the first king of Israel. Ber. 35<sup>b</sup>. Snh. X, 2 (90<sup>a</sup>); a. fr.—2) J. ben Joash, king of Israel. Pes. 87<sup>b</sup>. Yeb. 98<sup>a</sup>.

**יָרַד** (b. h.) to move about, run; esp. to go down; לֵךְ to enter; מֵ to leave. Tanh. B'huck. 5 (ref. to יִרְדוּ, Jud. XI, 37) עֲלֵים לְהִירֵם... יִרְדוּ עַל הַחֲרִים... does one go down on the mountains, do not men go up to &c.?  
ib. (יִרְדוּ) אֶת הַיָּדֵי וְאֶת הַיָּדֵי (ed. Bub. 7) give me leave that I may go down to the court-house; Yalk. Jud. 87. Men. 109<sup>b</sup> לֵךְ כֵּן מִה זֶה שֶׁלֹּא יֵלֵךְ when this one (Shimei) who was not permitted to enter into it (the office) became so jealous, הַיָּדֵי לֵךְ how much more so is he who once has entered it (and is to be ousted). Ib. כֹּל לֵךְ מִן הָאֵשׁ לֵךְ הָאֵשׁ לֵךְ לֵךְ מִמֶּנּוּ וְכֵן (the office), I would throw at him &c.—Taan. 8<sup>b</sup> יִרְדוּ it rains. Ib.<sup>a</sup> אֵין גְּשָׁמִים יִרְדִּים וְכֵן the rain falls only for the sake of the men of faith. Cant. R. to I, 2<sup>b</sup> מִה מִים יִרְדִּים as the water (rain) comes down in drops. —לִנְכֹסִי to take possession of, seize, administer property. B. Mets. 38<sup>b</sup> שְׂבוּרִי לֵךְ הַיָּדֵי he who takes possession of the property of captives. Tosef. Keth. VIII, 2, sq.; a. fr.—to be compelled to leave an estate, to become poor (emp. הַיָּדֵי). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64<sup>b</sup>; a. fr.—עֲלֵה וְיִרְדֵּה (קֶרֶבֶן) a sacrifice of higher or lesser value according to pecuniary conditions (Lev. V, 6—11). Shebu. 21<sup>a</sup>. Hor. II, 7 (9<sup>a</sup>); a. fr.—[For other idiomatic uses, v. עֲלֵה.]—Part. pass. יִרְדֵּה q. v.

**יִרְדֵּה** to let down, bring down; to lower. Taan. 8<sup>a</sup> בְּשֶׁנָּה שְׁחֵמִים... מְלֹחֲרֵי וְכֵן ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain. Lev. R. s. 1 הַיָּדֵי אֶת הַיָּדֵי Moses is surnamed *Yered* (I Chr. IV, 18) because he brought down the Law; הַיָּדֵי אֶת הַיָּדֵי he caused the Divine Presence to come down &c. Y. Ber. IV, 7<sup>d</sup> top מְגִדְלֵהוּ אֵת הַיָּדֵי they did not remove him from his position. Sot. 13<sup>b</sup> (ref. to Gen. XXXIX, 1) הַיָּדֵי אֶל הַיָּדֵי read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions.—Y. B. Kam. IV, 4<sup>b</sup> top מְלֹחֲרֵהוּ he drove them out of their estates (emp. Bab. ib. 38<sup>a</sup>); a. v. fr.—דֵּה לִנְכֹסִי (v. supra) to appoint as administrator. B. Mets. 38<sup>b</sup> שְׂבוּרִי לֵךְ שְׂבוּרִי we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.—הַיָּדֵי וְלֹא מוֹרֵד neither raises nor lowers, i. e. has no effect or influence. Hull. 45<sup>b</sup>. Gitt. 52<sup>a</sup>, a. e. מְעֵלֵהוּ וְלֹא מוֹרֵדֵהוּ dreams must not be regarded. Men. V, 6, a. e. מְעֵלֵהוּ וְמוֹרֵדֵהוּ moves upward and downward.—[Tosef. Par. IX (VIII), 6 שְׂבוּרִי מוֹרֵדֵהוּ, v. מוֹרֵדֵהוּ.]—עֲלֵה, v. מְעֵלֵהוּ.

**יִרְדֵּה**, Ex. R. s. 23, corrupt. of יִרְדֵּה, v. יִרְדֵּה. —[Y. Dem. I, 22<sup>b</sup> top some ed., v. יִרְדֵּה.]

**יִרְדֵּה** (b. h.) pr. n. *Jordan*, the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55<sup>a</sup>, v. יִרְדֵּה; a. fr.—Y. Sabb. IV, end, 7<sup>a</sup> שְׂבוּרֵה הַיָּדֵי; Bab. ib. 83<sup>b</sup> הַיָּדֵי Jordan boats which are loaded on dry land and let down into the river.—יִרְדֵּה, v. יִרְדֵּה.

**יִרְדֵּה**, ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55<sup>a</sup>, v. יִרְדֵּה.

**יִרְדֵּה**, v. יִרְדֵּה.

**יִרְדֵּה** m. *ferule* (v. Löw Pf. p. 190). Pes. 39<sup>a</sup> מֵרֵה מֵרֵה (מֵרֵה וְאֶלֵה). Ib. מֵרֵה זֶה הָאֵרֵה (Ms. M. אֶלֵה) *mar*, that is *y'roar*; [for Var. lect. v. Rabb. D. S. a. l. note.] [Syr. יִרְדֵּה, P. Sm. 1630.]

**יִרְדֵּה** m., *ירְדֵּה* f. (יִרְדֵּה) low, common, of little value. Cant. R. to I, 2<sup>b</sup> שְׂבוּרֵה הַיָּדֵי the commonest of vessels (earthen); (Taan. 7<sup>a</sup> פְּחוּתֵה, Sifr. Deut. 48 גְּרִיבֵה). Y. B. Mets. V, beg. 9<sup>c</sup> כֹּל הֵךְ מְחִבְרֵהוּ וְכֵן the less valuable metal is in exchange considered the coin, the more valuable is the merchandise. Pesik. R. s. 13 כֹּל הַשְּׂבוּרֵה the lowest of the tribes (Joseph, being a slave). Lam. R. to IV, 2 אִשָּׁה (אִשָּׁה) a wife of a lower position than himself. Ex. R. s. 30 לֵךְ שְׂבוּרֵהוּ וְכֵן do you desire to connect yourself with the lowest of all nations (Israel)?; a. fr.—*Pl.* יִרְדֵּה, יִרְדֵּה. Pesik. R. l. c.

**יִרְדֵּה**, *יִרְדֵּה*, m. [prob. to be read: *יִרְדֵּה*; v. יִרְדֵּה] *white spot in the eye (leucoma)*. Sabb. 78<sup>a</sup> חֲרִיבֵה (יִרְדֵּה) [יִרְדֵּה] a. חֲרִיבֵה ed. (Ar. *ib.*; Ms. O. *ib.*; Tosef. ib. VIII (IX), 8 חֲרִיבֵה ed. Zuck., Var. חֲרִיבֵה, חֲרִיבֵה, Rashi to Sabb. l. c. quotes חֲרִיבֵה).

**יִרְדֵּה** (יִרְדֵּה) c. (v. next w.) *yarod*, a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. תֵּנִים וְכֵן יִרְדֵּה). —*Pl.* יִרְדֵּה, יִרְדֵּה. Tosef. Kil. V, 8 הַיָּדֵי וְהַיָּדֵי (Var. יִרְדֵּה וְהַיָּדֵי) the *y* and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31<sup>c</sup> bot. יִרְדֵּה וְהַיָּדֵי (some ed. יִרְדֵּה). —[Ab. Zar. 11<sup>b</sup> יִרְדֵּה, Ms. M., v. יִרְדֵּה.]

**יִרְדֵּה** (יִרְדֵּה) ch. (v. P. Sm. 1630) 1) same. —*Pl.* יִרְדֵּה, יִרְדֵּה. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere יִרְדֵּה; h. text תֵּנִים). —Targ. Job. XXX, 29 יִרְדֵּה (ed. Lag. (Var. יִרְדֵּה). Targ. Ps. LXXIV, 14 לִירְדֵּה (ed. Lag. יִרְדֵּה, h. text יִרְדֵּה). —2) (= יִרְדֵּה) *wild ass*. Targ. Jer. II, 4 כִּירְדֵּה (ed. Lag. כִּירְדֵּה, h. text יִרְדֵּה, v. Rashi a. l.). Keth. 49<sup>b</sup> וְכֵן יִרְדֵּה וְכֵן (Ar. *ib.*) a *yarod* gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children. Snh. 59<sup>b</sup> תֵּנִים יִרְדֵּה thou howling *y*. (talking out of the way; Yalk. Gen. 14 תֵּנִים שִׁוְטָה h.). —*Pl.* as ab. Targ. Jer. XIV, 6 (ed. Lag. יִרְדֵּה; h. text תֵּנִים). Targ. Y. I Deut. XXXII, 10 (in connection with חֲרִיבֵה, corr. acc.). Targ. Is. XIII, 22 (ib. (in connection with חֲרִיבֵה, ed. Lag. יִרְדֵּה, h. text תֵּנִים). —*Fem. pl.* יִרְדֵּה. Lam. R. to IV, 3 (ref. to יִרְדֵּה אֵילֵה אֵילֵה) כִּמְהֵן מְסוּרֵה פְּרִיסֵהוּ וְכֵן (תֵּנִים וְכֵן) those *yaruds* (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.; [diff. interpret. of the verse in Tanh. B'huck. 3, ed. Bub. 5.]

**יִרְדֵּה**, v. יִרְדֵּה.



ירוק m. (b. h. ירוק II) light-colored, yellow or greenish.

Idolus V, 6 ירוק דרם Sudd II, 6 ירוק the greenish menstruation (menstruation). Ib. 19<sup>a</sup> ירוק a greenish stain on the garment; a. fr.—Muc. III, 6 ירוק an Ethisy green like black.—Pl. ירוק green color. Neg. XI, 4, a. e., v. ירוק.—Kem. ירוק, Num. R. s. 9 ירוק if she was of a ruddy complexion, the test waters make her pale.

ירוק, ירוק ch. 1) same. Targ. Ex. X, 15; a. fr.—

Targ. Lev. XIII, 49 (b. text ירוק)—Hull. 49<sup>a</sup> ירוק as regards the bird whose belly is green.—Pes. 30<sup>b</sup> ירוק whether white, dark or green (glazed).—H. ירוק, ירוק. Ib. ירוק Ms. M. (ed. ירוק).—2) green, foliage, grass. Targ. Gen. IX, 8, a. e. ירוק—B. Kam. 44<sup>a</sup>. Arakh. 31<sup>b</sup> ירוק I ate grass before thee (am older), a. e.—Pl. constr. ירוק, Targ. Y. Gen. I, 30 ירוק—3) ירוק (v. ירוק) name of a species of fish (green fish). Y. Kil. I, 27<sup>a</sup> bot., v. ירוק.

ירוק f. (preced.) 1) grass upon the

water, a sort of sea-weed or moss used for wicks. Sabb. II, 1, expl. Ib. 30<sup>b</sup> ירוק, v. ירוק; Y. Ib. II beg. 4, v. ירוק—2) jaundice. Ib. XIV, 3 ירוק they are used as a remedy for jaundice.

ירוק, ירוק, v. ירוק.

ירוק (ירוק) m. ; pl. ירוק (preced.

arts.) various herbs. Targ. II Kings IV, 39 (ed. Lag. ירוק, some ed. ירוק).—Y. Meg. IV, 54<sup>a</sup> ירוק one scholar made a translator read over again who translated (Ex. XII, 8) 'unleavened bread with herbs' (in place of ירוק bitter herbs); Y. Bioc. III, end, 65<sup>d</sup> (corr. in accord. with Y. Meg. I. c.).

ירוק, v. ירוק.

ירוק, v. ירוק.

ירוק, ירוק, v. ירוק. [Ab. Zar. 11<sup>b</sup> ירוק Ms.

M., v. ירוק]

ירוק f. (b. h. ירוק; ירוק) 1) conquest, taking pos-

session. Sifre Num. 107 (ref. to Num. XV, 16) ירוק the text means after conquering and settling in the land (proving from Deut. XI, 31; Kidd. 37<sup>b</sup>. Ib. ירוק the word dwelling (e.g. Lev. XXIII, 14) means after conquest &c. Ib. 38<sup>a</sup>; a. fr.—2) inheritance, heirloom. Ab. II, 12 ירוק for it (the knowledge of the Law) does not come to thee by inheritance (without toil). Ned. 81<sup>a</sup> that it may not be said ירוק scholarship comes to them by inheritance. Sifre Deut. 345 (ref. to Deut. XXXIII, 4) ירוק I might understand, it is an inheritance of the sons of the nobles &c. Ib. ירוק I am returning to my own heirloom; Ex. R. s. 35 ירוק to my paternal heirloom. B. Bath. 110<sup>b</sup> ירוק having the right of inheritance. Ib. 113<sup>b</sup> ירוק the first succession (direct heirs, children &c.); indirect heirs (brothers &c.); a. v. fr.

ירוק, ירוק m. (b. h. ירוק a pl. Jerusalem. Sudd.

11<sup>b</sup> ירוק he who has not seen J. in her glory, has never seen &c. Gen. R. s. 43 (interpret. ירוק, Gen. XIV, 18) ירוק Jerusalem is called by the name of Turek (Righteousness; ref. to Is. I, 26). Num. R. s. 10; Meg. 18<sup>a</sup> ירוק (a prophet) whose name is mentioned without the name of his home, is, to be sure, from Jerusalem (v. ירוק); a. v. fr.

ירוק ch. same. Targ. Gen. XIV, 18 (b. text ירוק).

Targ. Josh. XII, 16; a. fr.—Sudd ירוק a golden head-band with the picture of Jerusalem on it; Sabb. 68<sup>a</sup> (expl. ירוק).—Lam. R. to I, 1 ירוק (J. compared with Athens); a. fr.

ירוק m. (preced.) of Jerusalem, Jerusalemite.

Lam. R. introd. (R. Joh. I) ירוק every prophet whose home is not mentioned was a citizen of Jerusalem (v. ירוק). Ib. to I, 1 ירוק the Jerusalemite went to Athens. Tosef. Keth. XIII (XII), 8 ירוק what does Tyrian currency mean? It means the Jerusalem standard. Num. R. s. 14 ירוק Jerusalem (Palestinian) dialect, a. e.—Jer. Talmud, the Palestinian collection of Mishnah and Gemarah, contrad. to the Babylonian (ירוק).—Targum Y'rushalmi, name of a Chaldaic version of the Pentateuch, contrad. to Targ. Onkelos (v. Berliner Targ. O. II, p. 100, a. Sm. Diet. of the Bible s. v. Versions).—Fem. ירוק. Hull. 65<sup>a</sup>, v. ירוק II. Erab. 89<sup>a</sup>, v. ירוק.—H. ירוק. Y. Keth. I, 26<sup>a</sup> top, v. ירוק. Yoma 14<sup>a</sup>; a. e.

ירוק, ירוק m. (ירוק) — h. ירוק, conqueror, heir.

Targ. II Sam. XIV, 7.—Gen. R. s. 66 ירוק the enemy of the house (Ismael) will be the heir.—H. ירוק, ירוק. Targ. Jud. XVIII, 7. Targ. Jer. VIII, 10. Targ. Y. II Num. XXIV, 18.—Y. San. III, end, 21<sup>d</sup> ירוק B. L. wrote to his (Kahana's) heirs.

ירוק, ירוק, ירוק f. ch. (preced.) — h. ירוק,

1) a conquered land. Targ. O. Num. XXIV, 18 (b. text ירוק; Y. ירוק).—2) conquest, possession, heirloom. Targ. Deut. II, 5; 9, a. fr. (ed. Berl. ירוק; oth. ed. a. Y. ירוק).—Targ. Prov. XX, 21 ירוק ed. Lag.; a. e.—Lev. R. s. 9 ירוק my heirloom (the Law) is with thee, and thou wouldst withhold it (refuse to teach me); ירוק (ירוק) and what heirloom of thine do I hold? a. e.

ירוק f. (b. h.; ירוק, emp. ירוק) [traveller,] moon. Hull.

60<sup>a</sup> ירוק said the Moon to the Lord, Yark Gen. s. Ib. ירוק v. ירוק. Ber. 16<sup>a</sup> Ms. M. (ed. ירוק).

ירוק m. 1) (b. h.; preced.; Assy. arku) month. R. Hash.

11<sup>a</sup>, v. ירוק. Tanh. Noah 11, v. III; a. e.—2) pr. a. pl. Yeroh, at the southernmost point of Lake Tiberias; Beth Yeroh, near Yeroh, a twin-town of Sennabris (v. ירוק). Gen. R. s. 98 (expl. ירוק, Deut. III, 17) R. El. says; R. Samuel... ביה; R. Judah... Sennabris and Beth Yeroh. Y. Meg. I, 70<sup>a</sup> two autonomies ביה like B. Y. and Sennabris. Midr. Sam. ch. XXX,

XXXII, expl. הרשי, II Sam. XXIV, 6 ר' בית. — Tosef. Bekh. VII, 4 איהו ירדן מבית ירהו ולמטה (ed. Zuck. ירדו) the real Jordan is from B. Y'reho and down; Bekh. 55<sup>a</sup> אין ירדן אלא מבית ירדו ו'.

**יָרֵחַ**, **יָרֵחָא** ch. (=h. יָרֵחַ a. יָרֵחַ) moon; month. — יומא ד' (sub. ירש) the first day of the month, New-Moon-Day. Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr. — Targ. O. Deut. XXI, 13 ירח יומין ed. Berl. (oth. ed. ירחי; Y. ירחא) — Lev. R. s. 29; Pesik. R. s. 40 (ref. to בחדש השביעי, Lev. XXIII, 24) ב' דשבועתא in the month of oaths (Gen. XXII, 16). Sabb. 86<sup>b</sup> ר' the New-Moon was declared on the first day of the week. Ib. פליגי בקביע ד' they differ as to the day on which the New Moon was declared. Bets. 4<sup>b</sup> ודחשתא ידיענין בקביעא ד' and now that we know the time of the New Moon (by fixed calendar); a. fr. — Pl. ירחי, ירחיא, ירחי. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr. — R. Hash. 20<sup>a</sup> ר' בשאר as to the other months (than Nisan and Tishri). Y. ib. II, 57<sup>d</sup> bot. Macc. 23<sup>b</sup>; a. fr. — twelve months תריסר ירחי forming a year, twelve months from date. B. Mets. 16<sup>b</sup>; 35<sup>a</sup>. Ab. Zar. 8<sup>b</sup>; a. e.

**יָרֵחָא**, v. ירחו. a. ירחו. v.

**יָרֵחִינָא** m. (denom. of יָרֵחָא) versed in the regulation of the lunar year, *Yarhinaah*, surname of Samuel, the Babylonian scholar (v. R. Hash. 20<sup>b</sup> top). B. Mets. 85<sup>b</sup> Samuel Yarhinaah was the physician of Rabbi.

**יָרֵחַ** (b. h.; cmp. יָרֵי I) to permeate, penetrate; to shoot forth. Nidd. 43<sup>a</sup>; Hag. 15<sup>a</sup> [read:] שאני ... כל ... ירעה מוליד (Ms. M. אינו מוליד; Ms. M. 2 שאינה מוליד) ירעה כחץ אינה מזרע (Ms. M. מוליד) a spermatie emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65<sup>a</sup> כחץ לה ב' היא קיימא לה ב' she can feel it whether the emission is permeating &c. Sifré Deut. 42 ירעה שמתכן... יורד ו' the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6<sup>a</sup> יורה שיויר בנחת 2) to throw, shoot. Yalk. Gen. 133 לירות בב' ירדו to throw spears with both hands; v. infra.

**יָרֵחַ** (1) to permeate. Sifré l. c. שמונה ומרות הארץ 1) for it (the *yoreh*, v. supra) pervades and satisfies the earth and gives her drink down to the deep (Taan. l. c., Yalk. Deut. 863 only שמונה ומרות). — [Y. Maasr. I, 49<sup>a</sup> top משוירי מ' קח a. קח v. משוירי; read: ירעה; 2) to point, aim at, shoot, cast. Lam. R. to I, 18 הויר בו ... שלש three hundred arrows did they shoot into his body; Y. Kidd. I, 61<sup>a</sup> bot. יורד ו' (read: ירדו or הויר; Kal). Yalk. Gen. l. c. (fr. Midr. Vayisu) היה מ'ה הניתוח ו' he threw spears with both hands &c. Ex. R. s. 3 (ref. to יודויריך, Ex. IV, 12) I shall shoot my words into thy mouth like an arrow; a. fr. — 3) to point out, to direct, teach, instruct; to decide. Hor. I, 1 הויר ב' ו' if a court has (through error) directed to transgress one of the commands &c. Ib. 2 ה' if a court has given a decision and finding out its mistake reversed it. Yeb. X, 2 הויר ב' ו'.

א if a court instructed her that she may marry again. Ber. 31<sup>b</sup>; Erub. 68<sup>a</sup> כל המ'ה הלכה בפני ו' whoever decides a law-point in the presence of his teacher. Ab. V, 8 המ'ה ב' המ'ה בחורה ו' who decide in religious matters against the law (by means of sophistry). Sabb. 19<sup>b</sup> ו' כ' ו' R... decided in agreement with the opinion of &c.; a. fr. [Erub. 65<sup>a</sup> (a citation, from Sirach X, 26?; v., however Rabb. D. S. a. l. note 70) בצר אל יורה he who is in trouble, should give no opinion—applied by analogy to prayer in an unsettled condition of mind.]

**יָרֵי**, **יָרֵי** same, to teach. Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4. — Sabb. 19<sup>b</sup> ו' ו' there was a student who decided ... in favor of R. S.'s opinion. Y. Maasr. I, 49<sup>a</sup> ו' ו' a. fr. — יָרֵי, v. יָרֵי I.

**יָרֵי**, a word in a charm formula, beginning with שְׁבִירָיָה q. v.

**יָרֵי**, v. יָרֵי.

**יָרֵי** m. (יָרֵי) meeting-place, market, annual fair generally dedicated to a deity. Ab. Zar. 11<sup>b</sup> בכי ירדו (Ms. M. ירדו) a market-place (with the idol) at Baalbek, at Acco (v. יָרֵי). Ib. 13<sup>a</sup> של ב' (נְבִיכָה) one who deals at a fair of gentiles. Ib. של ע' one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39<sup>b</sup>; bot. (only) יָרֵי, יָרֵי, יָרֵי. Gen. R. s. 47; a. fr. — Pl. יָרֵי, יָרֵי. l. c. 39<sup>d</sup> top ו' ה' there are three (Palestinian) fairs, that of Gaza &c.; Gen. R. l. c. — Ib. s. 67; Yalk. Gen. 115 [read:] ו' ו' thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

**יָרֵי** I m. ch. same. Y. Ab. Zar. I, 39<sup>d</sup> top ירדו the market place of Tyre. [Ib. יָרֵי של ב' v. preced.]

**יָרֵי** II f. (יָרֵי) going down, fall, decline, degradation. rain-fall. Y. Ber. IX, 14<sup>a</sup> top; a. fr. — Zeb. 53<sup>a</sup> מן הכבש ירדו his descent from the inclined plane (v. יָרֵי). Y. Hor. III, beg. 47<sup>a</sup> ו' ו' his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 שויר אחי degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 ו' כשם שלאנו ו' (for these (nations) decline is in store; a. fr. — Pl. יָרֵי. Cant. R. to I, 1 ירד שלמה ג' Solomon had three declining periods of his power.

**יָרֵי** f. (יָרֵי) shooting. Yalk. Gen. 133 (fr. Midr. Vayisu) shooting of arrows and stones (יריעה) from catapults.

**יָרֵי**, v. יָרֵי.

**יָרֵי**, v. יָרֵי.

**יָרֵי**, v. יָרֵי.

**יָרֵי** f. (b. h.; cmp. יָרֵי) tent-cloth, curtain. Ohol. VIII, 1; a. fr. — Pl. יָרֵי. Ib. XV, 4 שחצו ב'.



מ. (b. h.; preced. wds.) *green*, *herb*. Pesh III, 4, v. מַשְׁכֵּם. *Maaser* IV, 8, v. מַשְׁכֵּם. *Id.* מַשְׁכֵּם מַשְׁכֵּם its herb (foliage) is exempt from tithes. Ber. 36<sup>a</sup> מַשְׁכֵּם מַשְׁכֵּם it is a species of herb, opp. מַשְׁכֵּם; a fr.—*Fl.* מַשְׁכֵּם. *Id.* VI, 1. Pesh II, 8 מַשְׁכֵּם מַשְׁכֵּם and these are the (bitter) herbs which may be used as *maror*. *R. Hosh. I, 1* מַשְׁכֵּם מַשְׁכֵּם . . .

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—*ירקת* (Var. *ירקת*, *ירקת*) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish*. Y. B. Mets. II, beg. 8<sup>b</sup>, opp. to *לביט* (v. *ירקא*).

**ירקא** ch. 1) same, *herb*. Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85<sup>a</sup> (prov.) שְׂקוּל Ms. M. (Ms. L. למח, ed. למחא) to Herbtown carry herbs.—Pl. *ירקין*, *ירקין*. Targ. Y. Ex. XV, 19 (ed. Amst. *ירקין*). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20<sup>a</sup> מְשוּם י' on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green*. Targ. Job XXVIII, 19 מְגֵלָא י' (h. text פְּטֵדָה, v. *ירקין*).—Pl. *ירקין*, *fem.* *ירקין*. Targ. Esth. I, 6.—Targ. O. Lev. XIV, 37 (Y. *ירקין*), v. *ירקא*.

**ירקומי**, v. *ירקמי*.

**ירקון** m. (b. h.; preced. wds.) 1) *jaundice*. Ber. 25<sup>a</sup>... מְבִיא י' causes jaundice. Sabb. 33<sup>a</sup> י' לְשִׁנְאָתָהּ a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew*. Taan. III, 5 (some comment.: 'a human disease'). Keth. 8<sup>b</sup>.

**ירקנא**, *ירקנא* ch. same, 1) *jaundice*. Targ. Jer. XXX, 6.—2) *mildew*. Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 *ירקנא*; a. e.

**ירקנא** m. (v. *ירק*) 1) (sub. *חמר*) *a wine flavored with herbs*. Ab. Zar. 30<sup>a</sup> מִר' Ms. M. (ed. *ירקנא*) bitter wine, that is *y'rakona*.—2) pl. *ירקנין*, v. *ירקנא*.

**ירקן** m. (preced. wds.) *a greenish jewel*. Targ. O. Ex. XXVIII, 17 (ed. Berl. 'י); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פְּטֵדָה).—Fem. form. *ירקתא*, *ירקתא*. Targ. Y. Ex. I, c.

**ירקנא** m. 1) *mildew*, v. *ירקנא*.—2) pl. *ירקנין*, *herbs*. v. *ירקנא*.

**ירקנקא**, v. *ירקנא*.

**ירקניקא** m. (v. next w.) name of an *unclean bird*, supposed to be the *gier-eagle*. Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רחם, רחמה; Y. שְׂרָקָא).

**ירקניק** m. (b. h.; preced. wds.) *pale-colored, greenish*. Tosef. Neg. I, 5; Y. Succ. III, 53<sup>d</sup> שְׁבִירוּקִים which of the green colors is called *y'rakrak*? Answ. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) שְׁבִירוּקִים y. means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. I, c. שְׁבִירוּקִים y. the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. *ירקניקתא*. Meg. 13<sup>a</sup> הִיא אֶחָדָה (Ms. O. הִיא כְּחֹדֶסָה) Esther was of a greenish complexion (like a myrtle).

**ירקניקא**, v. *ירקניק*.

**ירש** (b. h.) [to enter into, take the place of,] to conquer; to take possession, to succeed, inherit. Gen. R. s. 11, end

י' אֶת הַעוֹלָם בְּמֶדָה had his worldly share assigned to him with limitation. Ib. s. 44 לְיִרְשִׁנִּי to be my heir. B. Bath. VIII, 5 לֹא יִרְשֶׁנִּי . . . אִישׁ this man, my son, shall not be an heir with the rest of his brothers. Ib. בְּתִי הָרִשְׁוִנִי my daughter shall be my heiress. Ib. לְיִרְשִׁנִּי entitled to succeed him. Ib. IX, 1 (139<sup>b</sup>) הַבְּנוֹת יִרְשֶׁנִּי (Bab. ed. יִרְשֶׁנִּי) the sons take possession of the estate; a. fr.—V. יִרְשֶׁנִּי.

**Hif.** 1) *to cause to inherit, to leave by will or by the law of succession; to transmit*. Ib. 119<sup>b</sup> מוֹרִישִׁין וְאֵינָן יוֹרְשִׁין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47<sup>a</sup> אִין אָדָם מוֹרִישׁ שְׁבִיעָה לְבָנָיו a man cannot transmit an oath to his sons, i. e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43<sup>a</sup>; Kidd. 16<sup>b</sup> אִין אָדָם מוֹרִישׁ זְכוּת בְּתוֹ וְכ' a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell וְעַל מוֹרִישָׁיו over himself (the heir) and his ancestors; a. fr.—2) *to drive out, dispossess*. Sifré Deut. 51 לֹא הוֹרִישָׁה סְמוּךְ (the Jebusite) who is near thy palace thou hast not driven out; a. e.

**ירית**, *ירית* ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) תִּרְתִּין they shall succeed to thy dowry (קְרָתָהּ); B. Bath. 131<sup>a</sup>. Yoma 72<sup>b</sup> תִּרְתִּין, לֹא תִרְתִּין, v. *ירית*. Cant. B. to VII, 7 יִרְתֶּנִּי, v. *ירית*. I. Y. Kidd. I, 61<sup>b</sup> יִרְתֶּנִּי, v. *ירית*. a. fr.

**Af.** *to bequeathe, leave, give possession*. Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131<sup>a</sup> בְּר' אִרְתִּי one likely to make a will (a sick person). B. Mets. 16<sup>a</sup> אִרְתֶּה if he willed it away; a. e.

**ירתא**, v. *ירית*.

**ירתתא**, v. *ירית*.

**ירת** f. (preced. wds.) *heirloom, legacy*. Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21<sup>d</sup> י' שְׁבַק left a legacy to &c.

**יש** m. (b. h.; cmp. *איש*) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39<sup>b</sup>; Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup> (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are*, v. *אית*. Ber. VI, 4 אִם יֵשׁ בֵּינֵיהֶם וְכ' if there is among them one species &c. Peah VIII, 8 מִי יֵשׁ לוֹ וְכ' he who possesses &c. Hag. 14<sup>b</sup> יֵשׁ נָאֵה דוֹרֵשׁ וְכ' many a one preaches well but does not act well; a. v. fr.—*יש* (abbr. י'') some say (anonymous authority). Hor. 13<sup>b</sup> וְלִי נִתְּנָה אֲסִיקוּ the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93<sup>b</sup> וְי' אֶת הוֹצָאָה and some say, he must indemnify him also for carrying the seed out; מֵאֵן י' who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 8; a. v. fr.—*יש* he is, it is. Kidd. I, 10 כֹּל שֶׁ בְּמִקְרָא וְכ' whosoever is (engaged) in the study of the Bible &c. Hag. 4<sup>b</sup> כֹּל שֶׁ בְּבִירָה י' וְכ' whosoever is bound to visit the Temple, is also bound &c., v. *הבאה*; a. fr.—*יש*she is, it is. Kidd. 48<sup>a</sup>, a. fr. the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אֵלֶּא בְּסוּף . . . the obligation takes effect only when the work is finished; a. fr.



**יָשָׁב** (v. l. 1) to sit down, rest, to dwell, remain, to be inactive. *Mase. III, 15* **יָשָׁב וְלֹא עָשָׂה** *whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 89<sup>b</sup>.—Eruh. 100<sup>a</sup> וְלֹא עָשָׂה שָׁמָּה* and do nothing', i. e. not to act in doubtful cases, is better, *opp. עָשָׂה*. *Ber. 22<sup>a</sup>* **יָשָׁב וְלֹא עָשָׂה** *with an omission it is different. Tosaf. Shab. VII, 8 לֹא עָשָׂה* and they must not sit down until he says to them, *Be seated*, *Ber. 13<sup>b</sup>; Y. Bero. III, 68<sup>a</sup> bot.—Y. Dem. II, 28<sup>a</sup> לֹא עָשָׂה* *one who has a seat in the scholars' meetings Shab. 10<sup>a</sup>, Tosaf. ib. II, 1 אָמַר אֶתְּרָא לֵישָׁב* if one is in favor of sitting (holding deliberation in court). *Zeb. II, 1 יָשָׁב* in a sitting position. *Ber. 29<sup>b</sup> בְּיָשָׁב* one of the attendants at college, *יָשָׁב* those placed at street corners (traders, idlers). *Gen. R. s 78 יָשָׁב קִרְיָת* (*corr. קִרְיָת*) sitting in chariots; a. v. fr.—2) *to be settled (v. יָשָׁב), to be inhabited*. *Num. R. s 4 יָשָׁבוּ* ... *עֵינָם* (Irbah and Kiryath Jeirim were settled at the same time. — *Eruh. 88<sup>a</sup> (ref. to Ps. LXI, 8) וְיָשָׁב אֱלֹהִים* (*Rashi* a. Ar. 25<sup>a</sup>) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in *Rashi*; v. *infra*).

**יָשָׁב** (v. l. 1) to settle, put in place, to arrange evenly. *Y. Sabb. XII, beg. 13<sup>a</sup> תְּבַנֵּי אֶת הָאֶבֶן* *the builder that placed a stone on top of the row (v. יָשָׁב) 1. Ib. 4 top; Y. Pes. VIII, 38<sup>a</sup> תְּבַנֵּי הָאֶבֶן* because it is like settling the web with one's own hand. *Lev. R. s 37 (read:) וְיָשָׁב* *he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. אַתָּה אֲמַר תְּבַנֵּי אֶת הָאֶבֶן* thou art designated to settle and explain to thy children their vows &c. *Ex. R. s 31 (ref. to Ps. LXXI, 8, v. supra) תְּבַנֵּי* make thy world evenly balanced (as to property), *Tanh. Mish. p. 9 וְיָשָׁב עַלֵּיךְ* (*read יָשָׁב*). *Ex. R. s 32 לֹא יָדָעוּ* *they knew not how to put its parts together; a. fr.—Tanh. to set the mind at ease, to quiet. Sol. b. 87<sup>a</sup> וְיָשָׁב* *Ma. M. (ed. שְׁמִיטָה) words which quiet the mind of man &c.; Gen. R. s 80 וְיָשָׁב* *Y. Pes. V, end, 82<sup>a</sup> (expl. 11 Sam. VII, 18) וְיָשָׁב* *he quieted his mind for prayer; a. e.—2) to settle, cultivate, populate. Ber. 58<sup>b</sup> ... תְּבַנֵּי* *Ma. M. (ed. לֵישָׁב) the Lord will again people it. Sol. 27<sup>a</sup> וְיָשָׁב* *cultivators of the world. — Part. pass. וְיָשָׁב, f. וְיָשָׁבָה a) seated. Meg. 21<sup>a</sup>, Y. Gitt. VII, 48<sup>d</sup> top; a. fr.—b) sedate, at ease. Y. Ber. IV, 8<sup>b</sup> bot. וְיָשָׁב* *his mind is at ease (about his animal); Beh. Ib. 30<sup>a</sup> וְיָשָׁב* *because his mind is not at ease without it. Sifré Num. 191 בְּקִי וְיָשָׁב* *the polemarch was experienced and cool-headed; a. fr.*

**יָשָׁב** *to seat, place, appoint; to settle*. *Yoma 35<sup>a</sup> sq.; Tosaf. ib. II, 7 וְיָשָׁבוּ* *people will finally seat thee in the place which thou deservest. Tosaf. Sabb. VI (VII, 17 (among superstitious practices) וְיָשָׁבָה* *a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Shb. IV, 4 וְיָשָׁב* *a seat is assigned to him in the third row. Mase. 10<sup>a</sup> וְיָשָׁב* *and we must not lay them out except on a river; (Tosaf. ib. III*

(11), 8 וְיָשָׁבוּ).—*Tanh. l. c. וְיָשָׁבוּ* *other people are imported and settled in their place. R. Kom. 16<sup>a</sup> וְיָשָׁבוּ* *they held scholars' meetings by his grave. Shb. 17<sup>a</sup> וְיָשָׁבוּ* *none one be appointed members of the Sanhedrin except &c.; a. v. fr.*

**יָשָׁב** *to be inhabited*. *Pirké d'R. El. ch. XLII וְיָשָׁב* *an inhabited land, settlement; (Koh. R. to I, 15 וְיָשָׁב).*

**יָשָׁב** (*Yishpa*, *Yishpa*) 1) *to be settled, colonized*. *Ber. 55<sup>a</sup> וְיָשָׁב* *every land which Adam designated for settlement, has been settled. — 2) to be at ease, to be refreshed, to come to*. *Yoma 67<sup>a</sup> וְיָשָׁב* *as if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to Ps. 130, 1b.) וְיָשָׁב* *how much is required for one fasting from hunger (v. וְיָשָׁב) to come to himself again. — Hag. 2<sup>a</sup> וְיָשָׁב* *after his excitement had subsided. Eruh. 63<sup>a</sup> וְיָשָׁב* *he who remains clear-minded when drinking wine. Kinnim III, 6 וְיָשָׁב* *the older they grow, the more clear-minded do they become, opp. וְיָשָׁב; a. fr.*

**יָשָׁב** *ch. Yishpa, וְיָשָׁב* *as agreed. Hithpa 2 Ber. 18<sup>a</sup> וְיָשָׁב* *ed. (Ma. M. s 4) he saw that he was not comforted. — V. יָשָׁב.*

**יָשָׁב** (h. l.) *Jeshelab*, name of a priestly division. *Tosef. Succ. IV, 18 ed. Zuck. (Var. וְיָשָׁב); Bero. 56<sup>a</sup> וְיָשָׁב* *V. next w.*

**יָשָׁב** (v. joined) *pr. n. m. Jeshelab, Yeshelab* *teacher and substitute of the High Priest Ishmael b. Kimbith, Yoma 47<sup>a</sup> (Ma. M. s 2 וְיָשָׁב).*—2) name of a priestly division, v. *preced.*—3) a Tanna, contemporary of R. Akiba. *Keth. 39<sup>b</sup>, Ib. 80<sup>a</sup>, Hull. II, 4.*

**יָשָׁב** (h. l.) *pr. n. m. Jishbi, a Palestinian. Ber. 29<sup>a</sup>, Gen. R. s 89.*

**יָשָׁב** (abbrev. of יָשָׁב) *pr. n. m. Jesus of Nazareth, Shb. 43<sup>a</sup> וְיָשָׁב* *Ma. M. (ed. only). Ib. 107<sup>b</sup> (represented as a disciple of R. Joshua b. Palia, with whom he fled to Egypt); Sol. 47<sup>a</sup>, Ab. Zar. 17<sup>a</sup> וְיָשָׁב* *I met one of the disciples of J. the Nazarean whose name was Jacob (v. וְיָשָׁב); Tosaf. Hull. II, 24 וְיָשָׁב* *(Var. וְיָשָׁב); Ib. 22 וְיָשָׁב* *and Jacob ... came to cure him with the name of J. the son of Panthera. Ab. Zar. 27<sup>a</sup> (v. Rabb. D. s. a. i. note 300); Y. ib. II, 40<sup>d</sup> bot. וְיָשָׁב* *shall I speak a charm to thee in the name of J. the son of Panthera; Y. Sabb. XIV, 14<sup>d</sup> bot. וְיָשָׁב* *and he whispered to him a charm, in behalf of J. P.; [In Babli editions published under censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 וְיָשָׁב is substituted.]*

**יָשָׁב** (*Yishpa*, *Yishpa*) 1) *settlement, inhabited land*, *opp. וְיָשָׁב* *or וְיָשָׁב; cultivation, social world, civilization; public welfare. Koh. R. to I, 15; Ruth. R. to I, 17 וְיָשָׁב*

יְשׁוּעָה if man does not prepare provision in the inhabited settlement (this world), what will he have to eat in the desert (the hereafter)?—Y. B. Kam. V, end, 5<sup>a</sup>, v. אָנוּ. Ber. 31<sup>a</sup>, v. יְשׁוּעָה. Ib. 58<sup>b</sup> בְּיָשׁוּעָה he who sees Israelitish places in their inhabitable condition (restoration), opp. בְּחִירָתָהּ. Ib. לְהַחְזִירָהּ לְיָשׁוּעָה the Lord will restore it again. Tam. 29<sup>b</sup>; B. Kam. 80<sup>b</sup> אֵינוֹ in order to maintain the cultivation of Palestine. Y. B. Bath. II, end, 13<sup>c</sup> עֵלֶם בְּבוּרָה social welfare depends on wells; בְּאֵילָנוֹ on trees. Kidd. I, 10 אֵינוֹ does not belong to the civilized world. Gen. R. s. 35 בְּיָשׁוּעָה בְּרִי אֲדָמָה civilized (polite) people; a. fr.—(2) (with or without רַעֲיוֹנָה) ease of mind, calmness. Ib. s. 19 הִדְרָה she came to him with deliberation (logical arguments). Y. Ned. I, 38<sup>d</sup> bot.; Num. R. s. 10 (הִדְרָה) מִיֶּחֱדָה in a calm state of mind, opp. אֶקְפָּרָה; a. fr.

## יְשׁוּעָה, יְשׁוּעָה

יְשׁוּעָה m. (יָשָׁה) allowing to dry up, leaving unused. Tosef. Ab. Zar. VIII (IX), 3 וְכַמּוֹהֵן יְשׁוּעָה (ib. Toh. XI, 16 (כַּמּוֹהֵן הֵיוּ מִיְשָׁנָה) how long must they remain unused?

יְשׁוּעָה (b. h.) pr. n. m. *Jeshua*, 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. יהושע). Y. M. Kat. III, 82<sup>c</sup> הַיָּשָׁה.—Tosef. Hull. II, 22; 25; v. יְשׁוּעָה.—(2) (sub מְשַׁמֵּר) the priestly division of *Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7—18). Pesik. Haomer, p. 69<sup>b</sup>; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] הֵן חֲמִימִיּוֹת בּוֹמֵן שִׁישׁ אֵימָתָה הֵן חֲמִימִיּוֹת בּוֹמֵן שִׁישׁ when are the seven weeks between Passover and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhaniah are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for יְשׁוּעָה; v. בָּן. B. Kam. 80<sup>a</sup>.

יְשׁוּעָה f. (b. h.; יָשָׁה) redemption, help. Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5<sup>a</sup> הַיָּשָׁה שֶׁל הַקָּב"ה the salvation by the Lord; a. fr.

יָשָׁה (b. h.; cmp. שָׁחַ) to spread, stretch.—V. יָשָׁה.

Hif. הִישָׁה to stretch forth, to hand, reach. Hull. 140<sup>b</sup> אִם יִשְׁחַד יְדוֹ if one put his hand forth into a nest and cut there. Ab. Zar. 6<sup>b</sup> אִם יִשְׁחַד יְדוֹ one must not hand a cup of wine to a nazirite &c. Ib. לא יִשְׁחַד יְדוֹ קָדֵשׁ לא יִשְׁחַד יְדוֹ קָדֵשׁ ... לא יִשְׁחַד יְדוֹ קָדֵשׁ it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'lih. p. 167<sup>b</sup>; Yalk. Num. 744 הִשְׁחַד הִשְׁחַד offered myrtles, i. e. asked pardon; a. e.

יָשָׁה ch., Af. אֲשִׁישׁ same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74<sup>d</sup> top מִן גִּי חַלְדָּאִי רִשְׁמָה reaching forth for a Chaldaic version from between the (Hebrew) book.

יָשָׁה (b. h.) pr. n. m. *Jesse*, father of king David. Ber. 58<sup>a</sup>. Pes. 119<sup>a</sup>; a. fr.

יְשׁוּעָה f. (יָשָׁה) 1) *sitting, rest*. Hag. 15<sup>a</sup> . . . מִלְּמַלְחָה Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69<sup>b</sup>, a. fr. בְּבוּרָה none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. מִקּוֹם שֶׁאֵינָהּ מוֹצֵא אֶת יָשׁוּעָה wherever you find sitting (retirement, use of the word יָשָׁה) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 108<sup>a</sup> רִשְׁמָהּ רִשְׁמָהּ this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—(2) *settlement, dwelling*. Kidd. 37<sup>a</sup>, a. e., v. יְשׁוּעָה. Keth. 110<sup>b</sup> עִיר קָשָׁה living in large cities is a hardship. Sabb. 10<sup>b</sup> עִיר קָשָׁה a town of recent settlement; a. fr.—(3) *scholars' session, council, academy; court*. Yoma 28<sup>b</sup> לֹא פָּרַשְׁתָּ אֶת זֶה וְזֶה אֶת זֶה וְזֶה אֶת זֶה they (our early ancestors) were never without council (a representative body). Pes. 119<sup>a</sup> top מִיֶּחֱדָה who knows his colleague's place in meetings; ... מִיֶּחֱדָה who greets his colleague in meetings with kindness. Ber. 57<sup>a</sup> רֹאשׁ הַיָּשָׁה presiding officer. Y. Ber. IV, 7<sup>d</sup> top רֹאשׁ הַיָּשָׁה they elected R. El. ... (president) in regular session. Ib. 7<sup>d</sup> top רֹאשׁ הַיָּשָׁה they installed him as president. B. Bath. 120<sup>a</sup> הַלְקָה בְּבֵית הַלְקָה in court or college give the preference to learning, in social entertainment to age; a. fr.—של מִלְּמַלְחָה has been summoned before divine justice (is dead); a. fr.—Pl. מִלְּמַלְחָה it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24 שְׁחִיבָה חֲלָלָה טוֹעִים (corr. acc.; v., however, יָשָׁה). Y. Sabb. X, 12<sup>c</sup> bot. אֲבָא עוֹמְדוֹת מִן שְׁמַשׁ I have served my father at more 'standing meetings' (standing up as an *Amora*) than you have served at college sessions; Y. Hag. III, beg. 78<sup>d</sup>; a. fr.

יְשׁוּעָה m. pl. (יָשָׁה; cmp. הוֹזִיק) [balance-holders,] anchor, ballast-stones. Tosef. B. Bath. IV, 1 ed. Zuck. (Var. יְשׁוּעָה, disagreeing with Mish. B. Bath. V, 1, v. הוֹזִיק; Y. ib. V, beg. 15<sup>a</sup> עִיבִין, read הוֹזִיק).

יְשׁוּעָה pr. n. m. *Bar-Y'shita*. Y. Meg. IV, 75<sup>c</sup> top.

יָשָׁה, יָשָׁה.

יָשָׁה m. (b. h.; cmp. יָשָׁה) [substantial,] old, venerable.—Pl. יָשָׁה. M. Kat. 25<sup>b</sup>, v. יָשָׁה.

יְשׁוּעָה (b. h.) pr. n. m. *Ishmael*, 1) son of Abraham; also (as patron.) the people of I., Arabs, Bedouins. [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 בְּאֵימָתָה I, too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16<sup>b</sup>; Gen. R. s. 59 הִתְנַחֵם אֲבָרָהָם in as much as I repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11<sup>a</sup> וְלֹא חָתָה אֲבָרָהָם (v. Rabb. D. S. a. l. note 80 a. Rashi a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118<sup>b</sup> רִשְׁמָהּ (Ms. M. a. older eds. הִרְשָׁה) a censorial change for רומי (Roman government).]—(2) I. ben Nathaniah, the murderer



of governor Gedaliah. B. Bath. 10<sup>b</sup>. Midd. 61<sup>a</sup>; a. a. = 5) l. b. Kinnith, a high priest. Yoma 47<sup>a</sup>; Tosaf. ib. IV (III), 20, v. שְׁמֵרָה;—4) l. b. Pishi or Pabi, a priest. Tosaf. ib. I, 21; Y. ib. III, 40<sup>a</sup> top. Bab. ib. 25<sup>b</sup>. Bot. IX, 15, a. a. = 5) name of several Tannaim, esp. a) l. b. Shiba, condemned from Roman captivity. Gitt. 55<sup>b</sup>. [Her. 7<sup>a</sup> top. prob. his grandfather, a high priest.]—Shiba. II, 5, a. fr.—V. Fr. Darshid, p. 103 sq.—6) l. son of R. Johanan b. Wroba. II, Kam. X, 2. Tosaf. Kalay. II, 4; a. fr.—V. Fr. ib., p. 152 sq.—7) name of several Amora'im. Y. Gitt. I, 48<sup>a</sup> top; a. fr.—Y. Yoma III, 40<sup>a</sup> bot.—V. Fr. M'bo, p. 108<sup>b</sup> sq.

**שְׁמֵרָה** m. (b. h.; preced.) *Ishmaelite, Arab, Ded-*  
mon. — *שְׁמֵרָה* Gen. R. a. 23 (ref. to שְׁמֵרָה Cant.  
I, 5) אֲחֵיהֶם שֵׁל the tents of the Bedouins. Gen. R. a.  
24; a. fr.

**שָׁנָה** l. (b. h.; emp. preced.) *to remain strong, and שָׁנָה*  
*to sleep, trans. to be idle, lazy.* Shema. III, 5 (I swear)  
שָׁנָה that I will sleep, שָׁנָה that I have slept. Num.  
R. a. 20 לֵשָׁנָה בָּא going to sleep.—Cant. R. to III, 1 שָׁנָה  
לִי בִן וְדָרְדָרָה (Israel) have been lazy in the study of  
the Law and the performance of good deeds; a. fr.

**שָׁנָה** II (b. h.; preced.) *asleep, inactive.* Midr. Till. to  
Ps. LXX וְהָיָה שָׁנָה שֵׁנָה שֵׁנָה the Lord sometimes  
pretends, if it were permitted to say so, to be asleep; a. fr.—*שָׁנָה* Num. R. a. 20 וְהָיָה שֵׁנָה they  
are sluggish in study &c., v. preced. Cant. R. to VII, 10  
שָׁנָה בְּשֵׁנָה sleeping in the cave of Makhpelah. Ex. R.  
a. 1; a. fr.—Pom. שָׁנָה, שָׁנָה. Midr. Till. to Ps. CX, beg.  
(ref. to Is. XLII, 2) וְהָיָה שֵׁנָה Righteousness was  
asleep and Abraham waked her up. Cant. R. to V, 2 אִם  
שָׁנָה I (Israel) was lazy &c., v. supra; a. fr.

**שָׁנָה** (b. h.; emp. preced. wds. a. שָׁנָה) *to be strong, hard,*  
*old* (emp. שָׁנָה).—V. שָׁנָה a. next w.

**שָׁנָה** Pi. שָׁנָה *to let grow old (strong), keep, reserve.* B. Bath.  
51<sup>b</sup> לֵשָׁנָה דְּבָרִים things which it is customary to  
keep (to store, as wine &c.). Deut. R. a. 9, beg. שָׁנָה  
שָׁנָה וְהָיָה שֵׁנָה of this wine I will store away a portion  
for my son's wedding. Tosaf. Ab. Zar. VIII (IX), 3 שָׁנָה  
שָׁנָה he must store them away (leave them unused); Tosaf.  
Toh. XI, 10. Ib. כִּשְׁנָה וְהָיָה שֵׁנָה, v. שָׁנָה; Y. Ab. Zar. V, end  
45<sup>b</sup> שָׁנָה שָׁנָה בִּלְבָבָהּ he must leave them unused for the  
whole twelve-month; Bab. ib. 75<sup>a</sup>.—Part. pass. שָׁנָה stored  
up, v. infra. Y. B. Bath. VII, end, 15<sup>c</sup>. Y. Gitt. III, end,  
43<sup>b</sup> 'old' means last year's crop, שָׁנָה 'stored' means  
three years old.

**שִׁיתָה** *to be stored up, to improve with age.*  
Sifra B'huck. ch. III; Yalk. Lev. 672 (ref. to שִׁיתָה Lev.  
XXVI, 10) כֹּל הַשִּׁיתָה יֵרָא כִּשְׁנָה the sabbath which is stored  
up is the better of its kind; B. Bath. I. a. [read with Ms.  
R.] כֹּל הַשִּׁיתָה יֵרָא כִּשְׁנָה. Y. Gitt. I. e. שִׁיתָה וְהָיָה שֵׁנָה  
this intimates that if wine is sold as *withynashken* (fit  
for storage) the seller is responsible for three years. Sifra  
I. e. שִׁיתָה לְבָבָהּ including all produce fit for stor-  
age (besides wine); Yalk. I. a. וְהָיָה שֵׁנָה.

**שִׁיתָה** same. I. Bath. I. c.; a. e., v. next w.

**שָׁנָה** m. (b. h.; preced.) *hard, dry; old, of last year,*  
*עָרֵב*. Deut. IV, 2. B. Bath. 81<sup>b</sup>, a. a. עָרֵב שָׁנָה = (Lev.  
XXVI, 10), v. preced. Ab. IV, 20 שָׁנָה וְהָיָה שֵׁנָה a new  
cruet full of old wine (a young man but learned). Ab.  
Zar. III, 9 שָׁנָה וְהָיָה שֵׁנָה and if the oven is old (dried) &c.; a. fr.—*שָׁנָה* Ib. 25<sup>a</sup> שָׁנָה וְהָיָה שֵׁנָה old or parched wine vomits.  
Yoma II, 4, v. שָׁנָה, Lev. R. a. 2, v. שָׁנָה; a. fr.—*שָׁנָה*  
Kidd. IV, 5, Num. R. a. 9, v. שָׁנָה I.—*שָׁנָה* Tosaf. Ab.  
Zar. IV (V), 10 שָׁנָה וְהָיָה שֵׁנָה, v. supra; a. fr.

**שָׁנָה** (b. h.; emp. preced. wds. שָׁנָה & שָׁנָה) *to remain*  
*strong, to assist, help, deliver.* Bot. 14<sup>b</sup> (ref. to  
שָׁנָה Num. XIII, 17) יָבִיחָהּ יָבִיחָהּ יָבִיחָהּ Yah save thee from  
be. Meg. 14<sup>b</sup> יָבִיחָהּ יָבִיחָהּ יָבִיחָהּ my mother shall bear a  
son who will deliver Israel, Bot. 11<sup>b</sup> שָׁנָה מִדָּמִי. Midr. Till.  
to Ps. XVIII, 4 שָׁנָה מִדָּמִי שָׁנָה מִדָּמִי when thou shalt have  
saved me from my enemies. Bab. 75<sup>b</sup>, v. שָׁנָה. Ber. IV, 4  
וְהָיָה שָׁנָה help, O Lord &c.; a. fr.—V. שָׁנָה.

**שָׁנָה** *to be saved, released.* Midr. Till. I. a. וְהָיָה שֵׁנָה  
let me be delivered from my enemies, and I shall call the  
Lord (the praised One. Tanh. Aḥdā 17 (ref. to שָׁנָה, Ex. XIV,  
20) וְהָיָה שֵׁנָה כִּי־יִשְׁעֵהוָה בְּיָמֵינוּ it may be read *capitaneus*  
(and he was saved), He, as if it were, was delivered. Ib.  
בְּהַיְוָה שָׁנָה וְהָיָה שֵׁנָה in this world (the past) you  
were delivered through human agency.

**שָׁנָה** (שָׁנָה), *to blow, to blow, to blow.* Sabb. 119<sup>a</sup>  
שָׁנָה שָׁנָה fanning the fire.

**שָׁנָה** (b. h.; preced.) *to be firm, strong, hard; to*  
*be straight, right.* Ex. R. a. 28, end. Y. Kidd. I, 61<sup>a</sup> top.

**שָׁנָה** (b. h.; emp. preced. wds. a. שָׁנָה) *to be firm, strong, hard; to*  
*be straight, right.* שָׁנָה שָׁנָה or שָׁנָה שָׁנָה 'may thy strength  
(health) be firm', a phrase of approval and thanks. Sabb.  
87<sup>a</sup>, a. fr. (play on שָׁנָה Ex. XXXIV, 1) שָׁנָה שָׁנָה, be  
thanked for having broken (the tablets). Gen. R. a. 34  
(play on שָׁנָה, I Sam. VI, 15) וְהָיָה שֵׁנָה; a. e.—שָׁנָה  
(sub. שָׁנָה) thanks! right! Ber. 43<sup>b</sup>; Sabb. 53<sup>a</sup>; Besh. 35<sup>a</sup>;  
a. fr.—Emp. שָׁנָה.

**שָׁנָה** Pi. שָׁנָה *to straighten, direct, to make firm.* Ex. R.  
a. 1 (ref. to שָׁנָה, I Chr. II, 16) וְהָיָה שֵׁנָה שָׁנָה that is  
Caleb who kept himself straight (did not yield to the  
rest of the spies). Num. R. a. 8 (ref. to Ps. L, 23 וְהָיָה שֵׁנָה)  
וְהָיָה שֵׁנָה שָׁנָה he who directs his ways straight  
(pays regard to his doings).—Part. pass. שָׁנָה, שָׁנָה.  
Pirké d'R. El. ch. X לֵשָׁנָה שָׁנָה my way is levelled be-  
fore me.—Meg. 18<sup>b</sup> (ref. to שָׁנָה, Prov. IV, 25) שָׁנָה  
וְהָיָה שֵׁנָה they remain firm with (in the memory of) &c.

**שָׁנָה** ch. sama. Targ. II Esth. VII, 9 וְהָיָה שֵׁנָה (Var.  
שָׁנָה). [Cant. R. to I, 4 שָׁנָה, v. next w.]

**שָׁנָה** *to be strengthened.* Targ.  
Y. Deut. X, 2, v. שָׁנָה.

**שָׁנָה** m. (b. h.; preced.) *firm, sound; straight, right,*  
*upright.* Gen. R. a. 49 וְהָיָה שֵׁנָה שָׁנָה this Abra-  
ham is firmer (than all the firm (angels)); Yalk. ib. 62 אֲחֵיהֶם  
וְהָיָה שֵׁנָה שָׁנָה all the Right One of the world, they (the pious)  
before they see the Right One of the world, they (the pious)

shall behold the faces of the firm (believers); a. fr.—*Pl.* יִשְׂרָאֵל. Cant. R. to I, 4, בְּהַיְיָרִים רַחֲמֵיךָ, [read as:] Yalk. ib. 982 מה יִשְׂרָאֵל, expl. וְכִי הוּא חֲזָק how strong are thy mercies. Midr. Till. l. c. וְכִי חֲזָק which is the highest class among those who will greet the countenance of the Divine Presence (in the hereafter)? The class of the firm believers. Ib. to Ps. XXV, 14... בתְּחִלָּה first the secret of the Lord is communicated to those who fear him (human beings), and then to the firm ones (the angels, comp. יִצְחָקִים s. v. יִצְחָק); Gen. R. s. 49; a. e.—*Fem.* יִשְׂרָאֵל, *pl.* יִשְׂרָאֵלִים (sub בעֲנֵינוּ; with ref. to Deut. XII, 8) [right in the eyes of the offerer,] free-will offerings (opp. חֻבָּה). Zeb. 114<sup>a</sup> וְכִי תִקְרִיבוּ וְכִי free-will sacrifices you may offer (on the *bamoth*, בְּמִתָּה) but no obligatory offerings; ib. 117<sup>b</sup>. Ib. יִנְיָנוּ וְכִי they belong to the class of free-will offerings. Ib. 118<sup>a</sup>; a. fr.—סֵפֶר הַיָּשָׁר the Book *Yashar*, a lost book (Josh. X, 13; II Sam. I, 18). Ab. Zar. 25<sup>a</sup>. Y. Sot. I, end, 17<sup>c</sup>.

יִשְׂרָאֵל ch. same, *firm believer, upright man*. Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) וְכִי רַבְּהוֹן וְכִי the upright man among them is like thorns.

יִשְׂרָאֵל (b. h.) pr. n. *Israel*, 1) I. (Jacob), the patriarch. Gen. R. s. 68 סָבָא וְכִי the patriarch I. (not the people); a. fr.—2) I., the people. Ber. 6<sup>a</sup>; a. fr.—the enemies of Israel, often euphem. for *Israel*. Ib. 32<sup>a</sup> שֶׁל יִשְׂרָאֵל the feet of Israel would totter (in judgment); a. fr.—V. בְּנִימָה. —3) וְכִי (=) בְּנִי an *Israelite*, a) one not belonging to the priestly or levitic tribe; b) a *Jew*, opp. נָכְרִי. Gitt. V, 8. Tosef. Kidd. V, 3; a. fr.—Tosef. Ab. Zar. III, 5, sq. Ab. Zar. II, 6; a. fr.—יִשְׂרָאֵלִיתָא an *Israelitish woman*. Tosef. l. c. 1; 3; a. fr.—*Pl.* יִשְׂרָאֵלִיתָא (opp. לְיִשְׂרָאֵלִיתָא). Tosef. Snh. IV, 2.

יִשְׂרָאֵלִי m. (preced.) *one belonging to a common Israelitish family*, contrad. to בְּנִימָה. Kidd. IV, 1; Yeb. 37<sup>a</sup> (collective noun).—*Pl.* יִשְׂרָאֵלִים. Ib. 85<sup>a</sup>. Tosef. Ber. V, 14.—*Fem.* יִשְׂרָאֵלִיתָא an *Israelitish (Jewish) woman*. Nidd. IV, 2 (35<sup>b</sup>) (collective noun, opp. בְּנִימָה).

יִשְׂרָאֵלִיתָא f. (v. יִשְׂרָאֵלִי a. יִשְׂרָאֵלִי) *firmness, faith, right conduct, equity*. Y. Meg. I, 72<sup>c</sup> top (ref. to Deut. XII, 8, comp. וְכִי דָרְשָׁתָּ וְכִי דָרְשָׁתָּ וְכִי דָרְשָׁתָּ and what dare you do there (on the *bamah*)? An act by which one is led towards faith, which is burnt-offerings and peace-offerings. Midr. Till. to Ps. XCIX, 4 (ref. to מִשְׁרָאִים ib.) thou hast established the firmness of thy world (through courts of justice); Yalk. Ps. 852 וְכִי בְעוֹלָמְךָ—Gen. R. s. 54 (ref. to יִשְׂרָאֵלִיתָא I Sam. VI, 12) מְדַלְּכָה בִי they walked with propriety (paying reverence to the Ark; Midr. Sam. ch. XII. Ruth R. introd. 8 (ref. to יִשְׂרָאֵל, Prov. XXI, 8) בְּמִתָּה in fairness; ib. בִּי; Yalk. Prov. 959. Deut. R. s. 8 אִמְנָתָה she (the Torah) and all her implements have been given to man, her humility, her righteousness and her fairness.—Sot. 9<sup>b</sup>, v. next w.

יִשְׂרָאֵלִיתָא f. ch. (v. preced.) *that which seems right, arbitrary will*. Sot. 9<sup>b</sup> (ref. to Jud. XIV, 3 בעֲנֵינוּ יִשְׂרָאֵלִיתָא)

אֵל כִּי אֵל מִיָּהָר בְּחַר יִשְׂרָאֵלִיתָא אֵל when he (Samson) went out (to marry), he, at all events, followed only his own liking (not the will of the Lord); [marginal version יִשְׂרָאֵלִיתָא]; Yalk. Jud. 69.

יִתְּבֵן (v. אֵת) [being, existence,] a particle 1) indicating the objective case (= h. אֵת). Targ. Gen. I, 1; a. v. fr.—With pronominal suffixes: מִיָּהָר me, מִיָּהָר thee &c. Targ. Deut. IV, 14. Targ. Gen. XII, 12. Ib. L, 21; a. v. fr.—2) (with pronominal suffix of the third person) *he himself, this one* &c. Y. Bicc. III, 65<sup>d</sup> top אֵת רַבִּין רַבִּין said he (who was before mentioned as) one of the scholars. Gen. R. s. 9, beg.; Koh. R. to III, 11, a. e. רַבְּהוֹן those (opp. to יִתְּבֵן, v. יִתְּבֵן).—With prepositional prefix: יִתְּבֵן, v. יִתְּבֵן.

יִתְּבֵן I ch.=h. יָשָׁב, to sit, dwell &c.; to be inhabited, settled. Targ. O. Gen. XXXVI, 7 מִיָּהָר ed. Berl. (oth. ed. a. Y. מִיָּהָר). Targ. O. Ex. XVI, 35 מִיָּהָרָא (Y. מִיָּהָרָא) inhabited; a. v. fr.—Imper. יָשָׁב, יָשָׁב. Targ. Gen. XX, 15. Targ. Is. LII, 2 (ed. Wil. מִיָּהָר); a. fr.—Yeb. 109<sup>a</sup> מִיָּהָרָא חֲוִיתָהּ she lives under (with) him. Ber. 6<sup>a</sup> מִיָּהָרָא where when they are seated. Ib. 48<sup>a</sup> וְכִי וְכִי מִיָּהָרָא and where does the Lord reside?—M. Kat. 9<sup>b</sup> מִיָּהָרָא בֵּיתְךָ וְכִי אִשְׁפִּיךְ may thy house (grave) be vacant, and thy inn (temporary home on earth) be inhabited; Tanh. B'resh. 13; a. fr.—וְכִי אִשְׁפִּיךְ. N. N. sat down (lecturing) and said &c. Bets. 20<sup>a</sup>; a. fr.

*Pa.* מִיָּהָר 1) to set down, place. Y. Kil. IX, 32<sup>c</sup> top; Y. Keth. XII, 35<sup>b</sup> top מִיָּהָר וְכִי he set him down (let his coffin down) and would not take him back again (v. מִיָּהָר); a. e.—2) to settle, establish. Targ. Is. XLIII, 20 מִיָּהָרָא (ed. Wil. מִיָּהָרָא).—Targ. Ps. XXII, 4; a. e.—3) to quiet, set at rest. Targ. Ps. XXIII, 3 מִיָּהָרָא (ed. Wil. מִיָּהָרָא, v. מִיָּהָרָא).—Ber. 28<sup>a</sup> מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִיָּהָרָא in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָרָא מִיָּהָרָא לִיךְ נִפְשִׁיךְ הִיךְ כִּמְהָרָא מִיָּהָרָא לִנְפְשִׁי restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָרָא, מִיָּהָרָא a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> מִיָּהָרָא וְכִי מִיָּהָרָא to set his mind at ease. Yoma 81<sup>a</sup> מִיָּהָרָא making one come to. B. Bath. 3<sup>b</sup> מִי



be reconciled. Lev. R. a. 19, v. supra; a. fr. [צדקת for צדק, v. צדק.]

**צדק** II (v. preced.) comp. צדק to give and to please by give best used in perf. tense. Hag. 17<sup>a</sup> וצדק צדק (Ma. M. (משנה 21) let him measure when giving (the goods to wash) and when receiving it back. Kidd. 70<sup>b</sup> לא יצדק לו (not יצדק) if he desired to give it to him as a donation, could he not do it? Keth. 106<sup>b</sup> לא יצדק לו and he will have nothing to give him. B. Kam. 82<sup>a</sup>, a. fr. B. Bath. 17<sup>a</sup> וצדק Ma. M. Gen. 32<sup>a</sup>.

**צדק** m. [צדק] (cf. צדק) Targ. Y. Gen. XXXIV, 10 וצדק ad Heri (ad צדק pl. Targ. Y. Num. XIV, 4 Targ. Ia. VI, 11; a. fr. — Pl. צדק, צדק. Targ. Y. Num. I, 6; a. fr.

**צדק** m., pl. צדק dwelling place, v. צדק.

**צדק** f. (b. h.) comp. צדק [something fastened, driven in.] peg, nail, handle of a tool &c. Y. Tann. IV, 67<sup>a</sup> וצדק צדק ... צדק (comp. Ia. XXII, 23, sq.) happy the man who has a peg to hang on, i. e. who has a renowned ancestry; וצדק וצדק וצדק and what was R. E.'s peg? Y. Ber. IV, 7<sup>a</sup> top. Oth. 17<sup>a</sup> וצדק וצדק (my last opinion) is an immovable peg. Meg. 6<sup>a</sup> וצדק וצדק and she (Caesarea) was a peg driven into Israel, i. e. an obnoxious foreign element.—Pl. צדק the pin of the plough Sabb. XVII, 4; a. e., v. צדק.—צדק צדק—צדק v. infra.—א צדק v. infra.—א צדק v. infra.—Pl. צדק, צדק, Gen. R. a. 43 וצדק וצדק וצדק three great pegs (Abraham, Isaac and Jacob). Ib. a. 63 וצדק וצדק the pegs of the land (the remnants of the seven nations, comp. Num. XXXIII, 55) arose against them. Kol. XIV, 3 וצדק וצדק Mish. ed. (Dah. ed. צדק) the (metal) pegs of tents and those of the land measurers. Tosaf. ib. B. Bath. 1, 7 וצדק וצדק the knife (soulter) which has been taken out with the handle of the plough. Mikv. IX, 2 וצדק וצדק, expl. גץ וצדק. Tosaf. ib. VI (VII), 14. B. Kam. 81<sup>a</sup> וצדק וצדק ... you may (in walking) turn out from the highway towards the private sidewalk in order to avoid the road-pegs; Y. Ber. II, end, 5<sup>d</sup> top.

**צדק** m. (צדק I) dweller, sojourner, comp. צדק to enter.—Pl. צדק, צדק. B. Bath. 6<sup>a</sup>.

**צדק** m. (preced.) dwelling place. Targ. Job. XVIII, 19.—Pl. צדק, צדק. Targ. Ps. LXXXIX, 13 Ma. (ed. צדק).

**צדק** v. צדק.

**צדק** m., f. (b. h.) [by one's self, comp. צדק, 21, 1] single, alone, forsaken. Hag. 5<sup>b</sup>; Mekh. Bo a. 16, a. e. וצדק וצדק that generation is not forsaken in eloh. &c.—Pl. צדק, v. צדק.—Esp. 1) fatherless, orphan, public charge. Meg. 13<sup>a</sup> וצדק וצדק וצדק he also rears a male or female orphan in his house, is regarded as the parent. Tosaf. Keth. VI, 8 וצדק וצדק if an orphan boy and an orphan girl need public support, we must support the girl first

&c., Keth. 67<sup>a</sup>. Tann. 36<sup>a</sup> וצדק וצדק we were engaged in collecting for an orphaned couple to be married, a. v. fr.—צדק וצדק self-dependant in her father's life-time, i. e. a minor over whom her father has no control, v. g. when he has given her away in marriage, and she being divorced or widowed returns to her paternal home Yeb. XIII, 4. Keth. 75<sup>b</sup>; a. fr.—2) an animal whose mother died during or soon after childbirth. Bakh. IX, 4. Hull. 20<sup>a</sup>—3) (Law) a minor heir whom the authorities must protect by appointing a guardian to plead his cause &c., in gen. heir (mostly in the plural)—Pl. צדק, צדק, f. צדק, B. Mea. 70<sup>a</sup> וצדק וצדק minor heirs' funds. B. Bath. 134<sup>a</sup> וצדק וצדק improvements which the heirs made after their father's death (before division). Arakh. VI, 1 (21<sup>b</sup>) וצדק וצדק the assessment for public sale of minor's (heirs') property which the court calls to satisfy the decedent's creditors. Oth. V, 1; a. fr.—Yeb. XIII, 7 וצדק וצדק two orphan sisters, a. fr.

**צדק** ch. name. Targ. Y. Ea. XXII, 31 (O. צדק)—Pl. צדק Targ. Job. XIII, 9.—Tann. צדק Lev. R. a. 37 (some ed. צדק).—V. צדק.

**צדק** m. (צדק addition) צדק וצדק putting on more than the prescribed number of priestly garments (v. Yoma VII, 5). Zeb. 19<sup>a</sup>; Keth. 103<sup>b</sup>.

**צדק** ch. name, superfluousness.—Pl. צדק Hull. 36<sup>a</sup> וצדק וצדק he derives it from the superfluous version.

**צדק** m. (fr. צדק I) mosquito or gnat. Gen. 14<sup>a</sup> וצדק וצדק a mosquito came and entered his (Titus') nose; Gen. R. a. 10, Lev. R. a. 22. Sabb. 77<sup>a</sup> וצדק וצדק the mosquito (an application of a pulp made of mosquitoes) is a remedy for a serpent's bite. Ib. וצדק וצדק the fear which the elephant has of the gnat, v. צדק. Sabb. 36<sup>a</sup>; Lev. R. a. 14, beg. וצדק וצדק the g. has been created before thee (man); a. e.—Pl. צדק, צדק. Gen. R. a. 5 (ref. to Gen. III, 17) וצדק וצדק וצדק earned things like gnats, bees and flies; a. fr.—Tosaf. Sabb. XII (XIII), 4 וצדק וצדק; Y. ib. XIV, beg. 14<sup>b</sup> וצדק (corr. acc.), v. צדק.—2) a lag (on a fruit). Sifra Sh'mini Par. 10, ch. XII; Hull. 67<sup>b</sup>; a. e., v. צדק.

**צדק** ch. name. Gen. R. a. 10; Lev. R. a. 22.—Pl. צדק, צדק. Ib. a. 14, beg. וצדק וצדק and the excrement produced gnats. Gen. R. a. 34, end, וצדק וצדק (some ed. צדק) lest the mosquito bite it (on the head).

**צדק** v. צדק.

**צדק** v. צדק.

**צדק** v. צדק.

**צדק** f. (b. h.) [inhabited] v. צדק.

**צדק** v. צדק.

**צדק** v. צדק.

**צדק** m. (צדק) a sort of thing used for seizing

a hot pot; (oth. opin.) a strainer (cmp. Targ. Job X, 10). — Pl. יְתִירָא, יְתִירָא. Kel. XII, 3 ed. Dehr. יְתִירָא (ed. יְתִירָא); Tosef. ib. B. Mets. II, 10, v. יְתִירָא II.

יְתִירָא, v. יְתִירָא ch.

יְתִירָא, v. יְתִירָא.

יְתִירָא, v. יְתִירָא.

יְתִירָא, v. יְתִירָא.

יְתִירָא, יְתִירָא, יְתִירָא, יְתִירָא f. I. יְתִירָא (remaining over, too much, too many; extraordinary, especial. Targ. O. Ex. XXVI, 12 (Y. מְוִרָא). Ib. יְתִירָא (ed. Berl. יְתִירָא, Y. יְתִירָא). Ib. 13.—Hull. 47<sup>a</sup> אוֹיִן חֶסֶד one lobe wanting or one too many. B. Mets. 93<sup>b</sup>, v. יְתִירָא. Ib. יְתִירָא ed. (Ms. M. מְעִירָא) a special watchfulness. M. Kat. 4<sup>a</sup> טְרַחַת יְתִירָא אינא (read יְתִירָא, v. Rabb. D. S. a. l. note 400) it requires great labor. Ib. 21<sup>a</sup> מִלְחָא something more than duty requires. B. Mets. 104<sup>b</sup> מִלְחָא a disproportionate amount. Gitt. 64<sup>b</sup> יְדָא an additional hand (her own and her father's power of accepting the letter of divorce). B. Bath. 104<sup>b</sup> top [read:] וְאִינא יְתִירָא and if there is a surplus, v. מְעִירָא.—B. Kam. 94<sup>a</sup> הַזֶּה הַזֶּה the superfluous verse containing (Lev. XIX, 10, repeated ib. XXIII, 22); a. fr.—Esp. יְתִירָא an additional lobe of the lungs. Hull. 47<sup>a</sup>.—Pl. יְתִירָא, יְתִירָא, יְתִירָא, יְתִירָא, יְתִירָא. Targ. O. Num. III, 46.—B. Mets. 51<sup>a</sup> בְּרִמָּה at an extremely high price. Ruth R. to II, 14; Cant. R. to II, 9 אֵילָן those forty five days more (Dan. XII, 11; 12). Ab. Zar. 9<sup>b</sup> sq. שֵׁנִי שְׁנֵי a document which contained six years too many (was postdated by six years); a. fr.—Adv. יְתִירָא more. Targ. Ps. XIX, 11; a. e.—בְּיְתִירָא (=h. יותר מֵדָא) beyond measure. M. Kat. 27<sup>b</sup> הוֹתָקָא בְּכִיָּא (Ms. M. בְּדִירָא) she mourned unreasonably.

יְתִירָא II pr. n. pl. Yattir, v. מְתִירָא.

יְתִירָא m. cord, v. יְתִירָא I.

יְתִירָא f. (יְתִירָא) superfluity. Gen. R. s. 10 בעולם יְתִירָא (better: יְתִירָא, v. יְתִירָא a. יְתִירָא).

יְתִירָא, v. יְתִירָא.

יְתִירָא, Y. Ab. Zar. III, 43<sup>b</sup>, read: חֲמוּסָא, (a tautography), v. יְתִירָא.

יְתִירָא, Pi. יְתִירָא (denom. of יְתִירָא) to make orphans, to cause bereavement. Pes. 49<sup>a</sup> מְוִרָא את בניו Ms. M. (ed. יְתִירָא) will be forced to leave his children unprovided for; Yalk. Am. 545; v. יְתִירָא. Yalk. Gen. 95.

יְתִירָא, Keth. 44<sup>b</sup> נִתְּחָא she lost her father.

יְתִירָא, יְתִירָא, יְתִירָא ch.=h. יְתִירָא, Targ. O. Ex. XXII, 21 (ed. Amst. of יְתִירָא; Y. יְתִירָא); a. e.—Y. Ab. Zar. II, 41<sup>d</sup> bot. יְתִירָא the case of an orphan or a widow; Y. Sabb. I, 3<sup>e</sup> sq. יְתִירָא (read יְתִירָא). Keth. 54<sup>a</sup> יְתִירָא an orphan (figuratively for a hired laborer whom the employer provides with clothes, v. יְתִירָא I); a. fr.—Ab. Zar. 24<sup>b</sup> מְוִרָא an anonymous or

titleless psalm.—Transf. (as a friendly rebuke) ignorant child! Keth. 17<sup>b</sup>; Ab. Zar. 13<sup>b</sup>; Hull. 111<sup>b</sup>.—Pl. יְתִירָא, יְתִירָא. Targ. Ex. XXII, 23; a. fr.—Ber. 18<sup>b</sup> יְתִירָא heirs' fund. Y. Shek. IV, 48<sup>a</sup> bot., a. e., מְדָל, v. מְדָל. B. Mets. 108<sup>a</sup>; B. Bath. 8<sup>a</sup> מְוִרָא even orphans' funds must be taxed, v. יְתִירָא. Y. Sot. III, 19<sup>a</sup> יְתִירָא the heirs came complaining; a. v. fr.—Keth. 106<sup>a</sup> יְתִירָא they (the surviving scholars) called themselves orphans; יְתִירָא orphans of orphans (few survivors).

יְתִירָא, v. יְתִירָא.

יְתִירָא (b. h.; cmp. יְתִירָא, עֲתִירָא) [to be strong; denom. יְתִירָא cord, v. יְתִירָא I.] to be rich, plentiful.

יְתִירָא to be left over.—Part. יְתִירָא m. portions of sacrifices left over beyond the legal time and bound to be burnt. Kerith. III, 4 וְיִדְרָא מִן וְכ' and it was an overdue remnant of sacrifices. Ib. I, 1 דָּם blood of overdue sacrifices. Meil. I, 3, a. fr. כָּשֶׁם as coming under the law of nothar; a. v. fr.—Pl. יְתִירָא, יְתִירָא. Sifrē Ahārē Par. 5, ch. VII.—Cant. R. to V, 14 כַּמָּה how many laws about nothar. Num. R. s. 11 בִּי...לְפָסִיל not to unfit any of the sacrifices by allowing them to become overdue.

יְתִירָא a) יְתִירָא to leave over; to go beyond; to be more. Mekh. Bo s. 6 אִם אֵם if he left a part of the Passover lamb over until morning. Sifrā Tsav, Par. 7, ch. XII ה' ה' if he has left over, he has left over (and it may be eaten). Ib. יְתִירָא אם אִם if they left the whole of it over (for the second day); a. fr.—Ber. 34<sup>b</sup> הוֹתָקָא ולא הוֹתָקָא you stated the time neither too early nor too late. B. Bath. VII, 2 כֵּל שְׁוֵאָה if it was somewhat more (than the stated measure).—b) יְתִירָא (cmp. יְתִירָא fr. יְתִירָא, v. infra.

יְתִירָא (denom. of יְתִירָא) to add; to do too much. Erub. 13<sup>a</sup> מְוִרָא אֵתָּה for if thou omit one letter or write one too many; Sot. 20<sup>a</sup> יְתִירָא Hif. (v. supra). Ex. R. s. 27; Tanh. Yithro 4 his name was Jethro (Jethro) 'because he gave rise to an additional chapter (about judges) in the Law; Mekh. ib., Amalek, s. 1 יְתִירָא.—Ib. יְתִירָא because he did more (than ordinary men, was liberal in) good deeds. [Y. Keth. IV, end, 29<sup>b</sup> יְתִירָא, v. יְתִירָא.]—Part. pass. יְתִירָא, pl. יְתִירָא added, superfluous. Koh. R. to V, 8 (ref. to יְתִירָא, ib.) (שְׁוֵאָה) things which thou wouldst regard as additions to the Law. Ib. יְתִירָא...מִי בעולם even things in nature which thou wouldst believe to be superfluous (useless); Ex. R. s. 10; (Gen. R. s. 10 יְתִירָא); a. e.

יְתִירָא to be left over. Yoma 46<sup>a</sup> יְתִירָא parts of a burnt-offering which remained over (failed to be entirely burnt). Pes. 59<sup>b</sup> יְתִירָא when they were left over (unoffered).

יְתִירָא ch. same. [Targ. Ruth II, 16, a. e. יְתִירָא, v. יְתִירָא.]

יְתִירָא 1) יְתִירָא, אֵתָּה 1) to leave over. Targ. II Kings IV, 43; a. e.—Y. Peah VII, 20<sup>a</sup> bot. יְתִירָא.—2) to bless with plenty. Targ. O. Deut. XXVIII, 11; XXX, 9.

יְתִירָא, as preced. Pi.—Part. pass. יְתִירָא, f. יְתִירָא larger. Meg. 19<sup>a</sup> מְוִרָא אוֹיִן smaller in size or larger.

יְתִירָא 1) יְתִירָא, אֵתָּה 1) to be left over; (in legal interpret.) to be superfluous in the Bible text and therefore



**הָכָּה**, **הִכָּה** ch. (b. h. **הָכָה**, v. *preced.*) adverb of place: *here*, v. **הָכָה**; of time: *now*. Targ. Gen. XXII, 3. Targ. Job XXXVIII, 11; a. fr.—Y. Ber. IV, 7<sup>o</sup> top **הָכָה** **הָכָה** **הָכָה** and here he says so? Ib. **הָכָה**; a. v. fr.—**הָכָה** *hither*; **הָכָה** *from here*. Targ. Josh. VIII, 20. Targ. Ex. XVII, 12; a. fr.—Y. Bet. V, 63<sup>a</sup> **הָכָה** **הָכָה**... *skimmed the water in both directions*. Y. Bet. Met. VI, 11<sup>o</sup> top **הָכָה** **הָכָה** *from here to Lydda*; a. fr.—Y. Met. X, 27<sup>b</sup> *hence*; **הָכָה** *hence*.

**כָּאָב** (b. h.) *to be heavy, to feel pain*. Y. Sabb. IX, 12<sup>a</sup> ib. XIX, 17<sup>a</sup> bot. (ref. to Gen. XXXIV, 25) בְּדוּחוֹ כָּאָב ... it does not say, 'when it (the wound) was painful', but . . . , which intimates that all their limbs pained them.

*Hif.* **כָּאָב** *to cause pain, grief*. Ex. R. s. 3 (ref. to Ex. III, 7) לְהַכְאִיבֵנִי וְכ' I ידעתי I know how much they will grieve me &c. Pirké d'R. El. ch. XII לְהַכְאִיבוֹ שֶׁלָּא so as to make him feel no pain. Midr. Till. to Ps. XCIV (ref. to Prov. III, 12) שֶׁמִּכְאִיבוֹ וְכָאָב אֵלָּא וְכָאָב read not *ukh'ab* (and like a father) but *ukh'eb* (and pain), when He sends him pain.

**כָּאָב** I, **כָּאִיב**, **כָּיִב** ch. same. Targ. Prov. XIV, 13. —Part. **כָּאִיב**, **כָּיִב**, **כָּיִב**. Targ. Job XIV, 22. Targ. Ps. LXIX, 30; a. fr. —Targ. Jer. IV, 19 **כָּיִבִּין** (ed. Lag. **כָּיִבִּין**). —B. Kam. 46<sup>b</sup> מִאֵן מֵאֵן רָכִיב לִיה כִּאִיב וְכ' Ms. F. (v. Rabb. D. S. a. l. note, Ms. H. **כִּיבֵּא**) he who feels sick, goes to the physician. Ib. 85<sup>b</sup> דְּהוּא כ' לִיה מִיֵּד וְסִלִּיק וְאִיֵּב וְכ' Ms. M. (ed. **וְאִיֵּר**) he had a sore and it was going away, and one put on a corrodent drug for him &c., v. **חִיֵּר**. Gitt. 68<sup>b</sup> **כָּיִב**; a. fr. —B. Kam. 35<sup>a</sup> **כִּיבִּין** v. **חִיֵּבִין**.

*Pa.* **כָּאִיב**, **כָּיִב** *to cause pain, wound, grieve*. Lam. R. to II, 1 translating **יַעֲיֵב** (ib.) **כָּיִב** how did the Lord wound &c., v. **כָּיִבֵּא**.

**כָּאָב** II m. (b. h.; preced.) 1) *heaviness, pain*. Ber. 55<sup>a</sup> לֵב כָּאָב heaviness of heart (fretfulness). Gen. R. s. 67, end 'כ' **כָּאָב** grief added to grief; a. e. —2) *grievous offence*. Dent. R. s. 3 (ref. to מכֹּאֲבֵי, Ex. III, 7) וְכ' **כָּאָב** יודע אני מה כ' וְכ' I know what grievous offence they are going to commit, v. **כָּאָב**.

**כָּאִיבֵּא**, **כָּאִיבֵּא** ch. 1) same. Targ. Prov. X, 10. Targ. Is. LXV, 14. —[Targ. Job XXXI, 18 **כָּאִיבֵּא** Ms. (ed. **כָּאִיבֵּא**).] —B. Kam. 46<sup>b</sup>, v. **כָּאִיב** I; a. e. —2) *sick, sufferer*. Targ. Ps. LXIX, 30; a. fr. —*Pl.* **כָּאִיבֵּא**, **כָּאִיבֵּא**, **כָּאִיבֵּא**. Targ. Ez. XXXIV, 4. [Targ. Jer. IV, 19, v. **כָּאִיב** I.] —V. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, part. of **כָּאִיבֵּא**.

**כָּאִיבֵּא**, part. of **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, part. of **כָּאִיבֵּא**.

**כָּאִיבֵּא**, Sifrē Dent. 317, some ed., read: **כָּאִיבֵּא**, בְּלִירֵבִין.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא** (v. **כָּאִיבֵּא**) *here; now*. Y. Ber. IV, 7<sup>c</sup> bot., a. e. **כָּאִיבֵּא** here (in this inn) did my father say the prayer of &c. Bets. IV, 7 **כָּאִיבֵּא** from here to there (will I use). Ber. I, 2, a. fr. **כָּאִיבֵּא**, v. **כָּאִיבֵּא**. Snh. IX, 1 **כָּאִיבֵּא** from this and subsequently; a. fr. —**כָּאִיבֵּא** (חֲכָמִים) Ab. I, 5; a. fr. —**כָּאִיבֵּא** from this is derived, do we learn. Ber. 64<sup>a</sup> **כָּאִיבֵּא** from this (that Jacob is mentioned and not his ancestors) we learn that the owner of the beam must carry the heaviest side of it. B. Mets. 87<sup>a</sup> **כָּאִיבֵּא** from this we see that the righteous promise little &c.; a. fr. —**כָּאִיבֵּא** here (in this case) . . . , there (in another place, in that case). Succ. 44<sup>b</sup>; a. v. fr. —**כָּאִיבֵּא** with pref. **כָּאִיבֵּא**. Y. Ber. IV, 7<sup>c</sup> top [read:] **כָּאִיבֵּא** in this case (when Levi disfavored many prayers), it is meant for individuals, in the other case, it is meant for congregations. —Y. Erub. VII, 24<sup>b</sup> bot. **כָּאִיבֵּא** on both sides; a. fr.

**כָּאִיבֵּא** m. (Pers. *khar, har*) *ass*. Snh. 98<sup>a</sup>, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, m. (v. **כָּאִיבֵּא**) *ball, excrement* (cmp. **כָּאִיבֵּא**). Zeb. 113<sup>b</sup>, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

**כָּאִיבֵּא** *to be thick, hollow, arched*. —Denom. **כָּאִיבֵּא**, v. **כָּאִיבֵּא**.

*Pa.* **כָּאִיבֵּא** (denom. of **כָּאִיבֵּא**, v. Fl. to Levy Targ. Dict. I, 427<sup>b</sup>) *to burn thorns, to char*. Erub. 29<sup>b</sup> וְיִכְבְּדֵהוּ and let him char it (the meat; Rashi: let him roast it over the charred thorns; v. **כָּאִיבֵּא**).

**כָּאִיבֵּא** m. (preced.) *burning to coals, charring*. Zeb. 46<sup>b</sup> **כָּאִיבֵּא** (Ms. M. **כָּאִיבֵּא**, some ed. **כָּאִיבֵּא**) to exclude charring the meat (instead of burning it to ashes); Yalk. Lev. 445 **כָּאִיבֵּא** (corr. acc.). —V. **כָּאִיבֵּא**.

**כָּבֵד** I (b. h.) *to be heavy, weighty, important*; cmp. **כָּבֵד**.

*Pi.* **כָּבֵד** (1) *to honor, hold precious; to show honor*. Ab. IV, 1 **כָּבֵד** **כָּבֵד** **כָּבֵד** who will be honored? He who honors men. Sabb. 113<sup>b</sup> **כָּבֵד** **כָּבֵד** Rabbi Joh. called his garments 'my honorers'; B. Kam. 91<sup>b</sup>; Snh. 94<sup>a</sup>; a. fr. —Ber. 46<sup>b</sup> bot. **כָּבֵד** we must not show honors (saying, 'you go first') on high-roads &c. Part. pass. **כָּבֵד**, **כָּבֵד**. Ab. I, c., v. supra. Ib. 6 **כָּבֵד** **כָּבֵד** **כָּבֵד** he who honors the Law, will himself be honored of men. Ber. 60<sup>b</sup>, v. infra. Ab. Zar. III, 3, v. **כָּבֵד**; a. fr. —2) (cmp. **כָּבֵד**) *to offer a gift*. Tanh. Vayhi 13 **כָּבֵד** **כָּבֵד** they offer of their fruits to kings; Gen. R. s. 99, end **כָּבֵד** **כָּבֵד** (corr. acc.); a. e. —3) *[to make look respectable,] to sweep, adjust the room*. Ber. VIII, 4 **כָּבֵד** **כָּבֵד** **כָּבֵד** (after meal) the room is put in order (the crumbs swept), and then &c. Bets. II, 7 (22<sup>b</sup>) **כָּבֵד** **כָּבֵד** (Bab. ed. **כָּבֵד**) (on Holy Days) you may sweep between the dining couches (the dining room); Y.



[ib. II, 61' bot. Tam. V, 6 וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר one swept them (the coals) into the dust; a. fr.—Mish. VIII, 4 פָּחַדְתִּי מִן הַתִּבְיָה, תִּבְיָה, v. תִּבְיָה 6.—[Bath II. and תִּבְיָה same ed., read: תִּבְיָה.]

**Hithpa.** תִּתְבַּחַר, **Hithpa.** תִּתְבַּחַר to be honored; to pride, could one's self. Gen. II, 1 וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר he who ever elevates himself at the expense of his neighbor's degradation, has no share in the world to come, Y. Hag. II, 179. Meg. 30' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר I never elevated myself &c. Ber. 61' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר he is honor diminished, you honored once (angels); a. e.—2) to be cleansed, swept, to be dressed, adorned. Pes. 7' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר ... שָׁמַיִם the streets of Jerusalem used to be swept every day. Y. Nidd. I, beg. 48' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר like an alley which is regularly swept and flushed. Bab. ib. 50' וְהָיוּ כְּעָפָר it is presumed to be clean. Num. II, 13 וְהָיוּ כְּעָפָר לֹאסֵל לִשְׂמֵינֵהוּ to eat and drink and dress. [Tosf. Ter. X, 13 לִיבְבֵר, read with ed. Zuck. לִיבְבֵר, v. לִיבְבֵר.]

**Hif.** תִּבְבֵּר 1) to be heavy. Mas. I, 2 וְהָיוּ כְּעָפָר if his hair is too heavy on him.—2) to make heavy. Ex. II, 9; Tanh. Yaera 12 (play on תִּבְבֵּר, Ex. VII, 14, a. תִּבְבֵּר XIV, 18) בְּשֵׁיךָ בְּשֵׁיךָ וְהָיוּ כְּעָפָר with the same expression תִּבְבֵּר with which thou didst make heavy (Israel's yoke), I shall be honored; Tanh. ed. Bab. ib. 14 וְהָיוּ כְּעָפָר where-with thou didst harden thy heart.—3) to grow worse, be corpulent &c. Hag. II, 179. Suk. IX, 1 וְהָיוּ כְּעָפָר grow worse and died, ib. 75' a. e.—4) to sweep. Num. II, 13; Tanh. Mas. 11 וְהָיוּ כְּעָפָר he swept (move) them out. v. תִּבְבֵּר a. תִּבְבֵּר.

**תִּבְבֵּר** ch. same; **Pa.** תִּבְבֵּר to clean, sweep. Nidd. 56' bot. וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר I swept (the alley) but did not search (for unclean objects).

**Hithpa.** תִּתְבַּחַר to be swept. Ib. 56' וְהָיוּ כְּעָפָר a cavity is not swept (the broom does not strike it).

**Ap.** תִּבְבֵּר (v. תִּבְבֵּר III) to irritate, grieve. Targ. Prov. XVII, 25 ed. Lag. (ed. Ven. תִּבְבֵּר, Ms. תִּבְבֵּר, h. text תִּבְבֵּר).

**תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר** II m. (preced. wds.) 1) weight, pressure. Hag. 21' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר the pressure of the (inner) vessel. Suk. 63' Meg. 25' (sarcasm on תִּבְבֵּר, Hos. X, 6 וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר [Ms. M. תִּבְבֵּר] read not 'his dignity' but 'his weight' for it is gone, i. e. the idol's weight is reduced, Yark. Is. 226 תִּבְבֵּר.—2) importance, v. תִּבְבֵּר.

**תִּבְבֵּר** III c. (b. h., preced. wds.) [anxious, seat of anger and melancholy] liver. Ber. 61' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר the liver is excited, and the gall pours a drop over it and quiets it. Hull. III, 1 וְהָיוּ כְּעָפָר if the liver of an animal is gone. Arakh. V, 2 (20') וְהָיוּ כְּעָפָר I vow the value of my liver (being a vital organ); a. fr.

**תִּבְבֵּר** ch. same. Targ. Ex. XXIX, 15, 12 Targ. Lam. II, 11; a. e.—Hull. 109'; a. fr.—Koh. R. to XII, 7, Lam. R. introd. (R. Josh. 2) וְהָיוּ כְּעָפָר, v. תִּבְבֵּר.

**תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר** m. (b. h.; תִּבְבֵּר 1) importance. Arakh. 20' וְהָיוּ כְּעָפָר (Ar. תִּבְבֵּר) and that the value of a limb be judged according to its importance (vitality), ib. 6'. B. Mets. 114'—2) honor, respect; dignity. Ber. 16'. a. e., v. תִּבְבֵּר. In תִּבְבֵּר וְהָיוּ כְּעָפָר on account of the respect due to royalty. Ib.; Men. 57' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר human dignity (in proper appearance) is very important, for it may even supersede a biblical law. Ber. I, 2 וְהָיוּ כְּעָפָר and it is not humiliating but dignity for which we strive. Ber. 12' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר let him alone, the honor shown to him (Jacob) by potents is higher than that by private men. Ib. 7' וְהָיוּ כְּעָפָר they treated them with respect. Ned. 29' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר as long as My honor was concerned, you did not interfere, and when the honor of a human being is at stake &c. Ab. IV, 17 וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר let the honor of thy pupil be as dear to thee as thine own, and thy fellow student's honor as that of thy teacher; a. v. fr.—a. v. תִּבְבֵּר, v. תִּבְבֵּר. וְהָיוּ כְּעָפָר to forego due honors, v. תִּבְבֵּר.

**תִּבְבֵּר**, **תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר** m. (תִּבְבֵּר, v. תִּבְבֵּר) heap, encumbrance. T. Ber. 19' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר (Na. II, תִּבְבֵּר) encumbrances of cattle cast in Neman. V. תִּבְבֵּר.

**תִּבְבֵּר** I (b. h.; תִּבְבֵּר, v. תִּבְבֵּר) 1) district in Northern Palestine presented by Solomon to Hiram, king of Tyra. Sabb. 84', v. תִּבְבֵּר, תִּבְבֵּר.—2) Keful, (Keful,) a place south-east of Accho. Tosf. M. Kat. II, 15; Tosf. Sabb. VII (VIII), 17; Y. Pes. IV, 30' top; Bab. ib. 31'.

**תִּבְבֵּר** II m. (תִּבְבֵּר 1) תִּבְבֵּר, תִּבְבֵּר, a nap worn under the head-dress. Sabb. VI, 1; 2.—Y. ib. 7' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר, read: וְהָיוּ כְּעָפָר and not to a Keful (Mish. l. c.), that is a hair-net. Bab. ib. 37' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר this Keful (Mish. l. c.) I do not know whether it means a slave's chain &c.—2) chain.—Pl. תִּבְבֵּר chain-works for drawing water. Tosf. Mikv. IV, 2.

**תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר**, Targ. Ps. LVIII, 10 Ma, read: תִּבְבֵּר, v. תִּבְבֵּר.

**תִּבְבֵּר**, v. תִּבְבֵּר.

**תִּבְבֵּר** (תִּבְבֵּר) (b. h.; תִּבְבֵּר) to grow dim, to be extinguished, go out. Sabb. 21' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר if the Hinnuckah light went out, he is bound to attend to it. Y. Yoma II, 30' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר frankincense which went out (was not entirely burnt). Sabb. 30' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר it is better that a human light (candle) be extinguished than that God's light (life) be extinguished; a. fr.

**Pa.** תִּבְבֵּר (תִּבְבֵּר) to extinguish. Ib. 3' וְהָיוּ כְּעָפָר וְהָיוּ כְּעָפָר he must not put it out, but if he did &c. Ib. II, 5

הַר he who puts the (Sabbath) lamp out. Gen. R. s. 68 (play on בָּא, Gen. XXVIII, 11) קָרַב הַשֶּׁמֶשׁ (some ed. כיבה) He extinguished the sun (made the sunset earlier). Tosef. Sabb. XIII (XIV), 9 לֹא קָבַה לוֹ אִם בָּהּ if a gentile comes (on the Sabbath) to extinguish (a fire), we say to him neither 'extinguish' nor 'do not'. Gen. R. I. c. אָמַר הַמֶּלֶךְ קָבֵה וְכ' (כיבו) said the king, put out &c.; a. fr.

**כָּבֵה, כָּבֵה** ch. same. [Sabb. 21<sup>b</sup> כָּבַהּ; ib. 30<sup>a</sup> לִכְבוֹת, h. forms.]

**כָּבֵה** *Pa.* to *extinguish*. Ber. 58<sup>a</sup> וּבְיָמָיו לְעֵינָיו Ar. (Ms. M. וּבְיָמָיו, corr. acc.; ed. וּבְיָמָיו חָלַהּ עֵינָיו) dimmed his eye-sight, v. בּוֹקֵעַ. Ib. 60<sup>b</sup> בְּקִינָה לְשִׁרְיָה . . . אָתָּה there came a wind and put out his lamp. Sabb. 44<sup>a</sup> אֲתֵי אֲתֵי he may be induced to extinguish the fire; Yoma 85<sup>a</sup>.

**כָּבִיד־** v. כָּבִיד I, II.

**כָּבִינָה** (Ar. כְּבִינָה) f. (part. pass. of כָּבַן)=h. חֲבִל הַכְּבוֹנָה (v. כָּבַן) a sheep wearing a wrap, fine sheep. Targ. Ez. XXVII, 18 (cmp. Shebu. 8<sup>b</sup>, s. v. כָּבַן).

**כָּבִינָה** f. (כָּבַן) brooch or buckle. B. Bath. IX, 7 חָנִי כָּבִינָה give my brooch to my daughter.

**כָּבִינָתָא** f., pl. כְּבִינָתָא (Ar. כְּבִינָתָא) (v. preced. wds.) a garment pinned or buckled on. Targ. Is. III, 28 (h. text רִירִידִים; cmp. περὸνται).

**כָּבִיסָה** f. (כָּבַס) 1) washing. Y. Shebi. VIII, 38<sup>b</sup> top 'כָּבִיסָה as between the use of the spring for their (the inhabitants') washing purposes and for strangers' living (drinking purposes); a. fr.—[Mikv. VIII, 1, v. כָּבִישָׁה.]—2) (also כְּבִיסָה) water mixed with alkaline substances, lye-water &c. Tosef. Shebi. VI, 25 שְׁבִיעִית פִּירוֹת שְׁבִיעִית . . . produces of the Sabbath year must not be used for an infusion nor for preparing lye-water; Succ. 40<sup>a</sup>; B. Kam. 102<sup>a</sup>; Y. Shebi. I. c.—Pl. כְּבִיסָה. Ib. VII, beg. 37<sup>b</sup> מִינֵי (ed. Krot. כְּבִיסָה, corr. acc.) alkaline plants.

**כָּבִישׁ** v. כָּבִישׁ.

**כָּבִישָׁא** m., **כָּבִישָׁא** f. (כָּבַשׁ) 1) stepping stool (scannum). Targ. Ps. CX, 1 (h. text כָּבִישׁ, v. כָּבִישׁ II.—2) paved path. Ib. LXXVIII, 50 (h. text כָּבִישׁ).—Targ. I Sam. VI, 12, a. e. (h. text כָּבִישׁ, v. כָּבִישׁ II. Targ. II Sam. XX, 12 כְּבִישָׁא ed. Lag. (oth. ed. כָּבִישׁ).—Pl. כָּבִישָׁן. Targ. Is. XL, 3 ed. Lag. (oth. ed. כָּבִישָׁן; a. e.—3) recess, secret. Targ. Lam. III, 10 (h. text כְּבִישָׁן).—Pl. כָּבִישָׁר. Ber. 10<sup>a</sup> bot. בָּחֵר כ' דְּרַחֲמָא וְכ' Ar. (ed. כָּבִישָׁר) what hast thou to do with the secret ways of the Lord?

**כָּבִישָׁת** f. (כָּבַשׁ) making a path, side-path. Mikv. VIII, 1 מִפְּנֵי הַכ' Ar. on account of the passing by (of travellers that leave the highway for some cause). [Ed. מִפְּנֵי הַכְּבִישָׁת on account of the ponds being used for washing clothes, v. comment.]

**כְּבִישָׁן** Gen. R. s. 66, v. כְּבִישָׁשׁ h.

**כָּבִישָׁתָא** v. כָּבִישׁ.

**כָּבִישָׁתָא** m. (redupl. of כָּבַשׁ or כָּבַח, v. כָּבַשׁ) an arched round vessel. Kel. II, 3 הָפַח כ' שֶׁעָשָׂה לְסֵל הָפַח a kabkab which was intended for a cover for the bread-basket (and not as a receptacle). Tosef. ib. B. Kam. II, 1 (כָּסִיר אֶלְפֶּס ed. Zuck. (ed. only אֶלְפֶּס) the lid of a k. and that of a pot. Ib. 8' וְכ' חֶבֶר וְכ' חֶבֶר a vessel made for both purposes (for liquids and for solid food), e. g. the k., the stew-pot &c.

**כָּבֵל** [to press, to impede, whence כָּבֵל the foot-chain; denom. כָּבֵל] to chain. Gen. R. s. 87 כֹּבֵלְהֶם אֲנִי I have the power to put thee in chains. Tanh. Thazr. 8 מִבְּרֵא . . . he orders chains and chains him.—Part. pass. כְּבֻלָּה, f. כְּבֻלָּה, pl. כְּבֻלָּוֹת tied, prevented, esp. sheep prevented from conceiving by having their tails tied down. Sabb. V, 2 . . . כְּבֻלָּוֹת וְצֹאנֹת ewes may be led out (on the Sabbath) . . . tied up; Tosef. ib. IV (V), 1 שֶׁלֹּא יַעֲלֶה כ' מֵאֵר מֵאֵר כ' שְׂכֻבְלֵין אֵלֶיהָ Ms. M. (ed. שְׂכֻבְלֵין) what is k'buloth? They tie their tails downward &c. Ib. 7<sup>a</sup> מֵאֵר מֵאֵר מֵאֵר כְּבֻלָּוֹת? what is the evidence that kabul has the meaning of sterility? (Answ. ref. to I Kings IX, 13, v. next w.); Y. ib. V, 7<sup>b</sup> bot.

**כָּבֵל** same, v. supra.—Part. pass. כְּבֻלָּה. Sabb. I. c. שְׁכֻבְלֵין בְּכֶסֶף שהיו בה ב'א שְׂכֻבְלֵין בְּכֶסֶף because there were people there who were chained with silver and gold.

**כָּבֵל** ch. same, part. pass. כְּבֻלָּה, f. כְּבֻלָּה impeded, detained. Targ. Koh. XII, 4 כְּבֻלָּוֹת רִגְלֶיךָ thy feet are detained from going out &c. (h. text סָגְרוּ).

**כָּבֵל** same; part. pass. כְּבֻלָּה, f. כְּבֻלָּה tied up, (cmp. כְּבֻלָּה). Sabb. 54<sup>a</sup> (ref. to I Kings IX, 13, v. preced.) sterile. (Ms. O. וְאִמְרוּ אִינְשֵׁי אֶרֶץ מ' דְּלֹא עֲבָדָה פִּירִי הַמְּטָעִין) and people say, it is a tied up land, which bears no fruits.

**כָּבֵל** m. (b. h.; preced. wds.), pl. כְּבֻלָּוֹת, כְּבֻלָּוֹת foot-chains, irons. Gen. R. s. 91' לִיהָ עֲלִיהֶם כ' לִיהָ עֲלִיהֶם to put them in chains. Tanh. Thazr. 8, v. כָּבֵל. Deut. R. s. 4 כְּבֻלָּוֹת iron chains, opp. מִכְרֵי . . . ולא . . . וְאִמְרוּ אִינְשֵׁי אֶרֶץ מ' דְּלֹא עֲבָדָה פִּירִי הַמְּטָעִין (ed. Zuck. כְּבֻלָּוֹת) we must not sell them torturing blocks or irons.—Sabb. VI, 4' מִמֵּאֵר כ' אֵת אֵת אֵת אֵת a woman's ankle-chains are fit for levitical uncleanness &c. (contrad. to בִּירִירָה). Y. ib. VI, 8<sup>b</sup>, v. בִּירִירָה; Bab. ib. 63<sup>b</sup>. Ib. 'כ' וְכ' עָשִׂו לָהֶם כ' וְכ' עָשִׂו לָהֶם they made for them ankle-bands and put a chain between, that their steps may not be wide; a. e.

**כָּבֵלָה** ch. same. Sabb. 57<sup>b</sup> דְּעֲבָדָה כ' דְּעֲבָדָה a slave's neck-chain, v. כְּבֻלָּה II. Ib. 58<sup>a</sup> הָכָא כ' דְּעֲבָדָה הָכָא the Kabul of the Mishnah means &c. Ib. 54<sup>a</sup> (v. כְּבֻלָּה I) it was named Cabul because (דְּמִשְׁתַּקְעָה) because the foot is entangled in (sinks into) the sandy soil up to the ankle-band; [oth. vers. in Ar. כ' דְּעֲבָדָה כִּי כ' דְּמִשְׁתַּקְעָה כִּרְעָה בְּנוֹוָה כִּי כ' דְּמִשְׁתַּקְעָה] because the foot is entangled in it as if in a foot-chain.—Pl. כְּבֻלָּוֹת, כְּבֻלָּוֹת. Targ. Lam. III, 7. Targ. Ps. OXLIX, 8 (Ms. sing.).

**כָּבֵן** (cmp. כָּבֵל) to clasp, fasten. Part. pass. כְּבֻנָּה, f. כְּבֻנָּה.







**כְּרִישׁ, כְּרִישׁ** ch. same, 1) *to press, grade, make a path.*  
Targ. Job XIX, 12 (h. text כָּלַל). Targ. Is. XL, 3; a. e. —



Part. pass. שקל, f. שקל. Targ. O. Num. XX, 19 (not שקל Targ. Is. XI, 16, a. e.—*Pl.* שקל דמס. Ib. XIX, 10.—*Arab.* שקל שקל make a dam (or embankment) in the reed-marshes.—3) *to press on, to put on (the hand).* Targ. Y. Lev. VIII, 19 (h. text שקל)—3) *to land, fill; to delay.* Targ. Y. Ka. XXXVIII, 28 (h. text שקל; O. Fu.)—Targ. Is. LII, 11.—Part. pass. as ab; pl. f. שקל—4) (with ל) *to tread upon, to stamp out.* Targ. Mic. VII, 19. Targ. Ruth. I, 5.—5) (interch. with פל) *to suppress, oppress, to conquer, force; to violate.* Targ. Josh. VIII, 31. Targ. Ps. IV, 6. Targ. II Ruth. VII, 8; a. fr.—Part. pass. as ab. Targ. Hos. V, 11.—Zeb. 75<sup>b</sup>, שקל שקל, v. 78 ab. Y. Sabb. IV, end, 7<sup>a</sup> שקל שקל לך חטאת will it (the band around the head) not overcome (counteract the effect of) the cold? —6) *to withhold, detain.* Targ. Y. II Gen. XXIX, 32.—Sabb. 39<sup>a</sup> a hen that laid one day שקל שקל and held back (failed to lay) one day &c.—7) *to close (the eyes).* Targ. Ex. III, 6. Targ. Lev. XX, 4; a. fr.—Targ. O. Deut. XXII, 1 ed. Hort (ed. *shale*); Ib. 4 (sub. שקל).—R. Bath. 46<sup>b</sup> שקל שקל I shall hide the deed of mortgage.

*Pl.* שקל same. Targ. Prov. XVI, 32 שקל שקל Ma. (ed. שקל *As*) who conquers. Targ. Josh. VIII, 19.—Targ. O. Ex. XXXVIII, 28 (v. supra). Targ. Lam. III, 34; a. fr.—Snh. 95<sup>b</sup> שקל שקל which I conquered with the strength of my hand; [Ib. בבטל שקל, read שקל]; Yalk. Is. 264.—Part. pass. שקל, f. שקל; pl. שקל; שקל Targ. Ka. XXXVIII, 17 (h. text שקל) Ib. XXVII, 17 (not שקל, v. O. ed. Hort.). Targ. Am. VI, 4.—Targ. Jer. XXVIII, 18 (h. text שקל); a. e.

*As*, שקל, v. supra.

*Shale*, שקל 1) *to be conquered; to be subdued, oppressed.* Targ. Num. XXXII, 22. Targ. Y. Gen. XVI, 9 (some ed. שקל); a. e.—2) (of the face) *to be sunk (in fear, shame), to grieve.* Targ. Gen. IV, 5; 6 (h. text שקל).—3) *to withdraw one's self.* Targ. O. Deut. XXII, 1, v. supra.

שקל m. (b. h.; prob. fr. שקל *to be thick, strong*; comp. Arab. *kabā*, a. v. שקל) sheep (at least one year old). Men. XIII, 7, sq.; a. fr.—*Pl.* שקל. Ib. 9 שקל שקל one of my sheep. Zeb. IX, 6; a. fr.—*Fr.* שקל or שקל. Gen. R. a. 44 שקל שקל the sheep which is offered as an individual's sacrifice. Tosaf. Yeb. III, 4; Yoma 65<sup>b</sup> (v. Tosaf. a. l.)—Lev. R. a. 37; Tanh. Vayishl. 8 שקל שקל אדם let man bring his sheep directly to the Temple court (without previous dedication by a vow); Y. Ned. I, 36<sup>d</sup> שקל. Tanh. Told. 5; Esth. R. to IX, 2 שקל שקל גדול great is the sheep (Israel) that lives among seventy wolves (nations). Tanh. Ki Thissa 4 שקל שקל אדם a man who captured the lamb (Bathsheba, v. II Sam. XII, 3, sq.) and killed the shepherd (Uriah); a. fr.

שקל m. (b. h.; שקל 1) *press.*—*Pl.* שקל, שקל. Pesik. Eth. Korb., p. 61<sup>b</sup> (play on שקל, Num. XXVIII, 3) שקל שקל (the sacrifices are) presses, for they suppress the sins &c.; Pesik. R. a. 16.—2) *ascend, grade, landing bridge.* Zab. III, 1; 3. Sabb. XVI, 8; a. e.—*Exp.* the incensed plane leading to the altar. Midd. III, 3. Zeb. V, 3;

a. fr.—*Pl.* as ab. Ib. 63<sup>a</sup>, Ib. 63<sup>a</sup> שקל שקל... שקל שקל to all grades of ascents (in the Temple) were at the rate of three cubits per one cubit (of vertical elevation), except the ascent of the altar which was at the rate of three cubits and a half and &c., (for Yab. loc. v. Habb. D. R. a. 1, and Tosaf. a. l. a. Men. 61<sup>a</sup> v. שקל); Y. Shab. II, 36<sup>b</sup> שקל, v. שקל h.—Lam. R. introd. (R. Josh. 7), Koh. R. to XII, 7 (expl. שקל, Ka. XX, 77) שקל embankments round a besieged city (Lat. agger, v. שקל).—3) *preserving fruit.* Yer. II, 6 שקל שקל good for preservation, app. שקל שקל.—*Pl.* as ab. *preserved, preserved vegetables* &c. Shab. IX, 3 שקל שקל שקל if one puts three sorts of preserved vegetables into one vessel. Sabb. 100<sup>a</sup>, a. e.—[Gen. R. a. 66 שקל שקל some ed., v. שקל h.]

שקל I, v. שקל ch.

שקל II, שקל, שקל (h. text שקל, 1) *to count, to count, to count, to count.* Targ. I Gen. XXXI, 14 (h. text שקל). Ib. XXVIII, 7 שקל (count); Targ. Ps. CXXXII, 7 (h. text שקל). Targ. Is. LXVI, 1 שקל (ed. Lag. שקל)—2) *prom-board and landing done.*—*Pl.* שקל. R. Bath. 67<sup>a</sup> (expl. שקל, Mish. Ib.) שקל Ma. M. (ed. שקל)—3) *grade, to be a graded field which requires no artificial irrigation, app. שקל שקל.* Kidd. 65<sup>b</sup>—4) *dam or embankment.* *Pl.* as ab. Erub 34<sup>b</sup>, v. שקל—5) *the hot ashes (pressed and leaved) in the oven* (v. Beta. IV, 5 quot. a. v. שקל *Pl.*). Hull. 93<sup>a</sup> שקל שקל a head put in ashes (for removing the hair before boiling).—6) *path.* Targ. II Sam. XX, 12, sq. שקל ed. Lag. (ed. Wil. שקל). Targ. I Sam. IV, 13 שקל *constr.*, v. שקל—6) (archil.) *verruce, verrucae.* Targ. Ka. XLV, 6; Ib. XLVIII, 31 *constr.* שקל ed. Wil. (h. text שקל).

שקל, שקל (a. e.—4) שקל I, Y. B. Kam. IV, 1<sup>a</sup> bot.; Y. B. Bath. V, end, 15<sup>b</sup>, v. שקל.

שקל, v. שקל (Y. Ned. VII, beg. 6<sup>a</sup> שקל שקל read שקל שקל as Tosaf. Ib. IV, 1.)

שקל, v. שקל.

שקל m. pl. (שקל) compresses, v. שקל 4.

שקל m. (b. h.; שקל 1) kiln, furnace. Kel VIII, 9 שקל שקל the furnace of lime burners, glass-makers and potters. Succ. 7<sup>b</sup> שקל שקל shaped like a furnace (round). Gen. R. a. 44 שקל שקל the heated furnace. Cant. R. to II, 16 שקל שקל... שקל when the potter examines a batch of his kiln; a. fr.—*Pl.* שקל. R. Kam. 85<sup>b</sup> שקל שקל no furnaces were erected in Jerusalem; Hag. 28<sup>a</sup>; Zeb. 96<sup>a</sup>. Ib. שקל שקל Ma. M. (ed. שקל) let them be put back into the furnaces (to be baked over). Tosaf. B. Bath. I, 10 שקל שקל (ed. Zuck. שקל, corr. acc.) furnaces which must be removed from the town fifty cubits.—\*2) *that which is withheld, secret.* Hag. 13<sup>a</sup> (play on שקל, Prov. XXVII, 26) שקל שקל אדם let not K'basim but K'bushim, things which are the secret of the world (esoteric doctrines) must be kept under one's garment (in one's bosom).

שקל, v. preced.

**כְּבִשָּׁה** (כֹּבֵשׁ) f. (כֹּבֵשׁ) *pressed vegetables*. Tosef. Shebi. IV, 16, *contrad.* to **כְּבִשָּׁה**.

**כְּבִשָּׁה**, Yalk. Lev. 445, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה**, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה**, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה**, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה** I, **כְּבִשָּׁה**, **כְּבִשָּׁה**, **כְּבִשָּׁה** (a comp. of כ a. ד, corresp. to h. **כְּבִשָּׁה** or **כְּבִשָּׁה**) *when, as, as though*. Targ. Ex. XVII, 11. Targ. Ps. CXIX, 109 *כִּד עַל גַּב* Ms. (ed. only כ') as though (carried) on &c.; a. v. fr.—Targ. Is. XXIX, 15 **כְּבִשָּׁה** (ed. Lag. **כִּד** as though in darkness. Targ. O. Num. XXIX, 18 **כְּבִשָּׁה**, v. **כְּבִשָּׁה**, as it is proper; a. fr.—Y. Ab. Zar. III, 42<sup>c</sup> top. Y. Yoma VII, 44<sup>b</sup> top **כִּד** when there is &c. Y. Taan. I, 64<sup>a</sup> bot. **כִּד**; Y. Meg. III, 74<sup>b</sup> bot. **כִּד** when the shepherd is angry with his flock, he makes a blind sheep the leader. Ib. 64<sup>b</sup>, a. fr. **כְּבִשָּׁה** as they say &c. Ib.<sup>b</sup> **כְּבִשָּׁה** as (that which) the scholars of the school of . . . said. Ib. **כְּבִשָּׁה** is needed for (something like) what has been taught. Ib. **כְּבִשָּׁה** for what Raba said. B. Mets. 99<sup>b</sup> **כְּבִשָּׁה** agreeably to what R. said; a. v. fr.—[Num. R. s. 14 **כְּבִשָּׁה** אלא **כְּבִשָּׁה** read not (Koh. XII, 11) *kaddarbonoth*, but *kidd'rabbanuth*, like a command of authority.]

**כְּבִשָּׁה** II m. (כִּד, cmp. **כְּבִשָּׁה**, *to be rounded*) 1) (adj.) *arched*, opp. **כִּד** pointed. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup>, v. **כִּד** I.—Pl. **כְּבִשָּׁה**, Ib.—2) c. (b. h.) *an arched, pouched vessel, jug &c.*; cmp. **כְּבִשָּׁה**. Num. R. s. 12 **כְּבִשָּׁה** rolling like a jug. B. Kam. III, 1 (identical with **כְּבִשָּׁה**). Tosef. Kel. B. Mets. X, 1 **כְּבִשָּׁה** (fem.) one's vessel when empty; a. fr.—**כְּבִשָּׁה**. Tanh. Vayigg. 11 (ref. to Ps. XVI, 7) **כְּבִשָּׁה** נִשְׁכָּח . . . his two kidneys became like two water pitchers and they were giving forth a flow of religious wisdom; ib. ed. Bub. 12 **כְּבִשָּׁה** (corr. acc.); Gen. R. s. 61 **כְּבִשָּׁה** שְׁנֵי רִבְנֵי (corr. acc.); Midr. Till. to Ps. I **כְּבִשָּׁה** ed. Bub. (oth. ed. **כְּבִשָּׁה**, corr. acc.); Ab. d'R. Nath. ch. XXXIII **כְּבִשָּׁה** (corr. acc.).—Keth. XIII, 4 **כְּבִשָּׁה** vessels with oil, opp. **כְּבִשָּׁה** empty vessels; a. fr.

**כְּבִשָּׁה** ch. same. B. Kam. 27<sup>a</sup> **כְּבִשָּׁה** לֹא קָרָא וְכ' in a place where they distinguish between *kadda* a. *habitha* (v. preced.). B. Mets. 59<sup>a</sup> (prov.) **כְּבִשָּׁה** (v. Rabb. D. S. a. l.) when the barley is gone from the pitcher, strife knocks and enters; Yalk. Ps. 888 **כְּבִשָּׁה**.—Hull. 58<sup>b</sup> top **כְּבִשָּׁה** (Var. **כְּבִשָּׁה**, v. **כְּבִשָּׁה**) dates kept in a vessel (which became worm-eaten); a. fr.—Pl. **כְּבִשָּׁה**, Targ. I Kings XVIII, 34. Targ. Jud. VII, 20; a. e.—Trnsf. **כְּבִשָּׁה** a big figure, important personage. Yeb. 70<sup>a</sup> **כְּבִשָּׁה** my grandson, the big vessel (high-priest), opp. **כְּבִשָּׁה** the little jug (bastard).

**כְּבִשָּׁה** like this, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה**, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה** (v. **כְּבִשָּׁה**) *to be false*. Targ. Hos. IV, 2.

**כְּבִשָּׁה** 1) *to lie, give false evidence; to be faithless; to deny*. Targ. O. Gen. XVIII, 15. Targ. Job XXXI, 28 (Ms. **כְּבִשָּׁה**); a. fr.—2) *to give the lie, to refute*. Ib. XXIV, 25.—3) *to flatter*. Targ. Ps. XVIII, 45; a. e.

**כְּבִשָּׁה** 1) *to be proved false*. Targ. II Kings IV, 16. Targ. Prov. XXX, 6.—2) *to flatter, be submissive*. Targ. II Sam. XXII, 45. Targ. O. Deut. XXXIII, 29 **כְּבִשָּׁה** (Y. **כְּבִשָּׁה**).

**כְּבִשָּׁה** m. (preced.) 1) *falsehood, lie*. Targ. Ps. V, 7 **כִּד** Ms. (ed. **כְּבִשָּׁה**). Ber. 59<sup>a</sup> . . **כְּבִשָּׁה** ch. **כִּד** Ms. M. (ed. **כְּבִשָּׁה** . . . **כְּבִשָּׁה**). Targ. Hos. VII, 13 **כְּבִשָּׁה** ed. Lag. (ed. Wil. **כְּבִשָּׁה**). Targ. Jud. XVI, 10; a. fr.—2) *fiction, story*.—Pl. **כְּבִשָּׁה**. Bekh. 8<sup>b</sup> **כְּבִשָּׁה** En Yaak. (ed. **כְּבִשָּׁה**; Ar. **כְּבִשָּׁה**).

**כְּבִשָּׁה** m. (preced.) 1) *liar; false*. Targ. Prov. XIX, 22 (Ms. **כְּבִשָּׁה**).—Ber. 59<sup>a</sup>, v. preced.—Pl. **כְּבִשָּׁה**, **כְּבִשָּׁה**, **כְּבִשָּׁה**. Targ. Is. XXX, 9; a. e.—2) *fiction-teller, story-teller*.—Pl. as ab. Y. Ber. IX, end, 14<sup>d</sup> **כְּבִשָּׁה** all fiction-tellers are good, but those who tell their own inventions concerning the Law are bad; (Var. **כְּבִשָּׁה**; anoth. Var. **כְּבִשָּׁה** corr. acc.);—[perh. to be read: **כְּבִשָּׁה** *fictions*, v. preced.].

**כְּבִשָּׁה**, *Pale* of **כְּבִשָּׁה** q. v.

**כְּבִשָּׁה** m. (preced.) *falsehood, lie; fiction*. Targ. Job XVI, 8.—Pl. **כְּבִשָּׁה**. Ib. XI, 3.

**כְּבִשָּׁה** f. same. Targ. Ps. IV, 3 **כְּבִשָּׁה** (Ms. **כְּבִשָּׁה**). Ib. V, 7 (v. **כְּבִשָּׁה**). Targ. Prov. XXX, 8 **כְּבִשָּׁה** (read: **כְּבִשָּׁה**); a. e.

**כְּבִשָּׁה**, v. **כְּבִשָּׁה**.

**כְּבִשָּׁה** m. (denom. of **כְּבִשָּׁה** II) *potter*. M. Kat. 13<sup>b</sup>; Pes. 55<sup>b</sup> Ms. M. (ed. **כְּבִשָּׁה**). [Tosef. Kel. B. Mets. X, 6 **כְּבִשָּׁה**, some ed., v. **כְּבִשָּׁה**.]

**כְּבִשָּׁה**, v. **כְּבִשָּׁה**.—[Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>c</sup> **כְּבִשָּׁה**, read: **כְּבִשָּׁה**, v. **כְּבִשָּׁה**.]

**כְּבִשָּׁה** (כִּד, cmp. **כְּבִשָּׁה**) 1) *when it (happens that), whenever, when*. Targ. Lam. III, 50 **כְּבִשָּׁה** until what time he &c.—Y. Peah I, 15<sup>c</sup> bot. **כְּבִשָּׁה** (ed. Krot. **כִּד**) whenever he comes from school. Y. Hall. I, end, 58<sup>a</sup> **כְּבִשָּׁה** (not **כִּד**) whenever he went to take (bread) into his hand.—2) *as it is (כְּבִשָּׁה), now*. Targ. Y. Gen. XXVI, 28 **כְּבִשָּׁה** now that thou hast gone away. Targ. Jud. V, 9. Targ. Jer. XXXI, 18. Targ. Is. XXXII, 14.—Succ. 44<sup>b</sup> **כְּבִשָּׁה** (v. Rabb. D. S. a. l. note) I have now been in this country &c.; a. fr.—[Gen. R. s. 44 **כְּבִשָּׁה**, v. **כְּבִשָּׁה**.—V. **כְּבִשָּׁה**.]

**כְּבִשָּׁה**, Y. B. Mets. II, 8<sup>c</sup> bot. Var., v. **כְּבִשָּׁה**.

**כְּבִשָּׁה** m. (denom. of **כְּבִשָּׁה** II) *a sort of lever with which a pitcher is fished out of the well; oth. opin.: a pitcher-stand, watercooler*.—Pl. **כְּבִשָּׁה**, Kel. XIII, 7; T'bul Yom. IV, 6, v. **כְּבִשָּׁה**.



172, 173, 174 m. (formed from 172, v. 7) ad-  
 equate, worthy, competent, deserving. Gen. R. L. 74 and in  
 Gen. XXXII, 11) 172 I am not deserving (of any of all  
 the mercies); 173 174 I am worthy (of some) but  
 too small for all &c. B. Bath. 165<sup>b</sup> 172 173 174 I  
 do not deserve the honor of having that question put to  
 me by you. Gitt. 90<sup>a</sup>. Tosef. San. Y. 6 172 173 174 I do  
 deserve death. Ber. 9<sup>a</sup>, a. fr. the authority of 172 173 174  
 R. . . is sufficient to be relied upon &c.; a. fr.—*172 173 174*,  
 172 173 Mekh. Yithro, Amalek, & 172 173 174  
 (ed. Weiss 172) we are not worthy to be served by him;  
 a. e.—*Fem. 172 173*. Cant. R. to I, 2 172 173 I am  
 not worthy to be his handmaid.

**כָּהַן, כֹּהֵן** (b. h.; comp. כִּיָּה) 1) *to be dim* (of sight,



\***ḤḤḤ** m. (Pers. Arab. *ḥawā*) dining table. Yalk.  
Ms. 10 II Kings c1. XVI (from Taan. 25<sup>b</sup>), **ḤḤḤ** (read **ḤḤ**);

a 1a table; (Taan. 1. c. פרוורא, Ms. M. אהפא, v. Rabb. D. S. 1. c. note). Comp. next v.

אָפּהאַנגער, v. פּראַנגער.

פּראַנגער, v. פּראַנגער.

**פּוּב** m. (פּוּב, v. פּוּב) 1 [ball,] thorn, a prickly salt-plant.—Pl. פּוּב, פּוּב, Gen. R. s. 49 like a sickle mowing thorns; Yalk. Prov. 950 פּוּב. Ex. R. s. 42 נעשו כּוּבִים (corr. acc.), v. פּוּב. —2) pr. n. Desert of Kub (cmp. Ez. XXX, 5)=Biblical שׁוּר. Ib. s. 24; Yalk. ib. 255; (Tanh. B'shall. 18; Mekh. ib., Vayassa 1; Yalk. Jer. 266 פּוּב).

**פּוּב** I, **פּוּב** ch. same. Targ. Prov. XXVI, 9 (h. text פּוּב).—Gen. R. s. 44; Yalk. Jer. 285 (prov.) פּוּב... ב' while the sandal is on thy foot, tread the thorn down; Pesik. Asser, p. 99<sup>b</sup> כּוּבִים כּוּבִים (corr. acc.); Yalk. Deut. 892. —Pl. פּוּב, פּוּב, פּוּב, Targ. Gen. III, 18 (some ed. פּוּב, incorr.). Targ. II Sam. XXIII, 6. Targ. Hos. II, 8. —Lam. R. to I, 1 רבתי (1 חר בות') פּוּב, v. פּוּב. —Y. Ab. Zar. V, 44<sup>d</sup> פּוּב, v. פּוּב. Ib. bot. פּוּב (read 'ד') hedges of thornbushes. Gen. R. s. 2 (ref. to Gen. I, 2) פּוּב פּוּב while she (the earth) was yet in her incipency, she produced thorns; Yalk. Gen. 4 פּוּב (corr. acc.); Yalk. Jer. 274 פּוּב; Yalk. Prov. 959.

**פּוּב** II m. (v. preced.; cmp. II פּוּב) 1 wine cask (h. קַנְקַן). Sabb. 48<sup>a</sup>. Ab. Zar. 60<sup>a</sup> אב' וישראל אב' the gentile attending to the barrel (emptying it) and the Israelite to the cask (receiving the wine). Ib. מליא ב' (if the gentile carries) a cask which is brimful. Sabb. 141<sup>a</sup> [read:] לא ליצדד... ב' בארעא (v. Rabb. D. S. a. l. note) one must not (on the Sabbath) bend sideways a cask which rests in the ground; a. e.—Pl. פּוּב. Ab. Zar. 33<sup>b</sup> אנס הני ב' carried casks away from Pumbeditha by force. B. Mets. 25<sup>b</sup>. —the retailer's wine shop. B. Kam. 86<sup>a</sup>; B. Mets. 64<sup>b</sup> מרקיד ב' he dances in the wine house. —2) (cmp. פּוּב, pl. פּוּב, turrets of a fort. Yoma 11<sup>a</sup> [read:] אקרא אקרא דכ' a support for the Fort of Turrets (of M'huza); [Ms. L. לוקרא דכ' for the weight of &c.; v. Rabb. D. S. a. l. note 400].—Kidd. 70<sup>b</sup> דפמבריהא ב' the fort of P.—[Meg. 6<sup>a</sup> ב' ed. (Ms. M. כסי, Ms. O. פּוּב); Keth. 112<sup>a</sup> פּוּב.]

**פּוּב** III m. (v. פּוּב Pa.) roasted or charred dough, roasted (over coals) in a cavity of the ground, name of a pastry baked in a cavity made in the stove. Ber. 37<sup>b</sup>, expl. פּוּב. Ib. 38<sup>a</sup>. [Ar. s. v. ככא, reads פּוּב.] [Gitt. 68<sup>a</sup> bot., v. פּוּב.]

פּוּב, v. פּוּב.

**פּוּב** m. (b. h.; פּוּב, 1) weight, heaviness, pressure. Snh. 63<sup>b</sup> פּוּב אלא פּוּב Ms. M., v. פּוּב II. Yoma 41<sup>b</sup> it requires weight (must be heavy so as to sink into the fire). Ib. כ' כר שיהא בתו' (they are tied together) in order that they may be heavy. Y. Hag. II, 77<sup>d</sup> צריך פּוּב (in putting his hands on the sacrifice) he must press his weight on it; (Bab. ib. 16<sup>b</sup> כ' כ' the feeling of heaviness (of the hair).—

*bending down the head; humble, solemn disposition*, opp. פּוּב ראש. Ber. V, 1 ראש... ב' we must not rise for prayer in any other than a humble &c. Y. Ab. Zar. I, 39<sup>d</sup> top; Tosef. ib. I, 2 'ר' greet him with a bent head (without ostentation). M. Kat. 21<sup>b</sup> בשפה רפה ב' in an undertone and with solemnity.—2) roller or beam of a loom; כ' העליון the upper beam from which the warp depends; כ' התחתון the lower beam, the roller on which the web is wound as it advances. Kel. XXI, 1 (Talm. ed. פּוּב). Neg. XI, 9 (fem.). Sabb. 113<sup>a</sup>; Y. ib. XVII, 16<sup>a</sup> bot.

פּוּב, v. פּוּב.

פּוּב m. frying pan, v. פּוּב I.

\*פּוּב f. (פּוּב, cmp. פּוּב) a little globe. R. Hash. 24<sup>a</sup> (כוכביתא, Ms. M. 2 a. Ar. כוכביתא, Ms. M. 1 ed.) כ' דעיתא וכו' they saw merely a globe-shaped cloudlet (which, they thought, was the moon).

פּוּב, v. פּוּב.

פּוּב, v. פּוּב.

פּוּב, v. פּוּב.

**פּוּב** m. (b. h.; פּוּב) washer, fuller. Ber. 28<sup>a</sup>; Keth. 103<sup>b</sup>; a. e.—Pl. פּוּב. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. פּוּב, v. פּוּב II).

פּוּב, v. פּוּב.

**פּוּב** m. (b. h.; פּוּב, cmp. פּוּב a. denominatives) helmet, turban. Ber. 24<sup>a</sup> וכו' let him put them (the T'fallin) into the turban under his pillow. Gitt. 14<sup>b</sup> (of the Persians) פּוּב their turban is one cubit high; a. e.—Pl. פּוּב, פּוּב, Gen. R. s. 99 כ' wearing helmets. Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> bot. פּוּב. —Trnsf. the thyroid cartilage, Adam's apple. Hull. 19<sup>a</sup> וכו' from where the thyroid cartilage begins to protrude and downward.

**פּוּב** ch. same, esp. the priest's turban.—Pl. פּוּב, פּוּב. Targ. Ex. XXXVIII, 40; XXXIX, 28; a. e. (ed. Berl. פּוּב).—Trnsf. הודא דכוכביתא the highest point of the thyroid cartilage, v. preced. Hull. 18<sup>b</sup>.

**פּוּב** f., pl. פּוּב (preced. wds.) the tops of stalks of sheaves. Peah V, 8 העמר לכו' he who binds sheaves for covering the stalks; expl. Y. ib. V, end, 19<sup>a</sup> פּוּב sheaves to be put on top, opp. פּוּב. v. פּוּב.

**פּוּב**, Pesik. R. s. 14 כ' פּוּב, Pesik. Par. p. 39<sup>a</sup> שוור' read; פּוּב, as Tanh., ed. Bub., B'resh. 4 (v. Pesik. l. c. note 167).

פּוּב, v. פּוּב.

**פּוּב** m., pl. פּוּב, פּוּב troops of siege, stormers. Pesik. Vayhi p. 67<sup>a</sup> כ' כ' he orders against them the storming troops which corresponds to the plague of locusts; Pesik. R. s. 17.—[Y. Erub. II, 24<sup>b</sup> bot. פּוּב, read; פּוּב, Tosef. Kel. B. Mets. III, 14 ed. Zuck., v. פּוּב.]



כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה or כִּנְיָוָה m. (כִּנְיָוָה, comp. ber. כִּנְיָוָה, Targ. Ps. 1090 sq., a. e. (קִנְיָוָה) suffering in child-birth. Ak. Zar. 29<sup>a</sup> כִּנְיָוָה לִבִּי for a woman in child-birth the mixture is made with beer.

כִּנְיָוָה a. (כִּנְיָוָה) [working beast] mule. Targ. Ps. XXXII, 8 (Ma. כִּנְיָוָה) — B. Bath 91<sup>a</sup> כִּנְיָוָה בִּי וְכִנְיָוָה בִּי B. Bath 91<sup>a</sup> excrementa of a white mule. — B. Bath 91<sup>a</sup> כִּנְיָוָה בִּי וְכִנְיָוָה בִּי B. Bath 91<sup>a</sup> the mule (Manoah) being barren, how will he pay me back! — H. כִּנְיָוָה. Targ. Zech. XIV, 15. — H. כִּנְיָוָה, כִּנְיָוָה, כִּנְיָוָה. Targ. II Sam. XIII, 30; a. e. — B. Bath. 91<sup>a</sup>. — H. כִּנְיָוָה, כִּנְיָוָה, כִּנְיָוָה. Targ. I Kings X, 25; Targ. II Chr. IX, 34. Targ. Y. Gen. XXXVI, 24 (not כִּנְיָוָה). Targ. Is. LXVI, 20 כִּנְיָוָה ed. Lag. (ed. Wil. כִּנְיָוָה); a. e. — Hull. 1<sup>b</sup> כִּנְיָוָה בִּי white shales. [B. Meta. 97<sup>a</sup> כִּנְיָוָה, Ma. M. כִּנְיָוָה, read כִּנְיָוָה his mule.]

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה m. כִּנְיָוָה, כִּנְיָוָה (כִּנְיָוָה, v. כִּנְיָוָה, to be arched, hollow) — h. כִּנְיָוָה, aperture, window. Targ. Zeph. II, 14 (ed. Lag. כִּנְיָוָה). Targ. Prov. VII, 6 ed. Lag. (oth. ed. כִּנְיָוָה pl.). Targ. Hec. XIII, 3 כִּנְיָוָה smoke-hole; a. e. — M. Kat. 11<sup>a</sup> כִּנְיָוָה Ar. a. Rashi Ma. (ed. כִּנְיָוָה, Ma. M. כִּנְיָוָה, v. Rabb. D. S. a. l. note) the arch of the door, upper door-post. Y. Yeb. IV, 6<sup>b</sup> bot. כִּנְיָוָה Rabbi looked out of the window. Sabb. 35<sup>a</sup> כִּנְיָוָה (or כִּנְיָוָה pl.) thy sign by which to remember be 'window' (which reflects the light of the setting sun); a. fr. — H. כִּנְיָוָה, כִּנְיָוָה, כִּנְיָוָה. Targ. I Kings VI, 4. Targ. Y. II Gen. XLIX, 22. Targ. Cant. II, 9. — B. Bath. 6<sup>a</sup> כִּנְיָוָה לִבִּי apertures in the party wall (for beam-rests) are no evidence of the neighbor's share in the wall. Ib. 75<sup>a</sup> כִּנְיָוָה (Ma. O. כִּנְיָוָה); apertures for the air [windows, contrast to openings for doors]. — H. כִּנְיָוָה pl. כִּנְיָוָה. Sifre Deut. 209 (play on כִּנְיָוָה, Deut. XXXII, 6) כִּנְיָוָה he made thy body full of cavities (v. Pesik. Zutr. ed. Bub., Deut. p. 111); Yalk. ib. 942 כִּנְיָוָה (corr. acc.).

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה f. (v. כִּנְיָוָה) aperture. Yalk. Jer. 276 (ref. to כִּנְיָוָה, Jer. VII, 18) כִּנְיָוָה כִּנְיָוָה כִּנְיָוָה כִּנְיָוָה used to make in his house a small aperture which was directed exactly towards the east, so that when the morning star rose, he might rise and worship it; Pesik. R. a. 31 כִּנְיָוָה כִּנְיָוָה (corr. acc.); v. כִּנְיָוָה.

כִּנְיָוָה m. (b. h. כִּנְיָוָה; v. next w.) exactly determined place (for worship). — H. כִּנְיָוָה. Pesik. R. a. 31; Yalk. Jer. 276 (ref. to Jer. VII, 18) כִּנְיָוָה what is kavanah?, v. preced. [In b. h. our w. seems to mean certain cakes placed due east.]

כִּנְיָוָה m. (v. כִּנְיָוָה) exact selection of place. Gen. II, 15, Lag. כִּנְיָוָה (planting) requires exact selection; ib. כִּנְיָוָה רַחֲמֵי הַיָּד one must determine its position with reference to the cardinal points.

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, כִּנְיָוָה, כִּנְיָוָה, v. sub כִּנְיָוָה.

כִּנְיָוָה, כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה, כִּנְיָוָה m. (v. כִּנְיָוָה) [basket, coop, comp. כִּנְיָוָה] fish in the coop; in gen. fish. M. Kat. 11<sup>a</sup> [כִּנְיָוָה] כִּנְיָוָה (v. Rabb. D. S. a. l.) roast the fish with its brother (salt) Ac. Y. Rabb. VII, 10<sup>a</sup> כִּנְיָוָה כִּנְיָוָה he who catches fish (on the Sabbath). Git. 50<sup>a</sup>, a. e. כִּנְיָוָה draw the figure of a fish (in place of his signature), a. fr. — H. כִּנְיָוָה, כִּנְיָוָה, כִּנְיָוָה. Targ. Y. Gen. I, 24, a. fr. (only in Targ. Y.). — (Targ. Job. XII, 28 כִּנְיָוָה Ma. כִּנְיָוָה, Raga כִּנְיָוָה; h. last כִּנְיָוָה) — Targ. 24<sup>a</sup> כִּנְיָוָה the fish-pond. Kidd. 72<sup>a</sup> — M. Kat. l. c. כִּנְיָוָה (Var. כִּנְיָוָה, v. כִּנְיָוָה; a. e.

כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה f. honey-comb, v. כִּנְיָוָה l.

כִּנְיָוָה, כִּנְיָוָה, v. כִּנְיָוָה.

כִּנְיָוָה f. כִּנְיָוָה, comp. כִּנְיָוָה, v. H. to honey Targ. Deut. I, p. 425<sup>a</sup>) 1) a large round vessel, receptacle of grain, water Ac.; כִּנְיָוָה ber-hive. Num. R. a. 1; Tanh. S'midd. 2, v. כִּנְיָוָה. Shebi. X, 7. Kel. XV, 1 כִּנְיָוָה a receptacle made of straw or reeds. Ib. VIII, 1; Tosaf. ib. B. Kam. VI, 3 כִּנְיָוָה a defective K'veth which was repaired with a stuffing of straw. Ib. Y, 9 [read:] כִּנְיָוָה כִּנְיָוָה (ed. Zech. כִּנְיָוָה, corr. acc.) a metal k. used in the household. Men. 93<sup>a</sup> כִּנְיָוָה a kind of bee-hive (honeycombed plate in the stove); Tosaf. ib. XI, 2 כִּנְיָוָה (corr. acc.); a. e. — H. כִּנְיָוָה. Tosaf. Ohol. X, 5 כִּנְיָוָה (corr. ed. Zuck., Var. כִּנְיָוָה, corr. acc.). — 2) the ramifications of the vine, espalier, the widest extent of branches. Tosaf. Kil. III, 4; Y. ib. V, 29<sup>a</sup> כִּנְיָוָה כִּנְיָוָה (sub כִּנְיָוָה) if the espalier is in a certain direction, but the body of the vine is not in the line. Y. Erub. III, 21<sup>a</sup> top כִּנְיָוָה when its ramifications had a circumference of four cubits; Y. Succ. II, 34<sup>a</sup> bot. כִּנְיָוָה (corr. acc. or כִּנְיָוָה). Y. Ber. I, 2<sup>a</sup> bot. v. כִּנְיָוָה I; a. e. — Midr. Sam. ch. XIII כִּנְיָוָה כִּנְיָוָה (= כִּנְיָוָה), v. next w. — H. כִּנְיָוָה. Y. Kil. IV, 29<sup>a</sup> top כִּנְיָוָה R. S. to Kil. IV, 3 (ed. כִּנְיָוָה contr., comp. כִּנְיָוָה). Ib. VI, beg. 30<sup>a</sup> כִּנְיָוָה. Ib. IV, 29<sup>a</sup> כִּנְיָוָה; ib. V, 30<sup>a</sup> top כִּנְיָוָה (corr. acc.).

כִּנְיָוָה, כִּנְיָוָה, כִּנְיָוָה (כִּנְיָוָה) ch. name. 1) bee-hive. Targ. Jer. V, 27 כִּנְיָוָה כִּנְיָוָה Vay. in ed. Lag. (v. preface to Proph. XXXIV, 15) like a hive full of bees. — 2) ramification. Num. R. a. 9 כִּנְיָוָה the circumference of a carob-tree; Y. Sot. I, 17<sup>a</sup> top ed. Amst. (ed. Krot. כִּנְיָוָה, corr. acc.); Y. Peah VII, 20<sup>a</sup> bot. כִּנְיָוָה (corr. acc.); (Midr. Sam. ch. XIII, v. preced.).

כִּנְיָוָה, v. כִּנְיָוָה.

**פְּחָתָא I** *f. window*, v. **פְּחָא**.

**פְּחָתָא II** *f. (כּוּר) searing, blister from a burn*. Snh. 84<sup>b</sup> ed., v. **בּוּחָתָא I**.

**כּוּר** m. (cmp. **כּוּר II**) *an oil vessel, used in the Temple*. Tam. III, 6 רומח וכו' the *kuz* had the shape of a large wine cup. Ib. 9.

**כּוּזָא** f. ch. same, *wine pitcher, jug*. Targ. II Esth. II, 21.—Sabb. 77<sup>b</sup> (playful etymology) **כּוּזָא** ed. (Rashi) it is named *kuza*—'like this' (give us to drink from). Hull. 107<sup>a</sup> בַּת רַבִּיטָא **כּוּזָא** a *Kuza* must contain one fourth of a Log. Sabb. 33<sup>b</sup>. Taan. 20<sup>b</sup> (Ms. M. **כּוּזָא**); a. fr.—Yeb. 70<sup>a</sup>, v. **כּוּזָא**.

**כּוּזָב**, v. next w.

**כּוּזָבָא, כּוּזָבָה, כּוּזָבָא** (כּוּר) *pr. n. m. Ben-(Bar-)Koz'ba*, name of the leader of the Jewish uprising against Hadrian, usually named *Bar-Kokhba*. Y. Taan. IV, 68<sup>d</sup> bot. דרך כוכב ... דרך כ' Akiba, my teacher, preached, 'A star goes forth from Jacob' (Num. XXIV, 17) *Koz'ba* went forth; Lam. R. to II, 2 כוכב א"ה **כּוּזָב** read not *Kokhab* but *Kozab*. Y. Taan. I. c. בן כּוּזָבָה (בר). Ib. 69<sup>a</sup> top כּוּזָבָה (corr. acc.). Lam. R. I. c. בן כּוּזָבָה (בר); Yalk. Deut. 946.—Denom. **כּוּזָבָה**; f. **כּוּזָבָה**, pl. **כּוּזָבָה**. Tosef. Maas. Sh. I, 6; B. Kam. 97<sup>b</sup> כּוּזָבָה coins issued by Bar-K.—\*2) **כּוּזָבָה** *pr. n. Beth-Koz'ba*, name of a valley. Tanh. Huck. 1; (ed. Bub. ib. טופת; Num. R. s. 18 טופת; Gen. R. s. 10 טופת; Lev. R. s. 22 טופת; Koh. R. to V, 8 טופת; Yalk. Koh. 972 טופת).

**כּוּזָה**, v. **כּוּזָא**.

**כּוּזָבָה**, v. **כּוּזָבָא**.

**כּוּזִיטָא** *pr. n. m. Kuzith*, surname of one R. Samuel. Gen. R. s. 23; s. 51 Ar. (absent in eds.).

**כּוּזִי**, v. next w.

**כּוּזִינָתָא** f.=**כּוּזָא**, *jug*. Ab. Zar. 71<sup>b</sup>. M. Kat. 12<sup>a</sup> quot. in Rashi to Ab. Zar. I. c. (ed. **כּוּזָא**, Ms. M. **כּוּזָא**). Sabb. 139<sup>b</sup> בפומיה רכיוני רתביחא Rashi Ms. (ed. אפומיה רכיוניא; Ms. O. אפומיה רכיוניא, v. Rabb. D. S. a. l. note) on the mouth of the jug (used for taking wine out of the larger vessel).

**כּוּזָתָא**, v. preced.

**כּוּחַ** *to cough*, v. **כּוּחַ**.

**כּוּחָא**, v. **כּוּחַ**.

**כּוּחִילָנָא** m. (v. next w.) *kohilna*, name of a bird. Hull. 62<sup>b</sup> (Ar. **כּוּחִילָנָא**).

**כּוּחִל** (כּוּחִל) m. (cmp. **כּוּחַ**, v. Lane Customs, 1837, p. 51 sq.) *kohl*, a powder used for painting the eye-lids, *stibium*. Sabb. VIII, 3 (78<sup>b</sup>) כּוּחִל Ar. (ed. **כּוּחִל**); Y. ib. 11<sup>b</sup> bot. כּוּחִל Hull. 88<sup>b</sup> **כּוּחִל** powdered coal and *stibium*. Snh. 14<sup>a</sup>; Keth. 17<sup>a</sup> (in a song) **כּוּחִל** here is no paint (no showiness). [Tosef. Nidd. VI, 4 כּוּחִל, read: **כּוּחִל**.]

**כּוּחָלָא** ch. 1) same. Targ. II Esth. I, 3 (2); Ber. 18<sup>b</sup>, v. **כּוּחָלָא**.—Hull. 47<sup>b</sup> כּוּחָלָא as black as *stibium*. Gitt. 69<sup>a</sup> top **כּוּחָלָא** two portions of *stibium* and one of &c. —2) **כּוּחָלָא** a species of *black marble* (b. h. **כּוּחָלָא**, v. Sm. Ant. s. v. *Carbunculus*). Kidd. 12<sup>a</sup> אקדוש בא' דכ' betrothed a woman by giving her a piece of black marble (of little value). B. Bath. 4<sup>a</sup>; Succ. 51<sup>b</sup>, v. **כּוּחָלָא**.

**כּוּחָלִי**, v. **כּוּחָלָא**.

**כּוּחָלִין** m. pl. (used as sing.; v. preced. wds.; cmp. b. h. **כּוּחָלִי** a. **כּוּחָלִי**) *carbuncle*, name of a jewel. Ex. R. s. 38, end (corresp. לשם, Ex. XXVIII, 19). [V., however, **כּוּחָלִי**.]

**כּוּחָלִית** *pr. n. Kohälith*, a district conquered by John Hyrcan, [perh.=**כּוּחָלָא**, Num. XXI, 30, cmp. preced. wds. a. **כּוּחָלִית**. K. in the desert.—Kidd. 68<sup>a</sup> שבמדרב **כּוּחָלִית** a species of *hyssop* named after that district. Neg. XIV, 6 **כּוּחָלִית**; Succ. 13<sup>a</sup> ליה ... Ms. M. (ed. ליה ...). Par. XI, 7; Hull. 62<sup>b</sup>; Sifré Num. 129.

**כּוּחָלָא, כּוּחָלָה, כּוּחָלָה** (b. h.; cmp. **כּוּחָלָא**) [*to cause discoloring*,] *to sear, cauterize; to scald*. B. Kam. VIII, 1 **כּוּחָלָא** if a person hurt another with a hot spit &c.; Y. ib. 6<sup>a</sup>, <sup>b</sup> (Mish. a. Gem.) **כּוּחָלָה**, **כּוּחָלָה**, a. e.—Part. pass. **כּוּחָלָה** *burn-marked, flame-spotted*. Lev. R. s. 15 ... המורה **כּוּחָלָה** and her child was born with a flame-mark; (Num. R. s. 9 מרשם).

**חִיף** same. Neg. VII, 4 **חִיף** if one cauterized the cicatrizing spot.

**חִיף** same. Num. R. I. c. **חִיף** וכו' איהא he took her to the veterinary surgeon, and he cauterized her.

**חִיף** *to be burnt; to be cauterized*. B. Bath. 75<sup>a</sup> **חִיף** כל אחד וא' **חִיף** חִיפו מחִיף וכו' (a. l. note) each man's tent will be stained by fire from his neighbor's tent. Lev. R. I. c. **חִיף**, v. supra. Num. R. I. c. **חִיף** ממה שחִיף אמו because his mother had been cauterized. Sabb. 30<sup>b</sup>; Pes. 117<sup>a</sup> **חִיף** (his lips) be burnt. Tosef. Hag. II, 6 **חִיף** בשלג . . . ונחִיף באור . . . ונחִיף בשלג if he deviates this way, he will be burnt by the fire, if that way, he will be frost-bitten; (Ab. d'R. N. ch. XXVIII ליקה **חִיף** she may be cauterized and recover.—Y. Sabb. III, 6<sup>b</sup> top נחִיף and it (the hand) is scalded (v. **חִיף**). Y. Ber. II, 5<sup>b</sup> bot. I thought you would be scalded with tepid water (understand a slight hint), but you do not feel even hot water (distinct intimation); Bab. ib. 16<sup>b</sup>.—Y. Nidd. III, 50<sup>d</sup> [read:] **חִיף** וכו' thy head's head (thy teacher's teacher) feels tepid water, but thou &c., i. e. you must not claim superiority to your predecessors (cmp. Sabb. 55<sup>a</sup>); a. fr.

**כּוּחָלָא** ch. same. Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top, a. e. **כּוּחָלָא** (כּוּחָלָא), v. **כּוּחָלָא**.

**חִיף** *to be burnt*. Targ. Prov. VI, 28 **חִיף** Ms. (ed. **חִיף** ..., corr. acc.).

**כּוּי** m. *Koy*, (prob.) a kind of *bearded deer* or *antelope*





**כּוֹלָא, כּוֹלָא** ch.=h. כּל 1) *all, every one; any*. Constr. כּל (freq. used absolutely). Targ. O. Gen. XVI, 12, sq. Targ. Ex. XX, 9. Targ. Y. Deut. XXXII, 49 כּל לֹא דִּיָּאךְ not at all as (thou sayest); a. fr.—Y. Yoma VIII, 45<sup>b</sup> bot. כּל לֹא כּוֹלָא מִן הֶדְרִין וּבִי all does not depend upon this man (it is not at all within his power) to say to the king, Thou art no king, i. e. his saying that the Day of Atonement has no atoning power, cannot affect its power; Y. Shebu. II, 33<sup>b</sup> bot.—Shh. 46<sup>b</sup>, a. fr. כּוֹלָא לֹא כֵל כְּמִיּוּדָה (לֹא) all is not as if dependent on him, i. e. he has no power to &c. Gen. R. s. 79, beg. (expl. בְּכֻלָּהּ, Job V, 28) חֲבָא וּבִי כּוֹלָא אֱלִי (some ed. בְּכֻלָּהּ) thou shalt enter the grave in fulness, full, wanting nothing.—כּל תִּשְׁכַּח = כּל הֵךְ v. כּל עֲלֵמָא. Targ. Job IV, 19; a. fr.—Nidd. 51<sup>a</sup>; a. fr.—כּל עֲלֵמָא v. infra.—With suffix כּוֹלָא, כּוֹלָא &c. (Buxt. כּוֹלָא &c.) *all of thee, of him &c., entire*. Targ. Gen. XXV, 25; a. fr.—Yoma 14<sup>b</sup> כּוֹלֵיהּ יוֹמָא the entire day; ib. 19<sup>a</sup> (not כּוֹלֵי). Ib. 26<sup>a</sup> כּוֹלֵיהּ מִצְפָּרָא אֲתָרוּ (v. Rabb. D. S. a. l. note 10) all of them come in (for their share) by the lots cast in the morning; a. fr.—Pl. constr. כּוֹלֵי *all of*. Targ. Esth. VI, 1 כּוֹלֵי כִי (ed. Lag. כּוֹלֵיהּ). Targ. Koh. X, 12 עֲלֵמָא כִי (ed. Lag. כּוֹלֵיהּ).—Y. Ber. II, 4<sup>b</sup> עֲלֵמָא דִּירְשִׁין (ed. Lehm. כִּי) all the world, all people know (abbr. דִּירְשִׁין); Y. M. Kat. III, 88<sup>c</sup> bot. כּל עֲמָא עֲלֵמָא. Kidd. 79<sup>b</sup>, v. כּוֹל ch. —כּל דִּי אֵל כּל דִּי אֵל *all of that, to that extent*. Erub. 61<sup>a</sup>. B. Mets. 84<sup>b</sup> כּל דִּי אֵל אַחֲרָיָהּ כִּי אַחֲרָיָהּ אֵל *after it has come to all this (it being so well known), it is surely not proper*. Ab. Zar. 24<sup>a</sup>; a. v. fr.—Hag. 4<sup>b</sup> וְאִילוּ כִּי אֵל כִּי אֵל *all this (is required of us) and yet only 'perhaps' (Zeph. II, 3)!* Taan. 25<sup>a</sup> כִּי אֵל וְאִילוּ כִּי אֵל *all this (trouble) and 'only perhaps'!* \*2) *capacity, power* (cmp. רִכַּל). Y. Peah VIII, 20<sup>d</sup> bot. כּוֹלָא מִסְתָּר וּבִי our (my) strength consists not in tearing down but &c.

**פִּילֶבֶד, פִּילֶבָא, פִּוֶּלֶב** m. (v. פֶּלֶב; emp. *πύμα for edge*) *a sharp instrument, axe.* Targ. I Sam. XIII, 20 (some ed. 'כלוב', Ar. כולבא; h. text קרדם).—Gen. R. s. 38 אריזו הן די Ar. (ed. אריזי לי קולב, v. קרמי.—Lev. R. s. 4 די קולב where the owner of arms (warrior) hangs up his battle axe, the shepherd hangs up his bag, i. e. in the place of justice sits wickedness; Koh. R. to III, 16 קולברא; (Yalk. Koh. 969 באחרא . . . where the lord hangs up his armor). Y. Naz. I, 51<sup>b</sup> טולבא a. כולבא; Y. Ned. I, 38<sup>d</sup> top טולבא, v. קנחא. —Pl. דובֿלֶבֶד. Targ. I Sam. XIII, 21. Targ. Jud. IX, 48 (Ar. כולב). Targ. Ps. LXXIV, 5.—V. פֶּלֶב.

פֿלבוּס v. פּוֹלֶבוּס.

בּוֹלְבּוֹס or כּוֹלֵכ', Y. Dem. II, 22<sup>c</sup> bot., v.

פֹּזֵלָה, *a measure*, v. פֶּזֶלָה.

פּוֹלָא v. פּוֹלָת.

פְּלִיגוֹס, Tosef. Kel. B. Mets. IV, 7, v. כּוֹלוֹנִים

כֹּלִי, v. בִּגְדֵי I, II.—בִּגְדֵי pl. constr. of בִּגְדָא.

**פוליא, פוליא (פֹּלִי, פֹּלִי) f. ch. (v. פִּלְיָה) [round-  
ed,] 1) testicle. Targ. Y. II Lev. XXI, 20. Targ. Y. ib. XXII,**

23.—2) *kidney*. Hull. 97<sup>a</sup>.—*Pl.* כֹּלֵיָן, כֹּלֵיָן, כֹּלֵיָן (כֹּלֵיָן). Targ. Lev. III, 4; a. fr. Targ. Job XXXVIII, 36 כֹּלֵיָן (כֹּלֵיָן). ed. Lag. (oth. כֹּלֵיָן, Ms. Var. כֹּלֵיָן). Targ. Is. XXXIV, 6 כֹּלֵיָן constr.—Sabb. 110<sup>b</sup>.—[כֹּלֵיָן h., v. כֹּלֵיָן.]

פּוֹלְקֵי יֵדֵי v. כּוֹלֵי אֶרֶץ

פִּלְיָה, v. פּוּלְיָה.

**בוליקוס** m. (χολικός, in the sense of μελαγχολικός)  
*one afflicted with melancholy.* Y. Ter. I, 40<sup>b</sup> המריב  
 ב' כסותו if one tears his clothes, I may say, he is mel-  
 ancholy (but not insane); Y. Gitt. VII, beg. 48<sup>c</sup> המריב  
 קינורס .... (corr. acc.).

פֶּלֶךְ, v. כּוּלֵךְ.

**כִּסְרֹס** m. ch.=h. כִּסְרֹס, *cissaros-blossom* (v. אֶבְרִי). Sabb. 20<sup>b</sup>; Y. ib. II, beg. 4<sup>d</sup>, expl. כִּסְרֹס. Y. Kil. IX, 32<sup>a</sup> top כִּסְרֹס its name is *kal'kha*. [כִּסְרֹס, כִּסְרֹס, for כִּסְרֹס, v. כִּסְרֹס.]

בולבסין v. בולכסין.

כולם, Ex. R. s. 15 (some ed. כולו), read:  
II. בכולי.

כולמתא, v. next w.

**פִּלְגִינְתָּא**, **פִּוּלְגִינְתָּא**, **פִּוּלְגִינְתָּא** f. (v. Löw Pl. p. 200 sq.) [*Little Bride*,] *Papaver Spinosum*.—**פִּוּלְגִינְתָּא** Pes. 35<sup>a</sup> Ar. (ed. **פִּלְגִינְתָּא**; Ms. O. **פִּלְגִינְתָּא**; Ms. M. 1 כולמחא; Ms. M. 2 קרמיה; v. **כִּלְמִיחָא**).

בַּיִלְטָא, Sabb. 154<sup>b</sup>, v. כּוֹלֵסָא.

**כַּוִּיָּה** m. (גלב, קלה, comp. כוּה, Bath. VII, 3 *יד הב' וכן כ'* (not *וידון*) the handle of a large or of a small plane (some ed. *הכבילות וכן הכילות*, corr. acc.).

בולגבסין, Tosef. Kil. III, 12 ed. Zuck., read: כולפסון.  
v. בולגבס.

בְּלָקִים, v. כּוֹלֵקוֹם

\* **פֻּלְקֶטָר** *m. (collectarius), pl. פֻּלְקֶטָרִין cashiers.*  
 Pesik. Hahod. p. 56<sup>a</sup> ... שְׁנֵי דִלְקֶטָרִין וְכ' (corr. acc.)  
 who will collect for you the debt from them (bring about  
 their punishment)? Two collectors, Mordecai and Esther;  
 Pesik. R. s. 15 בִּלְקֶטָרִים; Yalk. Ex. 191 סִלְקֶטָרִין (corr.  
 acc.).

כֹּלֶתָּא *wrath*, v. כָּלָה.

**צִיָּב** m. (b. h.; cmp. צִיָּבָה) an opprobrious name for an ornament bearing the impress of the female breast or pudenda. Y. Sabb. V, 8<sup>b</sup> bot.; Bab. ib. 64<sup>a</sup>.

\* **פוימנר** f. (prob. a corrupt. of *χαμῶν*, a pallet-bed) mattress used as a seat for travelling women. Tosef. B. Bath. IV, 2; B. Bath. 78<sup>a</sup>, expl. מרכבתא דנשי.

**בֹּמְסִי, בֹּמְסָה** *f., pl.* בֹּמְסִיּוֹת, בֹּמְסָהּ *sheaves put at the bottom of a stack as foundation, contrad. to בֹּרֶקֶה*. Peah V, 8; Y. ib. V, end, 19<sup>a</sup>, expl. מִן לִירֵעַ (with ref. to Deut. XXXII, 34).



**מִשְׁכָּן** m. (מִשְׁכָּן, comp. מִשְׁכָּן) *trsp. pl.* Targ. Is. XXIV, 17, sq.; Targ. Jer. XLVIII, 41, sq. (h. text מִשְׁכָּן). V מִשְׁכָּן II, comp. מִשְׁכָּן.

**מִשְׁכָּן** I m. (מִשְׁכָּן) a mass of mist or fog spread from exposure to the sun or from being put in the ground, prior to being placed in the press. B. Mets. 76<sup>a</sup>. Y. Ber. II, 4<sup>b</sup> bot. כִּי רַחֵם עָלֵינוּ כִּי רַחֵם עָלֵינוּ like the mass of heated grapes that drips of itself; Cant. II, to VII, 10 מִשְׁכָּן רֵחַ some ed. (read רַחֵם רַחֵם); Yeb. 97<sup>a</sup>; Bekk. 81<sup>b</sup>; Y. Shoh. II, end, 47<sup>a</sup> קֶרֶן.

**מִשְׁכָּן** II or **מִשְׁכָּן** m. (b. h. מִשְׁכָּן, קֶרֶן to guard, comp. קֶרֶן. In Myriase מִשְׁכָּן interchanges with מִשְׁכָּן, v. P. Num. 1787 a. v.) *attendant, priest*, always used of idolaters. Kidd. 30<sup>a</sup> לֵבַי נִשְׁכָּן (Arakh. 30<sup>b</sup> מִשְׁכָּן) became an attendant of an idolatrous temple. Y. Ab. Zar. I, 29<sup>d</sup>. Pesik. R. a. 25 'בִּי יֵשׁוּעַ was not Jethro an idolatrous priest; a. fr. — *Pl.* מִשְׁכָּן, מִשְׁכָּן. Ab. Zar. 81<sup>b</sup> לֵבַי נִשְׁכָּן for the benefit of the idolatrous priests, opp. מִשְׁכָּן worshippers; Y. ib. IV, 45<sup>d</sup> bot. Erub. 79<sup>b</sup> bot. Ma. M. (ed. מִשְׁכָּן כִּי). Gen. II, a. 65, beg.; a. fr.

**מִשְׁכָּן** I ch. same. Targ. Jud. XVII, 5; 12 (interch. with מִשְׁכָּן ib. 10; 12; h. text מִשְׁכָּן); a. e. — Lam. R. to I, 9 לֵבַי נִשְׁכָּן (Yalk. Ez. 386 מִשְׁכָּן). — *Pl.* מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן. Targ. Jud. XVIII, 30. Targ. II Kings XXIII, 5; a. fr. — Gen. R. a. 26, v. מִשְׁכָּן. Ez. R. a. 9 (prov.) מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן strike the gods, and the priests will be frightened.

**מִשְׁכָּן** II m. (v. מִשְׁכָּן I) *withering*. Ber. 40<sup>b</sup> כִּי מִשְׁכָּן Ma. M. a. oth. (ed. מִשְׁכָּן, expl. מִשְׁכָּן) dates ripened through withering.

**מִשְׁכָּן** — **מִשְׁכָּן** — **מִשְׁכָּן**. Targ. Y. Gen. XXXIX, 29; a. e. Gen. Y. I.

**מִשְׁכָּן** f. (מִשְׁכָּן, v. מִשְׁכָּן; comp. Arab. *kuwmak*, Pl. to Levy Talm. Diet. II. *kuwmak* *kuwmak* worn under the turban (מִשְׁכָּן). Erub. 84<sup>b</sup> מִשְׁכָּן ... מִשְׁכָּן perhaps the public use of them (the low roofs) refers to people putting their cap and turban on them? Ib. 91<sup>a</sup> bot. מִשְׁכָּן it may be possible with cap &c. (by putting them on in the house and taking them off in the court). M. Kat. 15<sup>b</sup> מִשְׁכָּן it refers to (the mourner's) cap and turban. Gitt. 39<sup>b</sup> מִשְׁכָּן מִשְׁכָּן he took his cap and threw it at her. Sabb. 147<sup>a</sup> מִשְׁכָּן לֵבַי מִשְׁכָּן hand me my cap.

**מִשְׁכָּן** (b. h.) *to stand, exist, be firm*. *Pl.* מִשְׁכָּן 1) *to straighten*. Sifre Deut. 308 מִשְׁכָּן he tries to straighten the wood in a press; Yalk. Deut. 242 (not מִשְׁכָּן); Pesik. Zutr. Haiz. (ed. Bub. V, p. 111) מִשְׁכָּן he gave it to a mechanic to straighten it. — 2) *to place in a line, direct*. Maas. II, 5 מִשְׁכָּן we make for them direct roads from one place of refuge to the other. — 3) *to determine exactly* (place, time &c.). Y. Erub. V, 23<sup>a</sup> מִשְׁכָּן אֵת הַדְּרוֹמִית how to determine exactly the four cardinal points (v. קֶרֶן). Ib. bot. מִשְׁכָּן

מִשְׁכָּן the Ark indicated for them the points of the compass. Gen. II, a. 18, beg., v. מִשְׁכָּן. M. Kat. 10<sup>a</sup> מִשְׁכָּן is unable to sew the fringe accurately on the bottom of the shirt. Ber. 7<sup>a</sup> מִשְׁכָּן מִשְׁכָּן to seize the opportunity of just that moment; a. fr. — 4) (with מִשְׁכָּן or with מִשְׁכָּן) *to direct or prepare one's mind, to pay attention, to do a thing with an intention*. Ber. II, 1 מִשְׁכָּן if he (while reading in the Law) had his mind directed (to the Sh'ma); ib. 18<sup>a</sup> מִשְׁכָּן מִשְׁכָּן he read with attention (to the canon, not merely like one going over the text for correction). R. Hosh. 20<sup>a</sup> מִשְׁכָּן מִשְׁכָּן he had the intention of complying with the law (v. מִשְׁכָּן; opp. מִשְׁכָּן ('3) he directed his attention to listening, i. e. heard the sound with consciousness (but without devotion); v. מִשְׁכָּן. Ber. V, 1 מִשְׁכָּן מִשְׁכָּן ... מִשְׁכָּן carried a while before prayer, in order to direct their hearts to their Father in heaven. Y. ib. II, 2 מִשְׁכָּן the presumption is that he read with attention; a. fr. — *Part. pass.* מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן; pl. מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן a) *in a line, corresponding*. Y. Kil. V, beg. 20<sup>a</sup> מִשְׁכָּן a straight bed of vines, opp. מִשְׁכָּן. Ib. 7<sup>a</sup> מִשְׁכָּן they (the vines) are in a straight line. Y. Ber. IV, 8<sup>a</sup> top מִשְׁכָּן the situation of the earthly Holy of Holies corresponds with that of the heavenly &c. Maas. II, 5 מִשְׁכָּן מִשְׁכָּן (not מִשְׁכָּן ...), v. supra. Ib. 9<sup>b</sup> מִשְׁכָּן מִשְׁכָּן (Ma. M. מִשְׁכָּן מִשְׁכָּן) and they (the three towns on this side and those on the other side of the Jordan respectively) were in straight parallel lines like two rows in a vineyard; a. fr. — b) *exact, precise*. Toh. III, 1 sq. מִשְׁכָּן exactly the quantity of an egg. Mikv. VII, 6; Hag. 10<sup>a</sup>; Gitt. 10<sup>a</sup>.

*Hif.* מִשְׁכָּן *to put in proper position, to prepare; to hold ready, to designate*. Beta. 2<sup>b</sup> (ref. to Ez. XVI, 5) מִשְׁכָּן a week day prepares for the Sabbath (that which has become ready for use on a week day may be used on the Sabbath), but a Holy Day does not prepare for the succeeding Sabbath, מִשְׁכָּן מִשְׁכָּן not can the Sabbath prepare for a succeeding Holy Day, v. מִשְׁכָּן — Meg. 12<sup>b</sup> (play on מִשְׁכָּן, Esth. I, 14) מִשְׁכָּן מִשְׁכָּן have they (the Persians) arranged a table before thee? Esth. R. to I. c. מִשְׁכָּן who arranges an altar &c. v. a. fr. — (Tosef. Maas. I, 4 מִשְׁכָּן ed. Zuck., Var. מִשְׁכָּן, read: מִשְׁכָּן) — *Part. pass.* מִשְׁכָּן *prepared, designated, ready*. Beta. I, 1 מִשְׁכָּן מִשְׁכָּן dust (for covering the blood) made ready a day before. Ib. מִשְׁכָּן מִשְׁכָּן ashes of the stove are considered ready (destined to be used for the purpose). Ib. III, 4 מִשְׁכָּן this is not among the things designated for use on the Holy Day. Ib. IV, 4 — Meg. I. c. (play on מִשְׁכָּן, v. supra) מִשְׁכָּן מִשְׁכָּן he was ready for evil; a. fr.

*Hithpa.* מִשְׁכָּן, מִשְׁכָּן, מִשְׁכָּן. *Nithpa.* מִשְׁכָּן 1) *to be made straight, to be remedied* (comp. מִשְׁכָּן). Pesik. Zutr. I. c. מִשְׁכָּן מִשְׁכָּן you (your crookedness) can be remedied only through fire; Sifre Deut. I. c. מִשְׁכָּן מִשְׁכָּן (corr. acc.). — 2) *to prepare one's self*. Y. Meg. I, 71<sup>a</sup> (ref. to מִשְׁכָּן, Am. IV, 12) מִשְׁכָּן מִשְׁכָּן put thyself in proper condition to meet thy God. — 3) *to intend, propose*. B. Kam. VIII, 1 מִשְׁכָּן מִשְׁכָּן unless he did it with malicious intent. Tosef. Naz. III, 10 מִשְׁכָּן מִשְׁכָּן my in-

tention was to be exactly like her (as to her vow). Ib. 14 'ובלכד שלא יתבונן' וב' if he who had the intention to eat the flesh of swine &c.; v. סבלה. Sabb. 22<sup>a</sup> 'וב' provided he has not the intention of making a groove. —Bets. 23<sup>a</sup>, a. fr. 'וב' שאינו מחב' a forbidden act which was produced without intent, i. e. an unintended but unavoidable effect of a permitted act. R. Hash. 28<sup>b</sup>. Pes. 53<sup>b</sup>, a. fr. 'תבונתו' . . . שניהם both meant the same thing; a. fr.

*Polel* to *establissh, base firmly*. Ex. R. s. 15 מבקש לכוון wanted to establish worlds. Ib. 'אלו אני לכוון upon those (the patriarchs) I will establish the world. —Part. pass. 'מכוונת, f. מכוון. Midr. Sam. ch. XVI (ref. to 'בוכות התורה' 'המ' בארון I Kings II, 24) (the world exists) for the sake of the Law that is put up straight in the holy Ark.

*כוון* ch. same; *Pa.* 1) to direct, aim, draw a direct line. Targ. Y. Num. XXII, 23. Targ. Num. XXXIV, 7, sq. (h. text 'ראה'). Targ. Y. Deut. X, 5 וכוונת (h. text 'פנה'). Ib. XIX, 3 (h. text 'תכין', v. preced.); a. e. —2) to draw a parallel, compare. Targ. Is. XLVI, 5 (h. text 'תמשילי'). —3) (with 'רעיה, or sub. 'רעיה) to direct the mind, to pay attention; to do a thing intentionally. Targ. Y. Num. XI, 1 'והגראן' 'מכ' לא מצר לכווני' Ber. 17<sup>b</sup> 'הוא לא יתבונן' he cannot collect his mind (for prayer). Ib. 30<sup>b</sup> 'וב' 'מערקא לא כ' וב' the first time he read without attention. Hull. 81<sup>a</sup> 'קמפנין' (or 'קמפנין' *Ithpa.*) when he had no intention whatever (to cut); a. fr. —Part. pass. 'מכוונת' directed towards, corresponding. Targ. Ez. I, 9. Targ. Ex. XXVI, 5; a. fr. —b) straight, firm, upright. Targ. Job XXI, 8 'מכוונת' (Ms. 'מכוונת'; ed. 'מכוונת', corr. acc.; h. text 'וכן'). Targ. Ps. LI, 12. Ib. LVII, 8 (ed. Wil. 'מכוון', corr. acc.); a. fr. —Yoma 28<sup>b</sup> 'לא כ' מכווני' Ms. M. (ed. 'מכווני') the Temple walls were not exactly straight (the lower portions being thicker than the upper); [Ms. M. 2 'משום דמכווני' because the walls were exactly built in correspondence with the points of the compass]. Y. Snh. IV, beg. 22<sup>a</sup>; III, 21<sup>c</sup> top [read:] 'כד הוא חמי סהדו מכוונת' . . . הכן והכן מכוונת when he found evidences (of two) exactly corresponding, he cross-examined; but when he found them turning hither and thither (differing in details), he tried to harmonize (allowing for errors in time &c., v. 'תקריח').

*Ithpa.* 'איתבונן' 1) to place one's self, to stand. Targ. Ps. CI, 7. —2) to be precise in doing. Ib. XC, 12 'להודיע' ed. Lag. (oth. ed. 'כן', corr. acc.) who can exactly make known? (h. text 'הודיע'). Targ. Y. Lev. XIII, 12. —3) to be trained, to be in the habit of. Targ. Y. Num. XXII, 30 (h. text 'תכין'). —4) to intend, mean. Ib. XXX, 5 'וירשוק' and keeps silence intentionally. Targ. Y. Deut. XIX, 4; a. e. —Hull. 95<sup>a</sup> 'וב' 'דארי' who meant to vex his neighbor. Ib. 81<sup>a</sup> 'חריכה' had the intention merely to cut (not to slaughter according to the ritual, v. 'זכירה'). Ib. 'כלים דלא מכווני' וב' as vessels (lifeless things) which have no thought &c.; a. e.

*Ithpe.* 'איתבון' to be prepared, ready (מוכן, v. preced.). Ib. 14<sup>a</sup> 'וב' 'כיון דלא א' וב' because it was not prepared (designated for use) yesterday. —V. 'הכן'.

*בון*, *בונא*, v. sub 'בון'.

*בונא*, or *בונא* m. (v. 'בונא'; cmp. 'בונא' a. חופן) the hollow of the hand, handful (as a measure), spoonful (mostly in medicine; cmp. Lat. coclear). [Editions, except ed. Sonc., have 'ב', Ar. a. Mss. 'ב', v. Rabb. D. S. a. l. c. infra.] Sabb. 110<sup>b</sup> 'כ' דמונה וב' (Ms. M. 'כ') one handful of cumin-seed, and one of &c. Gitt. 70<sup>a</sup> 'כ' דמונה וב' a spoonful of old wine. —Pl. 'בונא' or 'בונא'. Erub. 29<sup>b</sup> (ed. Sonc. 'בונא', v. Rabb. R. S. a. l. note). Gitt. 69<sup>a</sup> ed. 'ב'. Ib. (ed. 'ב').

*בונא*, v. 'בונא'.

*בונדא*, v. 'בונדא'.

*בונדא*, v. 'בונדא'.

*בונא*, *בון*, f. (בון, Pl. a. *Hithpa.*) intention; attention; devotion. Ber. 13<sup>a</sup> 'ש' מצוה צריכה כ' shall we derive from this (Mish. II, 1 'אם כיון לבו וב') that religious exercises require the intention (of complying with the law, and must be repeated if performed without such intention)? R. Hash. 28<sup>b</sup>, a. fr. 'כ' צריכה אין מצוה the intention of compliance is not indispensable; Erub. 95<sup>b</sup> 'כ' לצאת בער כ' (v. Rabb. D. S. a. l. notes 90 a. 100) in order to have complied with the law, intention of compliance is required. Ber. 13<sup>b</sup> 'בלא קריאה כ' meditating (on the Biblical passage to be recited) without audible recitation. Ib. 'עד כ' up to this (sh'ma to ehad) attention to the meaning is indispensable. Meg. 20<sup>a</sup> (ref. to Deut. VI, 6) 'הלב הן הן הדברים' the value of 'the words' (the recitation) depends on the attention of the mind (devotion). Hull. 31<sup>a</sup> 'לשחיטה כ' the intention to slaughter according to the ritual; opp. להחריכה; a. fr.

*בונא*, *בונא*, ch. same. Targ. Y. Num. XXXV, 20 'בבונא לבא' with premeditation (h. text 'בצורה'). Targ. Ps. VII, 4.

*בונא*, v. 'בונא'.

*בונשטרא*, v. 'בונשטרא'.

*בון*, pl. 'בוננא', v. next w.

*בוננא* [arrangements.] f. pl. 'בוננא' (בון, cmp. 'בוננא') applied to the entrails arranged above each other. Hull. 56<sup>b</sup> (ref. to 'ויבונן', Deut. XXXII, 6) 'שברא' the Lord has created carefully arranged chambers in man, one of which being disturbed man cannot live; Sifré Deut. 309 'בוננא' מופנים (v. 'בוננא', prob. to be read 'בוננא'); (Yalk. ib. 942 'בוננא', v. 'בוננא'; cmp. 'בוננא' II). Yalk. Lev. 547 'בוננא' (Lev. R. s. 14 'בוננא').

*בונס* m. (בנס) receiver, the lower part of the winnowing shovel. B. Mets. 105<sup>a</sup>. —ב' משקה. —B. Bath. 68<sup>a</sup>. v. 'בונס'.

*בונסה*, v. 'בונסה'.

*בונשטרא* m. (בשר, with inserted 'ב', cmp. 'בונשטרא') distaff with the ball of flax. Targ. Prov. XXXI, 19 (ed. Lag. 'בונשטרא', cmp. 'בונשטרא'). —2) (cmp. 'קשר') navel.



ib. III, 8 (ed. Lag. 72112, Lening. Var. 87, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

כוס, v. כוסה.

כוסה (כוסה) m. (h. text, with inserted), comp. כוסה

[that which is pounded,] spell. M. Kal. 18<sup>b</sup> כוסה... when Rab. Dimi came (to Babel) he found him (11. 11) as *kusha*. — H. כוסה, כוסה, כוסה, Targ. Ps. IX, 12 112 ed. Berl. (ed. Anst. 100, Y. 112, Var. 112, 113). Targ. Is. XXVIII, 20; Targ. Ex. IV, 9 (ed. Wil. 112, 113, oth. ed. 112).

כוס I a.

(h. h.; כוס or כוס, v. Gen. Thes. a. Hebr. Diet.<sup>10</sup> a. v.) 1) cup, also a drink. Tam. III, 4. Erub. 68<sup>b</sup> כוס... man's character is found out in three things, in his money bag, in his cup (when drinking) and in his anger; Der. Er. R. 21a ch. V.—Keth. 75<sup>b</sup>, 76<sup>a</sup>, v. 76<sup>a</sup>. Pes. 100<sup>a</sup> כוסה על חמץ sanctification (of the Sabbath or Holy Day) over a cup of wine. Ib. 101<sup>a</sup> כוסה if he has only enough wine for one cup. Sakh. XIV, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

כוס II m.

(כוס, v. כוסה) thorn — H. כוסה. Pes. 100<sup>a</sup> (Y. Maasr. III, 80<sup>d</sup> bot. כוסה, v. כוסה).

כוס III, כוס, v. כוס, כוס, a. כוס.

כוסה night-bird, owl, v. כוסה.

כוסה cup, v. כוסה.

כוסה, v. כוסה.

כוסה m.

כוסה, כוסה, כוסה f. (v. Low P. p. 209) coriander (v. Sin. Ant. a. v. Coriandrum). Kil. I, 2 כוסה... are not heterogeneous plants. Shebi. IX, 1. Dem. I, 1. Y. ed. כוסה (Mish. a. Bah. ed. כוסה); a. fr.—Y. Ib. 21<sup>d</sup> top, v. next w.—Tosef. B. Bath. V, 6 כוסה... ed. Zuck. (Var. כוסה; corr. acc.) he who adulterates pepper by admixing coriander; Koh. R. to VI, 1 כוסה (corr. acc.).

כוסה m.

כוסה, כוסה, כוסה f. ch. same. Targ. Y. Ex. XVI, 31; Targ. Y. Num. XI, 7 (h. text כוסה.—Y. Dem. I, 21<sup>d</sup> top כוסה) *kushar* (of the Mish.) is *kushar*. Ib. (derivative play on the word) [read:] כוסה... 'chew the son, chew the daughter', who classed thee among the spices?—Ab. Zar. 10<sup>b</sup> (expressing an advice symbolically—אב. זר. 10<sup>b</sup> put the daughter to death, v. כוסה; v. כוסה).

כוסה m.

כוסה, Cant. R. to VI, 11; כוסה Lev. R. s. 35, a corrupt. of *questionarius, executioner*; v. כוסה.

כוסה, Targ. Y. Ex. XXII, 8, a. a. v. כוסה.

כוסה, Targ. Y. Ex. XXII, 8, a. a. v. כוסה.

כוסה

כוסה f. (h. text, with inserted), comp. פ. ח. a. v. 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 3

(מיכני) he bends the pegs of the wall inside, ... outside, v. חזית.

**כוף II** m. (כפה) *cover, basket*. Y. Erub. VII, beg. 24<sup>b</sup> ל' למיכנש עליו to press a cover over it.

**כופת** v. כופה. [Pesik. Asser, p. 99<sup>b</sup> כ' כבוש, v. כופא.]

**כופח** (כפה) [*a pouched receptacle, a small stove, brazier*. Sabb. III, 2. Ib. 38<sup>b</sup> כ' מקום שפיתה וכו' a *kuppah* is a stove which has room only for one pot. Men. V, 9 מאפה כ' what is baked in a brazier. Kel. V, 2 עשאו לאפירה חכ' לבישול ... a *k.* made for baking, ... for cooking.

**כופיא** m. *Kufia*, name of a fish, supposed to be identical with *colias*, v. אקפני. Pes. 39<sup>a</sup> דב' מרירתא the gall of &c.

**כופיח** Y. Keth. VII, end, 31<sup>d</sup>, read: כיפה.

**כופיהא** B. Mets. 73<sup>b</sup>, v. כפיהא. [Snh. 98<sup>b</sup>, v. כפיהא; B. Bath. 73<sup>b</sup>, v. כפיהא.]

**כופלא** v. כופלא.

**כופניתא** v. כפניתא.

**כופר** v. כפר.

**כפר I** m. (b. h.) *cyprus flower* (v. Löw Pfl. p. 212). Shebi. VII, 6 והכו' Ms. M. (ed. והכפ' Nidd. 8<sup>a</sup>—Chald. כפרא.

**כפר II** m. (b. h. כפר; כפר) *indemnity, fine; [atonement]*. B. Kam. IV, 5 כ' משלם must pay indemnity for a life lost. Ib. 40<sup>a</sup> כ' חצי half the assessed fine. Ib. שלם כ' the law (Ex. XXI, 30) speaks of a full indemnity (as an atonement) &c., v. next w.; a. fr.—Treat. Sof'rim XXI, 4 כ' לשם as an obligatory ransom, opp. לשם נדבה.—Pl. כופרין. B. Kam. l. c. מאי כ' how is it about seizing the property of those bound to pay indemnities?; a. fr.

**כפרא I** ch. same. B. Kam. 40<sup>a</sup> כפרה כ' the fine is intended for an atonement (like a sacrifice); it is an indemnification; a. fr.

**כפרא II** m. (b. h. כפר; כפר, cmp. כפריתא) *pitch*. Targ. O. Gen. VI, 14.—Arakh. 19<sup>a</sup> כ' באחרא דחקלי where they sell pitch by the weight. Gitt. 69<sup>b</sup> כ' חמא oil of pitch (tar). Sabb. 74<sup>b</sup> כ' הארי מאן דארתח he who heats pitch (on the Sabbath). B. Mets. 28<sup>b</sup>. Ib. 70<sup>a</sup> כ' בני כ' sailors ('tars').—Pl. כופרי. Sabb. 67<sup>a</sup> ארכי כ' מו' seven kinds of pitch taken from seven ships. [B. Kam. 101<sup>a</sup> top. v. כפרא.]

**כופרא III** m. (כפר) *the inflorescence of palms, a spike covered with numerous flowers, and enveloped by one or more sheathing bracts called spathes* (v. Cyclop. Brit. s. v. Palm, a. Löw Pfl. p. 118); *the date-berry in its early stage*. Pes. 56<sup>a</sup> כ' דיכרא כ' מנחי (for fertilization) they put the male flower (scatter the pollen) over the female tree. B. Kam. 59<sup>b</sup> כ' וכו' הארי מאן דקץ if one cuts a date flower what damages has he to pay?—Succ. 32<sup>a</sup> כ' וארמא

perhaps (Lev. XXIII, 40) the spike is meant?—Ber. 36<sup>b</sup> כ' in the early stage of the berry.—Pl. כופרי. Pes. 52<sup>b</sup> (Ms. M. sing.), v. כפרי.—Keth. 10<sup>a</sup> כ' אסבויה v. סבא. [Y. Shebi. II, 34<sup>a</sup> bot. כופריא, v. next w.]

**כופראח** ch. = h. כופרי. Y. Shebi. II, 34<sup>a</sup> bot. כ' בצליא R. S. to ib. II, 9 (ed. כופריא, corr. acc.) wild onions, v. כופרי.

**כופרה** pr. n. pl. *Kufra*. Y. Shek. V, 48<sup>d</sup> bot.; Y. Peah VIII, 21<sup>a</sup> כפיה.—Y. Meg. I, 70<sup>a</sup> bot. כפריא (near Tiberias); a. e.

**כופריא** m. (denom. of כפר) *belonging to the village, wild*.—כ' כלב *village dog, ferocious dog*. Tosef. Kil. V, 8 וכו' כלב כ' *Kuf'ri dog* is a species of wild beasts (not a domestic animal). Kil. I, 6 כ' ודשעיל וכו' the wild dog and the jackal ... are heterogeneous (בלאים). Y. ib. I, 27<sup>a</sup> bot. (כופרין). Lam. R. to I, 4; a. e.—כ' wild onion, opp. to בני המדינה כ' townsman's (garden) onion. Ned. 26<sup>b</sup>; 86<sup>a</sup> כ' יפה וכו' (Ar. חופרים יפין) the wild onion is good for the heart (stomach); Tosef. ib. V, 1 small onions (שאר). (Var. בני בצלים (corr. acc.), opp. חופרין יפה).—Pl. כופרים, כופרין, כופרין. Ter. II, 5, v. פיליכין. Tosef. B. Kam. VIII, 17. Tosef. Ab. Zar. II, 3. Tosef. Ned. l. c.; Ned. l. c., v. supra; a. e.

**כופרי II**, pr. n. pl., 1) prob. *Cyprus*, v. כפריין. Yalk. Num. 701.—2) כפרי.

**כופריהא** v. כפריהא.

**כופרנא** v. כפרנא.

**כופש\*** m. (כפישת) *basket in which olives are kept for softening*. Toh. IX, 5 Var. (כופש); Tosef. ib. X, 10 כופש (R. S. to Toh. l. c. כופש).

**כופשנא** m., pl. כופשני (v. preced.) *a species of tamed doves (kept in coops)*. Hull. 62<sup>b</sup> כ' צוציני ed. K. of Zeizûn (?); Ar. כופשני (v. כפש).

**כופת** c. (כפה, cmp. כפירה s. v. כפה) [*an inverted vessel, a low seat, a block with a concave top to sit upon; bolster, stool*. Kel. XXII, 9. Tosef. Sabb. XIII (XIV), 17 כ' כ' חקיקוב (ed. Zuck. כרפ', Var. כרפ', corr. acc.) a block whether caved out &c. Kel. XX, 5 כ' שקבני וכו' if one put a stool in the rubble of a wall (v. נקבה; Tosef. ib. B. Mets. XI, 6 כ' חלקה). Tosef. ib. B. Bath. II, 1 [read:] בבנין (כרפת חלק). (v. R. S. to Kel. XXII, 9; ed. Zuck. כרפת חלק) a plain (not shaped) block which has not the height of &c. Y. Pes. VII, 28<sup>d</sup> bot. כ' בצק ששטא a mass of hardened dough which one made into a seating block. Ohol. XI, 3 כ' עבה וכו' a thick carpet-cover of a seating block (cmp. Tosef. Kel. B. Mets. XI, 10). Y. Erub. VII, 24<sup>b</sup> bot. כ' כ' כ' a seating block into which steps were cut. Tosef. Ohol. XII, 2 כ' וכו' שרי R. S. to ib. XI, 3 (ed. Zuck. a. oth. כ' two stones above one another and a seating block on top &c.; a. e.—Pl. כופתין. Ib. in R. S. to Ohol l. c. (ed. Zuck. a. oth. כופתין).

**כופתא I** ch. 1) same. Sabb. 77<sup>b</sup> (phon. etymol.) כ' invert and sit on it.—2) *prisoner's stocks*.



Targ. Jer. XX, 2 Ar. (h. text) כִּרְחַק v. כִּרְחַק [H. Bahr. 73<sup>b</sup>, v. כִּרְחַק]

**כִּרְחַק II** ch. same. Targ. Jer. XX, 2 Ar. (h. text) כִּרְחַק v. כִּרְחַק [H. Bahr. 73<sup>b</sup>, v. כִּרְחַק]

**כִּרְחַק III** m. [כִּרְחַק] being tied on the altar for the (עֶזְרָה). Targ. Jer. III, 10 (19).

**כִּרְחַק IV** (comp. כִּרְחַק, v. כִּרְחַק) to curl, shrink. Sabb. 90<sup>b</sup> כִּרְחַק כִּרְחַק wool (if used as a wick) curls. Midd. 2<sup>a</sup> כִּרְחַק כִּרְחַק the list . . . shrinks (and leaves room for the blood to push). Gen. 32<sup>a</sup> כִּרְחַק כִּרְחַק when the person is dead, the body shrinks. Hall. 47<sup>a</sup> כִּרְחַק כִּרְחַק that portion of the gullet which shrinks when you cut it. Ib. 46<sup>b</sup>, v. infra.

**כִּרְחַק V** to cause to shrink. Sabb. 19<sup>a</sup> כִּרְחַק כִּרְחַק for he made it shrink (by using too hot water). Hull. 45<sup>b</sup>, 47<sup>b</sup> [read] כִּרְחַק כִּרְחַק not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. כִּרְחַק כִּרְחַק not in cold water, for it will contract, v. כִּרְחַק).

**כִּרְחַק VI** m. (b. h. כִּרְחַק; כִּרְחַק, v. כִּרְחַק) [a heap,] Khor, a measure of capacity. B. Met. 108<sup>b</sup> כִּרְחַק כִּרְחַק an area requiring a Khor of seed. B. Met. 108<sup>b</sup> כִּרְחַק כִּרְחַק a field requiring a Khor of seed; כִּרְחַק כִּרְחַק a field yielding a Khor of grain. Ib. כִּרְחַק כִּרְחַק four S'ab of seed for a Beth Khor of land, כִּרְחַק כִּרְחַק. B. Bath. VII, 1; 2 כִּרְחַק כִּרְחַק. Ib. 104<sup>a</sup> כִּרְחַק כִּרְחַק . . . כִּרְחַק כִּרְחַק we allow a surplus of about of seven Kab and a half for each Beth Khor; a. fr.—Du. כִּרְחַק כִּרְחַק. Ib. —Ohal. VIII, 3; Kel. XV, 1 כִּרְחַק כִּרְחַק forty S'ab in liquid measure which is equal to two Khor in dry measure.

**כִּרְחַק VII** ch. same. Targ. Lev. XXVII, 16 (h. text) כִּרְחַק; a. fr.—B. Met. 108<sup>b</sup>, v. כִּרְחַק. —Pl. כִּרְחַק, כִּרְחַק. [Targ. Y. Ex. VIII, 10 כִּרְחַק Ar. Acaps; ed. כִּרְחַק v. כִּרְחַק.]—Targ. I Kings V, 25; a. fr.—B. Met. I c.—Y. ib. IV, 10<sup>a</sup> bot. Sabb. 35<sup>a</sup>, v. כִּרְחַק; a. fr.—[Hull. 62<sup>b</sup> כִּרְחַק Ar., Var. כִּרְחַק, between Acaps (ed. כִּרְחַק).]—V. כִּרְחַק.

**כִּרְחַק VIII** I pr. n. pl. כִּרְחַק Fort of Khor, a northern Palestinian border-town. Tosaf. Shebi. IV, 11 Var. (ed. Zuck. כִּרְחַק; Y. ib. VI, 36<sup>a</sup> כִּרְחַק; Sifre Deut. 31 כִּרְחַק (כִּרְחַק); Yalk. Deut. 674 כִּרְחַק (כִּרְחַק); Targ. Y. I Num. XXXIV, 9 כִּרְחַק (כִּרְחַק). V. Hildesh. Beitr. p. 20, sq.

**כִּרְחַק II** m. (b. h.; כִּרְחַק, comp. כִּרְחַק a. כִּרְחַק) smelting pot, smelting furnace. Tosaf. Kel. B. Kam. VI, 16. Kel. VIII, 9 כִּרְחַק כִּרְחַק . . . של כִּרְחַק (Var. כִּרְחַק) the glassmaker's pot. Sabb. VIII, 4 כִּרְחַק כִּרְחַק the gold refiner's pot. Mdr. Till. to Ps. CXIV כִּרְחַק כִּרְחַק like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כִּרְחַק כִּרְחַק a burning furnace; a c.

**כִּרְחַק III** I ch. same. Targ. O. Deut. IV, 36 (Y. כִּרְחַק; a. c.

**כִּרְחַק II** (v. preced.) (supposed to be a disguise for female pudenda. Sabb. 140<sup>b</sup>; v., however, כִּרְחַק.

**כִּרְחַק IV** m. (b. h.; כִּרְחַק, comp. כִּרְחַק a. כִּרְחַק) to curl, shrink. Sabb. 90<sup>b</sup> כִּרְחַק כִּרְחַק wool (if used as a wick) curls. Midd. 2<sup>a</sup> כִּרְחַק כִּרְחַק the list . . . shrinks (and leaves room for the blood to push). Gen. 32<sup>a</sup> כִּרְחַק כִּרְחַק when the person is dead, the body shrinks. Hall. 47<sup>a</sup> כִּרְחַק כִּרְחַק that portion of the gullet which shrinks when you cut it. Ib. 46<sup>b</sup>, v. infra.

**כִּרְחַק V** to cause to shrink. Sabb. 19<sup>a</sup> כִּרְחַק כִּרְחַק for he made it shrink (by using too hot water). Hull. 45<sup>b</sup>, 47<sup>b</sup> [read] כִּרְחַק כִּרְחַק not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. כִּרְחַק כִּרְחַק not in cold water, for it will contract, v. כִּרְחַק).

**כִּרְחַק VI** m. (b. h. כִּרְחַק; כִּרְחַק, v. כִּרְחַק) [a heap,] Khor, a measure of capacity. B. Met. 108<sup>b</sup> כִּרְחַק כִּרְחַק an area requiring a Khor of seed. B. Met. 108<sup>b</sup> כִּרְחַק כִּרְחַק a field requiring a Khor of seed; כִּרְחַק כִּרְחַק a field yielding a Khor of grain. Ib. כִּרְחַק כִּרְחַק four S'ab of seed for a Beth Khor of land, כִּרְחַק כִּרְחַק. B. Bath. VII, 1; 2 כִּרְחַק כִּרְחַק. Ib. 104<sup>a</sup> כִּרְחַק כִּרְחַק . . . כִּרְחַק כִּרְחַק we allow a surplus of about of seven Kab and a half for each Beth Khor; a. fr.—Du. כִּרְחַק כִּרְחַק. Ib. —Ohal. VIII, 3; Kel. XV, 1 כִּרְחַק כִּרְחַק forty S'ab in liquid measure which is equal to two Khor in dry measure.

**כִּרְחַק VII** ch. same. Targ. Lev. XXVII, 16 (h. text) כִּרְחַק; a. fr.—B. Met. 108<sup>b</sup>, v. כִּרְחַק. —Pl. כִּרְחַק, כִּרְחַק. [Targ. Y. Ex. VIII, 10 כִּרְחַק Ar. Acaps; ed. כִּרְחַק v. כִּרְחַק.]—Targ. I Kings V, 25; a. fr.—B. Met. I c.—Y. ib. IV, 10<sup>a</sup> bot. Sabb. 35<sup>a</sup>, v. כִּרְחַק; a. fr.—[Hull. 62<sup>b</sup> כִּרְחַק Ar., Var. כִּרְחַק, between Acaps (ed. כִּרְחַק).]—V. כִּרְחַק.

**כִּרְחַק VIII** I pr. n. pl. כִּרְחַק Fort of Khor, a northern Palestinian border-town. Tosaf. Shebi. IV, 11 Var. (ed. Zuck. כִּרְחַק; Y. ib. VI, 36<sup>a</sup> כִּרְחַק; Sifre Deut. 31 כִּרְחַק (כִּרְחַק); Yalk. Deut. 674 כִּרְחַק (כִּרְחַק); Targ. Y. I Num. XXXIV, 9 כִּרְחַק (כִּרְחַק). V. Hildesh. Beitr. p. 20, sq.

**כִּרְחַק IX** m. (b. h.; כִּרְחַק, comp. כִּרְחַק a. כִּרְחַק) smelting pot, smelting furnace. Tosaf. Kel. B. Kam. VI, 16. Kel. VIII, 9 כִּרְחַק כִּרְחַק . . . של כִּרְחַק (Var. כִּרְחַק) the glassmaker's pot. Sabb. VIII, 4 כִּרְחַק כִּרְחַק the gold refiner's pot. Mdr. Till. to Ps. CXIV כִּרְחַק כִּרְחַק like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כִּרְחַק כִּרְחַק a burning furnace; a c.

**כִּרְחַק X** I ch. same. Targ. O. Deut. IV, 36 (Y. כִּרְחַק; a. c.

**כִּרְחַק II** (v. preced.) (supposed to be a disguise for female pudenda. Sabb. 140<sup>b</sup>; v., however, כִּרְחַק.

**כִּרְחַק III** I ch. same. Targ. O. Deut. IV, 36 (Y. כִּרְחַק; a. c.

**כִּרְחַק IV** (v. preced.) (supposed to be a disguise for female pudenda. Sabb. 140<sup>b</sup>; v., however, כִּרְחַק.

**כִּרְחַק V** to cause to shrink. Sabb. 19<sup>a</sup> כִּרְחַק כִּרְחַק for he made it shrink (by using too hot water). Hull. 45<sup>b</sup>, 47<sup>b</sup> [read] כִּרְחַק כִּרְחַק not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. כִּרְחַק כִּרְחַק not in cold water, for it will contract, v. כִּרְחַק).

**כִּרְחַק VI** m. (b. h. כִּרְחַק; כִּרְחַק, v. כִּרְחַק) [a heap,] Khor, a measure of capacity. B. Met. 108<sup>b</sup> כִּרְחַק כִּרְחַק an area requiring a Khor of seed. B. Met. 108<sup>b</sup> כִּרְחַק כִּרְחַק a field requiring a Khor of seed; כִּרְחַק כִּרְחַק a field yielding a Khor of grain. Ib. כִּרְחַק כִּרְחַק four S'ab of seed for a Beth Khor of land, כִּרְחַק כִּרְחַק. B. Bath. VII, 1; 2 כִּרְחַק כִּרְחַק. Ib. 104<sup>a</sup> כִּרְחַק כִּרְחַק . . . כִּרְחַק כִּרְחַק we allow a surplus of about of seven Kab and a half for each Beth Khor; a. fr.—Du. כִּרְחַק כִּרְחַק. Ib. —Ohal. VIII, 3; Kel. XV, 1 כִּרְחַק כִּרְחַק forty S'ab in liquid measure which is equal to two Khor in dry measure.

**כִּרְחַק VII** ch. same. Targ. Lev. XXVII, 16 (h. text) כִּרְחַק; a. fr.—B. Met. 108<sup>b</sup>, v. כִּרְחַק. —Pl. כִּרְחַק, כִּרְחַק. [Targ. Y. Ex. VIII, 10 כִּרְחַק Ar. Acaps; ed. כִּרְחַק v. כִּרְחַק.]—Targ. I Kings V, 25; a. fr.—B. Met. I c.—Y. ib. IV, 10<sup>a</sup> bot. Sabb. 35<sup>a</sup>, v. כִּרְחַק; a. fr.—[Hull. 62<sup>b</sup> כִּרְחַק Ar., Var. כִּרְחַק, between Acaps (ed. כִּרְחַק).]—V. כִּרְחַק.

**בְּנוּת, בְּנוּת**, constr. **בְּנוּת בְּנוּת** (v. ית) [*likeness*,] *like*,  
in agreement with. Targ. Y. II Gen. XLIV, 18. Targ. Y.  
II Num. XII, 7; a. e.—With pron. suffix: **בְּנוּתִי, בְּנוּתֶיךָ, בְּנוּתֵיהֶם**  
&c. *like me* &c. Targ. Ps. CXIII, 5. Targ. Y. Ex.  
XV, 11; a. v. fr.—With prefix **בְּ**, v. **בְּנוּתֶהָ**.—Ber. 36<sup>a</sup>, a. fr.  
הלכתא כותיה ד- the practice is in agreement with the  
opinion of—(v. **הַלְכָהּ**). Ib. כותיה קיימי agree with him.  
Ib. כותיה דרב reason agrees with thee. Ib.<sup>b</sup> כותיה דרב  
reason is in favor of R. Kahana's opinion. B. Bath.  
65<sup>a</sup> בותיהו אר . . . הלכתא כותיהו must the rule be adopted



agreeably to our opinion or to yours? (Ms. M. . . . כח; ib. 149<sup>b</sup>. Y. Ber. I, 5<sup>a</sup> top כח כח acted in accordance with his own opinion; a. fr.

**כח** *pr. n. pl. Chab, Chabab, a Babylonian town* whence Assyrian colonists were introduced into Samaria (v. Melr. KAT<sup>1</sup>, p. 278). Targ. II Kings XVII, 34, 35, [Targ. Is. XXXIV, 9 כח amos ed. (ed. Lag. כח, miscing in ed. Wil.)—an inserted gloss, v. Lag. Prophets I, p. XXXI.]—V. כח.

**כח**, v. כח I.

**כח**, v. כח.

**כח** f. anal. v. כח.

**כח**, v. כח.

**כח** m. (כח) *the end, writer, v. כח*—the pointed end of the writing instrument (stilus), contrad. to כח the flat end for erasing. Ket. XIII, 1; Tosef. Sh. B. Mem. III, 4; Y. Sabb. VIII, 11<sup>b</sup> bot.

**כח** m. *the pointed writer, calligrapher*—*כח* Y. Meg. I, 71<sup>d</sup> bot. כח כח professional writers of Biblical books.

**כח** f. (comp. כח) *date of a certain species, kethke, used as a measure of size כח (comp. כח)*. Yoma VIII, 2. Beta. I, 1 כח the standard for leavened bread (on Passover, as for being guilty of a transgression) is the size of a *kethke* (less than an olive); a. fr.—*כח*. Succ. II, 5 (26<sup>b</sup>) כח Ms. M. (ed. שו"ט) two dates.

**כח**, v. כח.

**כח** m. (Pers. *kataf*, v. Peri. Et. St. p. 88, note; Vl. to Levy Talm. Diet. II, p. 459<sup>b</sup>) *a preserve consisting of sour milk, bread-crusts and salt*. Pes. III, 1 כח the Babylonian *k*, described ib. 48<sup>a</sup>, v. כח a. כח.

**כח** *ch. same*. Keth. 60<sup>b</sup>, Erub. 62<sup>b</sup> כח כח even as plain a case as the question about an egg that fell into *k*, a student must not decide in the presence of his teacher. Kerith. 6<sup>a</sup> כח כח than a *k*, which is hard enough to break rocks. Har. 12<sup>a</sup> (Ms. M. כח, v. Rabb. D. S. a. l. note). Erub. 65<sup>a</sup> כח כח hand me the *k*. Sabb. 145<sup>b</sup> כח כח (Ar. כח) spat out when thinking of the *k*, of the Babylonians.

**כח** I *pr. n. pl. (v. רב) Kuthi, a Babylonian town*. B. Bath. 91<sup>a</sup> Abraham was imprisoned (v. Rabb. D. S. a. l. note, a. Koh. Ar. Compl. a. v. כח) three years in Kuthi &c.; Pirké d'R. El. ch. XXVI כח.

**כח** II m. (כח) *Cuthan, a member of the sect of Samaritans*. [In editions published under censorial influences our w. frequently takes the place of כח, כח &c., a. vice versa.] Hull. 3<sup>b</sup>, Tosef. Ab. Zar. III, 5 (distinction between כח a. כח). Ib. 15<sup>a</sup>. Y. Keth. III, beg. 27<sup>a</sup>; a. fr.—*כח*. Y. Yeb. VII, 8<sup>b</sup> bot. Hull. 3<sup>b</sup>

But 21<sup>a</sup> כח the house of the Samaritans, v. 20<sup>a</sup> l. Koh. 90<sup>a</sup> כח ed. (Ms. M. כח, v. Bath. D. S. a. l. note); a. fr.—*כח*. Keth. III, 1. Tosef. Ch. XVIII, 4; a. fr.—*כח*. Midd. IV, 2; Tosef. ib. V, 2; a. c.

**כח** *ch. same*. Targ. II. Y. M. Mem. III, 60<sup>a</sup>. Y. Tosef. IV, 60<sup>a</sup> bot.; a. c.—*כח*. Y. Ab. Zar. V, 44<sup>a</sup>. Hull. 6<sup>a</sup>; a. fr.

**כח** *pr. n. pl. A cuthan, Targ. Y. Deut. IV, 45 (h. text כח)*.

**כח** (כח) m. *a. a. כח, has to piece together*, comp. כח (something solid, comp. כח, כח) wall. Gen. R. a. 60 (ref. to Gen. XXVIII, 11 'he stretched') כח... כח the whole world was before him stretched as by a wall. Ohel. VI, 1 כח כח a wall which faces the air (which is continued above the roofing, or faces the court yard). Ib. כח כח a wall made for forming an enclosure, contrad. to ib. 6 כח כח a wall formed by digging two cavities next to each other. B. Bath. I, 1; a. fr.—*כח*. Y. Shab. IV, 48<sup>a</sup> bot. כח (Bab. ed. כח, Ms. M. כח). Gen. R. a. 18, beg. כח כח golden partitions (of Adam's tent). B. Met. 29<sup>a</sup> כח כח let the walls of the school house decide. Midd. 8<sup>a</sup> כח כח the enclosures of the womb, a. fr.

**כח** *ch. same* Targ. I Sam. XX, 18 Targ. II Kings IV, 10; a. fr.—*כח*. Y. Kil. I, 27<sup>a</sup> top; a. c.—[Ber. 18<sup>a</sup> כח כח Ar. ed. כח, v. כח]—*כח*, כח, כח. (Eza V, 8 כח) Targ. Lev. XIV, 57; a. fr.—Yoma 23<sup>b</sup> כח כח from the time the walls throw a shadow (in the afternoon); a. fr.—*כח* כח (כח) become (comp. כח). Hull. 17<sup>a</sup> כח (Ar. כח). Meg. 13<sup>a</sup> Ms. M. a. Rashi (ed. כח).

**כח**, Y. Pesh. I, 16<sup>a</sup>, read: כח, v. כח. (Comment. כח dealers in linen, v. כח.)

**כח**, v. כח.

**כח**, Y. Mass. Sh. IV, beg. 36<sup>a</sup>, read: כח.

**כח**, v. כח.

**כח**, v. כח.

**כח**, v. כח.

**כח** (כח, כח) *column, capital*. Targ. II. Y. I. כח כח a capital above and a pedestal beneath; Yalk. Cant. 990; (Cant. R. to V, 15 כח כח).

**כח** *ch. same*. Targ. Ez. XLII, 18, sq. (h. text כח)—*כח*. Ib. 20. Ib. XL, 16; 22 (ed. Willing.); a. c.

**כח** m. (כח) *a vessel for oil, v. כח*. [כח, v. כח.]

**כח** (h. h.; comp. כח) [to shrink, comp. כח] to fail, dry up, (of watercourses), to be false, to lie, to flatter. Tosef. Par.

IX (VIII), 2 מִפִּי שִׁבּוּבָהּ וַיֵּצֵא because it gave out during the war.—Snh. 82<sup>b</sup> (play on כֹּזֵב, Num. XXV, 15) כֹּזֵבָה באִמְרָה she was false to her father (in disobeying his instructions). Tanh. Sh'l'ah 5 לֹא כִזְבוֹתִי לֵךְ I did not tell thee a falsehood; a. e.

• *Pi.* **הַמַּיִם הַזֵּהָרִים** same. Par. VIII, 9 **הַמַּיִם הַזֵּהָרִים** waters which fail at certain times. Y. Taan. II, 65<sup>b</sup> bot. (ref. to Num. XXIII, 19) **הָאֵם יֹאמַר . . . קִבֹּב הוּא** if a man says, I am a God, he is a deceiver. Num. R. s. 23 (ref. to Num. I. c.) **שֶׁקֶבֶב אִישׁ עוֹשֶׂה לֹא אֵל** a man (through his prayer) may cause God to fail (to execute his evil decrees); Tanh. Masé 7 **לֹא עוֹשֶׂה לֹא אִישׁ** does not a man cause God &c. &c.—Yoma 69<sup>b</sup> **לֵי קִבֹּב הוּא** Ms. M. (ed. בר) they would not be false in His praise (flatter); a. fr.—*Part. pass.* **מְקֻבָּב**, *pl.* **מְקֻבָּבִים** reduced. Ruth. R. to I, 1 (play on **כֹּבֵד**, I Chr. IV, 22) **אֵלֵי בְנוֹ שְׁחָיו מֶלֶךְ** that refers to his (Elimelech's) sons, who were reduced (died).

**בִּזְבֹּ**, Pa. בִּזְבֹּ same. Targ. Job VI, 28 (Ms. בִּזְבֹּ). Targ. Prov. XIV, 5 (ed. Lag. מִכְרָב; v. בִּזְבֹּ).

**כֶּזֶב** m. (b. h.; preced.) *falsehood*.—*Pl.* כְּזָבִים. Pesik. Bahod., p. 154<sup>b</sup>; Lev. R. s. 29 וְכִי תֵבֵן *vain and false things*. Cant. R. to II, 13 (play on כְּזָבוֹ, ib. 11) that is the wicked (Roman) government בְּכֶזְבָּהּ . . שְׂמִסִּיהָ which entices the world and leads it astray with its falsehoods. Pesik. R. s. 40 כִּי שִׁשְׁיִשְׁאֵל מְכֻזָּבִים וְכִי the falsehoods which the Israelites commit during the whole year.—[Ex. R. s. 42 כְּזָבִים, v. כְּזָבִים.—[דְּמָרָה כְּזָבִים, v. כְּזָבִים.]

פִּזְרִי m. (preced.) *liar*. Tanh. Masé 5 אֶחָדָם I shall be considered a liar; Num. R. s. 23.

**כַּבְנָה** ch. same. Gen. R. s. 47.

\***בוז** (v. P. Sm. 1691 s. v. בוז), [to shrink] to be shy, bashful. Part. **בְּזוּז**. Pes. 72<sup>b</sup> מִינָהּ כ' Ar. a. Ms. O. (v. Rabb. D. S. a. l. note, ed. בזוי) he is reserved towards her (not yet intimate). Yeb. 26<sup>a</sup> בְּנוֹת מִינָהּ ר' Ar. (ed. רב) before him his son is shy. Ib. 112<sup>a</sup> מִינָהּ כ' Ar. (ed. מִיכָן) Ar. (ed. ילדה דְּקוּרָא לְמִשְׁטַל I. Nidd. 15<sup>b</sup> גֵּים, opp. מִיב' ב' (ed. רב) a young woman who is ashamed to go to the bath-house.

**כְּזִיב** (b. h.) pr. n. pl. *Chezib*, v. **אַחֲזִיב**. *Hall*. IV, 8 (Y. ed. **אֲחִיב**). *Dem.* I, 3 (Y. ed. **גִּי**, *Ms. M.* **גִּיב**, corr. acc.); a. fr.

זֵית, v. כֵּזִית.

כְּנִיָּהּ, Y. Kidd. I, 60<sup>b</sup> top, v. זְנִיָּהּ.

כָּנַח (cmp. כָּנָה) to shrink; to be hard (v. אָכַז a. denom.).  
 Ithpe. אֲכַזְּךָ to loathe. Targ. Job. X, 1 אֲכַזְּרִיתָּבִי Ms.  
 (Var. אֲכַזְּרִיתָּ, ed. אֲכַזְּרִיתָּ) I myself loathe my life.

פִּתְחָה, v. פֶּחַח.

**בִּזְמַחַּ** m. (b. h.; v. **יָצַח**) *firmness, strength, power*. Hor. 9<sup>a</sup> **בְּזִמְחָא** בכ' י' in beauty, in physical strength, &c. Hag. 12<sup>a</sup>. Snh. 96<sup>a</sup> **חֲשַׁח** חֲשַׁח his strength failed him. Ber. 63<sup>a</sup> **אֵין בּוֹ כַּחַד** כל he who is careless about the study of the Law, will have no strength to endure on the day of trouble; a. v. fr.—Bets. 2<sup>b</sup>, a. fr. (mixed diction) **לְהוֹרִידֵךְ** .. **בְּתַחַ** to show the power of . . . , i. e. how far-reaching

are the consequences of the opinion of . . . . Ib., a. fr. **דורק כח דדורקא דדורק** showing the power of the more lenient opinion is preferred (as an evidence of courage of conviction, while the more rigid opinion may be the outcome of doubt).—**כח דדורק** *indirect action*, opp. **כח דדורק** *direct action*. B. Kam. 18<sup>a</sup> **כח דדורק** **כח דדורק** S. distinguishes between direct and indirect injury. Ib. 19<sup>a</sup>. Macc. 8<sup>a</sup>.—Ab. Zar. 60<sup>a</sup> **כ' כ'** pressing wine by turning a wheel. B. Kam. 10<sup>b</sup>, **כ' כ'**.—Snh. 77<sup>b</sup> **כ' דאש** *direct agency*, **כ' דאש** *indirect agency*.—Shebu. 48<sup>a</sup>, a. fr. **כ' כ'** *דאש*, v. **כ' כ'**.—Ohol. XVIII, 6 **כ' כ'** who (which) can endure pressure without shaking, opp. **כ' כ'**; Zab. III, 1; B. Mets. 105<sup>b</sup>; a. e.—Gen. R. s. 98, **כ' כ'**. Y. Pes. I, 27<sup>c</sup> bot. **כ' כ'** a prohibition derived from a positive law, v. **כ' כ'**; a. fr.—Trnsf. *coition*. Yeb. 34<sup>a</sup>.

כֹּחַ, כֹּחָ ch. 1) same. Targ. Lam. I, 6.—Bets. 2<sup>b</sup>, a. fr. (mostly in Hebrew form), v. supra.—2) name of a lizard. Targ. Lev. XI, 30 (h. text כֹּחַ).—3) בֵּר כֹּחָ pr. n. m. *Bar-Koha*. Y. Sabb. XIV, 14<sup>d</sup> bot.

**כָּחַד** (b. h.; comp. כָּחַשׁ) *to diminish*.

*Pi.* לא כ' מיעקב 13 Num. R. s. to withhold, deny. *Pi.* did not withhold (the truth) from &c.

*Hif.* הִכְחִיד to destroy. Ib. s. 20 לְקַלֵּל וּלְהַכְחִיד to curse and destroy them. Ex. R. s. 12; a. e.

*Nif. נִכָּרָד to be destroyed. Ib. 'תִּייתָ נִ' מִן יוֹב thou wouldst have been wiped out from the earth.*

**בְּחֵד** ch. same. [Y. Sabb. VII, 10<sup>a</sup> bot. מִבְּחֵד, v. בְּחֵד.]

*Ithpa.* אֶתְפָּה *to be destroyed.* Targ. Job IV, 7.

בָּדָד m. constr. (preced.) *missing, being missed*. Targ. Ps. CXXXIX, 16 (ed. Lag. a. oth. בָּדָד, Var. בָּ).

כַּחֲדָא, v. יַחֲדָא I.

פֶּתַח, v. כַּחֲזֵה.

פוחל, v. פחול.

**פחש** m., פחשה f. *lean, weak*, v. פחש.

**בָּחַח** (onomatop., emp. **בָּחַח** II [to scratch.] to cough, to bring up mucus. Erub. 99a **בָּח בַּפִּי רַבּוֹ** (not **בִּידָה**, v. Rabb. D. S. a. l. note 16) he who coughs in sight of his teacher, expl. ib. **בָּח בֵּית וִירָק** (not **בִּידָה**) when he coughs and spits out. Tosef. ib. XI (VIII), 8 **הַבּוֹחָה וּבִ** (fr. **בָּחָה**) he who coughs (brings mucus up in his mouth) in the street. Tanh. Noah 8 **גִּינָה גִּינָה וּבִידָה** רַבּוֹ coughing and spitting blood; (Tanh. ed. Bub. ib. 14 **גִּינָה מִלֵּב** v. **גִּינָה**).

(פָּחַשׁ) f. פָּחִישָׁא, פָּחִישָׁא m., פָּחִישָׁא, פָּחִישׁ  
lean, weak. Kidd. 24<sup>b</sup> כ' / feeble eye-sight, opp. בריא  
normal. B. Bath. 155<sup>b</sup> לִיבְרִי . . . אִי if he is lean, we let  
him be fattened. B. Mets. 105<sup>b</sup> הָרֵחַ כ' אֶרֶץ the soil was  
exhausted, opp. שְׂמִינָה.—Pl. פָּחִישָׁא, f. פָּחִישָׁא. Targ. Y.  
Gen. XLI, 27.—B. Kam. 118<sup>b</sup> בְּרִירָא, f. בְּרִירָא.

**פְּחִיּוּשָׁא** f. (preced.) *reduction, weakness, leanness*.  
Targ. Koh. XII, 5.—Yeb. 79<sup>b</sup> כ' דאחיללא ביה it was weak-  
ness that befell him (but no organic defect). Bekh. 45<sup>b</sup>  
כ' אהחלא וכו' it is a weakness of the right hand, v. בְּרִיאָתָא  
B. Bath. 155<sup>b</sup>; a. e.



**חנה**, v. חנה.

**חנה** (b. h.; denom. of חנה) to paint the eyelids (but medical or for cosmetic purposes). *Mabb. VIII, 3 (78<sup>b</sup>)* חנה חנה a quantity sufficient for painting one eye. *ib. X, 6* חנה she who paints her eyes (on the Sabbath); a. fr.—*Part. pass.* חנה; f. חנה; pl. חנה. *Gen. II, a. 98* (play on חנה, *Gen. XI, IX, 18*) חנה חנה whose eyes are bright as if painted, and whose abilities for study are fine. [*Y. Mabb. VII, 10<sup>a</sup> top* לחנה, חנה, v. חנה II.]

**חנה** I. ch. 1) same *Targ. II Kings IX, 30*; a. fr.—*Bab. 80<sup>a</sup>* חנה לא חנה... but people never paint one eye only!—2) (ironically, v. infra) to blind the eyes. *Rer. 80<sup>a</sup>* חנה חנה his associates put his eyes out, v. חנה. —[*Y. Ab. Zar. II, 40<sup>a</sup> top* חנה, read in one w., v. חנה.]

*Ilhpe.* חנה to be painted. *Midd. 55<sup>b</sup>* if one desires to become blind, חנה חנה let him have his eyes painted by gentiles; *Y. Ab. Zar. I, a.* חנה חנה.

**חנה** (*mod. pronunc.* חנה) m. f. prob. from its reddish color, v. חנה) udder, bag. *Hull. VIII, 2. Tosf. ib. VIII, 2* חנה חנה the bag of a milk-cow; a. fr.

**חנה II, חנה** ch. same. [*Targ. Pa. LXXIV, 6* some ed., read חנה]—[*Hull. 110<sup>a</sup> חנה חנה* *Ar. (ed. חנה)* a dish made of udder.—*Pl. חנה* *ib. 7*... חנה in Sura they do not eat udders. *ib.* חנה חנה (not לחנה) all of them brought out the udders they were about to cook.

**חנה** m. pl.—h. חנה, *corbuncle*. *Targ. Cant. V, 14* (corresp. to חנה, *Ex. XXVIII, 13*).

**חנה חנה**, *Hull. 110<sup>a</sup>, v. חנה II.*

**חנה** (b. h.; emp. חנה; emp. חנה &c.) 1) to fail, be reduced, be lean, opp. חנה, חנה. *B. Kam. 34<sup>a</sup>* חנה חנה if the injured ox became reduced after being wounded, damage is assessed according to the value at the time of standing before court; *Y. ib. III, end*, חנה חנה. *Gen. R. a. 83* (ref. to *Hab. III, 17*) חנה חנה (Sarah's face) was haggard (and the announcement of the angels made it shine like olive oil); *Yalk. Hab. 565* חנה חנה; [oth. interpret., v. infra].—*Part. pass.* חנה; f. חנה; pl. חנה, חנה lean, reduced, weak. *Snh. 78<sup>a</sup>* חנה חנה a weak force. *Hull. 97<sup>a</sup>* (in Chald. diction). *B. Kam. 6<sup>b</sup>* חנה חנה if he ate fruits of a garden-bed with scanty fruits; *Gitt. 48<sup>b</sup>*; a. fr.—2) (emp. חנה) to be false. *Gen. R. I, a.* חנה חנה were they (the angels) false (deceiving)?—

*Ilhpe.* חנה 1) to be reduced, fail, deteriorate. *Y. B. Kam. I, c., v. supra.*—*Meil. 17<sup>a</sup>* חנה חנה if you have an enemy, do you desire him to be weak or strong? *ib.* חנה חנה let their children be circumcised..., and they will become weak. *Yeb. 34<sup>b</sup>* חנה חנה her beauty may be ruined. *Y. M. Kat. I, beg. 80<sup>a</sup>* חנה חנה if the field ceased to deteriorate, a חנה—2) to lessen, reduce, ruin, weaken. *Gitt. 70<sup>a</sup>* חנה חנה... 2 (three things lessen a man's energies. *Snh. 84* חנה חנה he ruined the animal by leading stones upon her (without causing a

wound). *Y. B. Kam. I, a.* חנה חנה he lowered his (the ox's) value by fifty Zuz. *Keth. R. to I, 1* (play on חנה חנה) חנה חנה he caused haggardness to the heads of An. *Mabb. 80<sup>a</sup>* חנה חנה he impairs the religious act (diminishes the brightness of the Hasmonean lights). *Mabb. 87<sup>a</sup>, Hull. 7<sup>a</sup>, v. חנה*; a. fr.—[*Yalk. Pa. 87<sup>a</sup>* חנה חנה, v. חנה.]—3) to declare false, deny, contradict, v. חנה. *Keth. 80<sup>a</sup>* חנה חנה... חנה חנה as an evidence of alibi cannot be taken up except by confrontation, an exact contradictory evidence An. *Ber. 27<sup>a</sup>* חנה חנה can the living contradict the living? *Gen. R. a. 48, beg. 21* חנה חנה חנה חנה why dost thou contradict me (declare me wrong) in the presence of my servant?—*Ilhpe. introd., v. חנה*; a. fr.

*Ilhpe.* חנה to be false, to failer *Midd. Douk. 220* חנה חנה when the Israelites prosper, the nations flatter them; *Yalk. Douk. 227.*

*Ilhpe.* חנה to be contradicted, rebutted. *B. Kam. 76<sup>b</sup>* חנה חנה חנה חנה witnesses that have been contradicted in a capital case.—*ib.* חנה חנה witnesses whose evidence has been contradicted (but not rebutted through an alibi). *Keth. I, a.* חנה חנה a rebutted evidence; a. fr.

*Ilhpe.* חנה to contradict each other. *Midd. Douk. 27* חנה חנה; v., however, חנה.

**חנה** ch. same, to be lean, weak; v. חנה.—*Snh. 93<sup>a</sup>* חנה חנה his strength failed him. *B. Meta. 104<sup>a</sup>* (prov.) חנה חנה חנה חנה חנה חנה *Ma. M. (ed. חנה)* let the land deteriorate (exhausted by strong winds) rather than that its owner become reduced (by reduced income); a. a.

*Ilhpe.* חנה 1) to reduce, weaken, impair. *Midd. 47<sup>b</sup>*; *Yeb. 97<sup>a</sup>* חנה חנה reduce him (by scanty food); *B. Bath. 155<sup>b</sup>* חנה חנה *Ma. M. (corr. acc., ed. חנה, v. infra)*. *B. Kam. 34<sup>a</sup>* חנה חנה חנה חנה thou didst ruin her (by neglect), and I should pay for it!—2) to contradict. *Gen. R. a. 48, beg. 21* חנה חנה he contradicted her (his wife) in her (the servant's) presence.

*Ilhpe.* חנה 1) to reduce one's self, to be reduced. *B. Bath. I, a.* חנה חנה let him reduce himself. *B. Meta. I, c., v. supra.*—2) to be contradicted, rebutted. *B. Kam. 74<sup>a</sup>* חנה חנה are contradicted, contrad. to חנה, v. חנה. *ib. 104<sup>a</sup>* חנה חנה חנה חנה they contradicted each other in cross-examinations, v. חנה.

**חנה** m. (*prec. reduction, deterioration*). *B. Kam. 59<sup>a</sup>* חנה חנה the weakening of the vine (by allowing the grapes to remain on it until they are ripe). *B. Meta. 101<sup>b</sup>* חנה חנה because he exhausted the soil by planting trees. *ib. 104<sup>b</sup>* חנה חנה חנה חנה he must allow him a reduction of his rent in consideration of the lesser exhaustion of the soil (by having planted wheat in place of poppy).

**חנה חנה**, *Ab. Zar. 39<sup>a</sup> ed., Ma. M. חנה חנה*, *Hull. 68<sup>b</sup>*; *Tosf. ib. III (IV), 27* חנה חנה, a corrupt. of חנה חנה, חנה חנה (*ḥanah ḥanah*) sword-fish, v. חנה חנה.

**חנה** the Greek letter Chi (χ). *Men. VI, 3* חנה חנה, expl. *ib. 75<sup>a</sup>* חנה חנה (Ar. חנה) drawing the figure of a Greek Chi; *Tosf. ib. VIII, 8; 10; Ker. 5<sup>b</sup>*; *Hor. 12<sup>a</sup>*, expl. חנה חנה ed. (*Ma. M. חנה*). *Kel. XX, 7.*

פִּיחָה צַד, בִּי וְחָ צַד (= בָּאִי, v. אִי III) *like which?*  
*how?, in what manner?* Tosef. B. Kam. III, 4. Tosef. Ter.  
 I, 5; a. fr. ed. Zuck. (ed. usu. פִּיחָה).

**כִּי** (b. h.; v. **כִּי**) 1) *like*. Sot. 35<sup>b</sup> כִּי סִיד like lime. Y. Yeb. XVI, end, 16<sup>a</sup> כִּי דוּדָה like a lying-in woman; a. fr.—2) *when*. Ex. R. s. 9, beg. (ref. to Ex. VII, 9) . . . אַם יֵרָבֶר **כִּי** וְכ' it does not read, *'if Pharaoh . . .*, but *when . . .*; he will say so. R. Hash. 3<sup>a</sup>, v. אֲנִי II.—3) *so, thus*. Y. Hag. III, 77<sup>b</sup> וְכִי דִידָה הַמַּטְשָׁתָה and thus it came to pass. Yeb. VIII, 3 לא כִּי חֻלְחָה וְכ' (some ed. וְכ' בִּי חֻלְחָה) it is not so; I am reciting a Halakhah. Shek. I, 4 לא כִּי אֱלֹא וְכ' it is not so, but &c. B. Kam. 25<sup>b</sup>; a. fr.—4) *for*. Yoma 87<sup>b</sup> (quoting from a prayer) כִּי עֲוֹנוֹתֵינוּ וְכ' for our iniquities are &c.—5) **כִּי** (introducing a question to which a negative answer is expected) *is it really so that?* R. Hash. 9<sup>a</sup> וְהֵאן וְכ' . . . בַּתְשָׁעָה do we fast on the ninth? Is it not the tenth &c.? Sabb. 4<sup>a</sup> וְכִי אֹמְרִים וְכ' I dare we say to a man &c.?: Men. 48<sup>a</sup>, Yoma 7<sup>b</sup>: a. v. fr.

כִּי ch. same, 1) *as, like*. Targ. Is. XIV, 19, v. יָרַח; a. fr., v. יָרַח.—M. Kat. 28<sup>b</sup> מוֹתָא כִּי מוֹתָא *death like death*, i. e. death must naturally ensue, v. תְּבִילָא. Sabb. 140<sup>b</sup>. v. אוֹיָבָא.—Kidd. 81<sup>a</sup> בְּיוֹמָא כִּי הָאֲדִירָא *on a day like this*.—כִּי הָאֲדִירָא *as that which is told of &c.* Pes. 117<sup>a</sup>; a. fr.—Hag. 2<sup>a</sup>, a. fr. הֵנָּה כִּי הָאֲדִירָא *which is not in agreement with the opinion of &c.*—B. Kam. 46<sup>b</sup> לֵבִי הָאֲדִירָא *for a case like the one that is told*.—Ned. 40<sup>a</sup>, a. fr. אֲדִירָא, כִּי אֲדִירָא. —Hor. 13<sup>b</sup> לֵבִיךָ נִתְקַן . . כִּי לֵבִיךָ *let us institute something like that which has been done concerning ourselves*; a. fr.—2) *when*. Targ. Y. II Lev. XXVI, 44; a. fr.—Hull. 110<sup>a</sup>; B. Bath. 87<sup>a</sup> כִּי סָלִיק וְכִי *when R. El. went to Palestine*. Snh. 74<sup>a</sup>, a. fr. כִּי אָתָּא וְכִי *when R. . . . came (from Palestine)*. v. וְכִי חִנְיָא (abbr. חִנְיָא), v. אָתָּא II.—Y. Snh. VII, end, 25<sup>d</sup> כִּי יִתְבֹּן וְכִי *(כִּי) when they sat down to eat*; a. v. fr. כִּי חִנְיָא a) *in order that*, v. חִנְיָא.—b) *as well as, in the same way as*. Taan. 9<sup>b</sup> חִנְיָא וְכִי . . חִנְיָא *as the Babylonians are deceitful, so are their rains*; a. fr.—[כִּי, v. כִּי.]

\* **פִּיאוּרָא** (v. פֶּאֶר) *ugliness*. Sabb. 62<sup>b</sup> Ms. M., v. פִּיבָא

כִּי־אֵרִי, Y. Dem. II, beg. 22<sup>b</sup> (R. S. to ib. II, 1 בִּרְאִי)  
prob. to be read: בִּרְאִי or בִּרְאִי.

I. פאב. v. פיר.

**פִּיבָּה** m. (preced.) *pain, sore*, v. פָּאַבָּא. Targ. Job V, 18; a.e.—B. Kam. 46<sup>b</sup>, v. פָּאַב I. Lam. R. to II, 1 אִתָּה... לֵב there is a place where they call a sore 'ayba (heaviness), v. פָּאַב I Pa.—Esp. *ulcer, ulceration* (mostly as a collective noun). Sabb. 62<sup>b</sup> (ref. to Is. III, 24) חָלָה שִׁפְסִיף כ' instead of beauty ulcers; [Kimhi quotes פִּיבָּה; Ms. M. שִׁפְסִיף, combining two versions]. Kidd. 39<sup>b</sup> יָרִיב וְכַבִּיב scabs and ulcers. Ib. 81<sup>a</sup> [read:] יָרִיב עֲלֶיהָ כֵּלָא נַפְשָׁה רַב שִׁיבָה he sat down before it (the tray), his body being full of &c.—Sabb. 67<sup>a</sup> לֵב לִיבָה הֵבָה Ar. (ed. כִּיבָה, Ar. s. v. לִיבָה) against ulcers say the following charm.—Pl. פִּיבָּה, יִבָּה. Ib. שִׁפְסִיף וְכַבִּיב Ms. M. (ed. שִׁפְסִיף וְכַבִּיב, read שִׁיבָה וְכַבִּיב).—[Koh. R. to I, 2, v. פִּיבָּה.]

**כִּיבַּת** m. (כָּבַב) *roast over thorn-fire*. Snh. 70<sup>a</sup> כִּבְשֵׁי כִּיבַת (Ar. *pl. כִּיבִי*) like the meat roasted over a thorn-fire which thieves eat.

**פִּיבּוּד** *m. (פִּבֵּד) 1) doing honor to; respect, reverence.* Peah I, 1 אב ואם כ' filial respect. Sifra K'dosh. beg.; Kidd. 31<sup>b</sup>, a. e. (ref. to Lev. XIX, 8, a. Ex. XX, 12) אִיזוּר מורא ואיזוּר כ' what constitutes filial fear (reverence), and what filial respect?—Pesik. R. s. 23—24; Y. Kidd. I, 61<sup>b</sup> top וכו' אריון להציח הב' he has not come up yet to half of the filial duties which the Law implies; a. fr.—2) *sweeping, cleansing.* Nidd. VII, 2 (56<sup>a</sup>) עד שעת פִּבּוּד up to the time of sweeping; ib. 3<sup>a</sup> עד שעת הב'. Treat. S'mah. ch. XI; a. e.—*Pl. פִּיבּוּרִים*, פִּבּוּר, Nidd. 56<sup>b</sup> בשעת פִּיבּוּרֵיהֶם when they are being swept.

**כִּיבִינִי** m. (קָבַח) *extinguishing*. Sabb. 120<sup>b</sup> גַּם כִּי *causing extinction indirectly*. Y. ib. XVII, end, 15<sup>d</sup> [read:] כִּיבִינִי *he has use for (profits by) the extinction*.

קִיבִּי, Targ. Prov. XXX, 14, some ed., read: קִיבִּי.  
v. קִיבִּי.

**בָּבִיס, בָּיִבִיס** m. (בָּבִיס) *washing*. Zeb. XI, 3. Ib. 94<sup>b</sup>,  
v. בָּבִיס; a. fr.—*Pl.* בָּבִיסִים, 'בָּב. Nidd. 56<sup>b</sup> בָּבִיסִיהֶן  
when they are being washed.

**קִיבוּשׁ** m. (קָבַשׁ) 1) *conquest, dominion*. Y. Hor. III, 48<sup>c</sup> top הארץ ב' for the conquest of Palestine. Gitt. 8<sup>b</sup> (ref. to Syria) ב' יחיד the conquest of an individual (David) is not called a (national) conquest (so as to give the land the sacred character of Palestine); ib. 47<sup>a</sup>, a. fr.—[Gen. R. s. 17 לכבושׁ, v. קִיבוּשׁ. ]—2) *ascent, grade*. Y. Erub. II, 24<sup>b</sup> bot. [read:] מִקִּיבוּשׁוֹ וכו' כל קִיבוּשֵׁי כְּבָשִׁים . קִיבוּשֵׁי כְּבָשִׁים . . . with the exception of the grade of the altar-bridge which was at the rate of about ten handbreadths to three handbreadths and one third of a finger's width (of vertical height; i.e. 10 to 3 1/3), v. קָבַשׁ. —Pl. קִיבוּשֵׁימִים, constr. קִיבוּשֵׁימִי, v. supra.—3) (only in pl.) *means of subduing one's pride; reproof; evil prediction, penitence*. Pesik. V'zoth, p. 197<sup>a</sup> הֵן וְקִיבוּשֵׁיהֶן they (the blessings) but also the reproofs connected therewith (Deut. ch. XXXII); Yalk. Deut. 550. Gen. R. s. 66 (ref. to Gen. XXVII, 28) [read:] הֵן לְךָ בְּרָכָה וְהֵן לְךָ כִּיבוּשֵׁיהֶן; Yalk. Gen. 115 הֵן בְּרָכָה וְהֵן כִּיבוּשֵׁיהֶן may He give thee blessings, but also such means of preventing overbearing as may be proper for thee.—*admonitions to penitence*. Taan. II, 1 (15<sup>a</sup>): Tosef. ib. I, 8.

**קִיבֹּשׁ, קִבֵּשׁ, קִיבֹּשׁ** m. ch. (v. קִבֵּשׁ 8) fastening, connection, hammering in, welding. Targ. I Kings VII, 29 welding work (h. text מורד). Ib. 30 קִבֵּשׁ constr. (h. text מַעֲבֵר). Ib. 36 קִבֵּשׁ חֶד (כִּי) one connected body (h. text אֵשׁ). — Pl. קִיבֹּשָׁיוֹן. Targ. Ex. XXVII, 10, a. e. sockets for the hooks (h. text הֶחָשֶׁן). Targ. I Kings VII, 33 *naves* (h. text חֲרָשׁ).

II a. preced. v. פֶּבֶשׁ, פִּיבֶשׂא, פִּיבֶשׂ

פִּיר, v. פִּירָד. *Pi*, פִּיד.

I. פִּדּוּ, v. פִּדּוּד, פִּדּוּד



N<sup>o</sup> 2, N<sup>o</sup> 2 m. (placed) measure B Mass. 4<sup>th</sup> Ms.  
 H. N<sup>o</sup> 2 v. Rabb. D. S. a l. note 6j. Bet. 3<sup>rd</sup> 1777

Ms. M. (ed. ב'') he lessened the measure (quantity) of his wheat by taking out the pebbles. Ib. 29<sup>a</sup> מנא רב' a vessel used for measuring.

**פירפא** m. (ב'') *pressure, necessity*. Targ. Prov. XVI, 26 ed. Lag. (oth. פירפא).

**פיר** v. פיר.

**פיר** Y. B. Mets. IX, beg., 12<sup>a</sup>, v. פיר.

**פירל** m. pl. (= כלכלי, Assy. Kulukuku, Kaku-ullu, v. Del. Assy. Thiernamen, p. 103) *partridges*. Yoma 75<sup>b</sup> פירל 2, קרפלי 1, קרפלי 2, קרפלי 1 Ar. (ed. קרפלי; Ms. M. 1 קרפלי 2, קרפלי 1, v. Rabb. D. S. a. l. note) there are four kinds of s'lav &c. (v. Winer Realwörterbuch s. v. Wachtel); Yalk. Ex. 260 קרפלי [Mus.: θρῦς, thrush.]

**פירל** v. פירל.

**פירל** v. פירל.

**פירל** v. פירל.

**פירל** Y. Pes. III, beg. 29<sup>d</sup> כ'—prob. a corrupt. to be restored after Bab. ib. 42<sup>b</sup> הוהמא שואבת.

**פירל** f. (פירל or פירל) [*enclosure, curtained bed, canopy*. Gen. R. s. 36, beg. פירל כ' על פניו like a judge before whom they spread the curtain (that he may be undisturbed; Lev. R. s. 5 הוהמא כ' את הוהמא). Y. Sabb. XX, beg. 17<sup>c</sup> (in Chald. dict.) כ' דעל כ' that curtain before the ark. Succ. 10<sup>b</sup> וכ' it is permitted to sleep in the Succah in a tester-bed though it has a top cover. Ib. 11<sup>a</sup> פירל a bridal bed (without cover overhead). Num. R. s. 12 (ref. to Cant. III, 9, v. פירל) 'the king...made for himself a bridal litter', that is the world כ' פירל which is formed like a canopy (v. Ps. CIV, 2, sq.). Ib. s. 13; a. fr.—P. פירל, פירל, פירל. Gen. R. s. 28 (Yalk. ib. 47 פירל, some ed. פירל, read: פירל).

**פירל** Yalk. Esth. 1056, v. פירל.

**פירל** v. פירל.

**פירל** Targ. Ps. LIX, 14 Ms., v. פירל.

**פירל** II. פירל v. פירל.

**פירל** v. פירל.

**פירל** m. 1) *finishing*. Sifra K'dosh. ch. I; Y. Peah IV, 18<sup>b</sup> בשעה חב' at the time when the end of the field is cut (with ref. to חב', Lev. XIX, 9); a. e.—2) *extinction, destruction*. Lev. R. s. 7, beg. (ref. to שמד, Deut. IX, 20) בנים וכ' the extinction of his family; ib. s. 10. Mekh. Bo s. 8 מצות פירליו בכל דבר it (the leavened bread) may be destroyed in any manner, opp. בשרפה it must be destroyed by fire.

**פירל** ch. same, *destruction*.—(or פירל) פירל

*destruction of thistles*, name of an insect, prob. *caterpillar* (or *bruchus* (?), v. Sm. Ant. s. v.). Gen. R. s. 51, beg. (expl. כ' סילי כשלוש וכו' [read: Ps. LVIII, 9] is a gloss borrowed from a comment. to Ps. I. c. and absent in Yalk. Ps. 778] like the caterpillar, like the abdominal secretion &c. Y. Shek. VI, 50<sup>a</sup> top סילי וכו' (Bab. ed. to VI, 2 Ms. M. סילי וכו', early ed. only כ') the water coming forth from the Temple (Zech. XIV, 8) will be . . . as minute as the horns (feelers) of the caterpillar (thinner than those of חגבים).

**פירל** m. (כלל) *crowning, finishing*; *house-finish*, the reception given on the finishing of a house. Tanh. B'resh. 2 (Sh'ilt. 1 חילול בתי).

**פירל** m. (v. אובל II) *one whose head has the shape of a basket (calathus), wedge-shaped*. Bekh. VII, 1, expl. ib. 43<sup>b</sup>. [Mus. refers to Lat. cilo.]

**פירל** Y. Sabb. VII, 10<sup>b</sup> bot., v. פירל.

**פירל** v. פירל.

**פירל**, Pesik. R. s. 23 כ' בשעה כ' read: פירל (φιλάνθρωπος) when he is liberal (פירל).

**פירל** (χίλι-) *one thousand*. Pesik. Bahod., p. 107<sup>b</sup>; Pesik. R. s. 21; Yalk. Ps. 796 [read:] מירר χίλι-χίλι-χίλι-χίλι a thousand times thousand, a myriad of myriads.

**פירל** v. פירל.

**פירל** m. pl. (χίλια) *thousands*, v. פירל.

**פירל** m. = פירל, *enclosure, partition, curtain*. Y. Ber. III, 6<sup>d</sup>.

**פירל** Lam. R. to I, 4 quot. in Ar., prob. a corrupt. of פירל (v. פירל); ed. פירל, v. פירל.

**פירל** Gen. R. s. 51, beg. כ' סילי; Y. Shek. VI, 50<sup>a</sup> top סילי v. פירל.

**פירל** Yalk. Lam. 1042, v. פירל.

**פירל** v. פירל.

**פירל** v. פירל.

**פירל** (פירל) f. (= כלכל, v. כלכל, or denom. of כלכל, emp. פירל) name of a *small fish*, supposed to be *stickleback*. Tosef. Ab. Zar. IV (V), 11 כ' שריב' כלכלת . . כלכלות ed. Zuck. (Var. כלכלות) when one or two k. swim in it (the brine); Ab. Zar. 39<sup>b</sup> bot. כלכלות . . כלכלות ed. (Ms. M. כלכל, read כ' as ib. 40<sup>a</sup>; Alf. ed. Cost. כלכלות, v. Rabb. D. S. a. l. note). Sabb. 77<sup>b</sup> אימת כלכל' ed. (Ms. M. פירל, Ms. O. פירל) the fear which the Leviathan has of the k.—Hull. 97<sup>a</sup>.

**פירל** m. ch.=h. פירל, *curtain, cover*. Targ. Y. I Gen.



XXV, 25 (Y. II הל' read, הל' q. v.). — Y. Meg. III, 70<sup>a</sup> bot. (read); under the curtain or wrapper (for the chest containing the Book of the Law).

כִּלְיָן, v. כִּלְיָן.

כִּלְיָן I f. same, *enclosure; bridal canopy, curtain-bed*. Targ. Job AV, הַכִּלְיָן הַזֶּה הָיָה לְהַמֶּלֶךְ. Targ. Y. Ma. II, 1. Targ. Y. Gen. XLVI, 11 הָיָה לְהַמֶּלֶךְ (to h. text וְהָיָה, v. וְהָיָה) — Bab. 20<sup>b</sup> כִּלְיָן הָיָה לְהַמֶּלֶךְ behind the curtain of his bed-room. Suce. 20<sup>a</sup> כִּלְיָן הָיָה לְהַמֶּלֶךְ to sleep in the Succah under a canopy.

כִּלְיָן II f. (v. כִּלְיָן) *memory, record*. — H. Meta. 4<sup>a</sup> Ma. II, v. כִּלְיָן. — Pl. constr. כִּלְיָן. Targ. Job XXXVIII, 37 (Ma. כִּלְיָן; h. text כִּלְיָן).

כִּלְיָן, v. next wda.

כִּלְיָן f. (b. h.; כִּלְיָן or כִּלְיָן, comp. Assy. Kimmul, Bawl. Five Or. Mon. ch. VII; Kimul family, Schr. KAT<sup>3</sup> p. 267) *Kimah (gathering), a constellation, prob. Draco (not Flai-adee)*. Ber. 58<sup>b</sup> (etymol. play) כִּלְיָן כִּכְלִי as bright as a hundred stars. Ib. 59<sup>a</sup>; Yalk. Gen. 28 טַרְסָא דִּכְלִי the Lord took two stars away from K. and brought the flood &c.; B. Hash. 11<sup>b</sup>, sq. B. Meta. 100<sup>b</sup>. Y. Taan. I, 64<sup>a</sup> bot. Num. R. a. 10 כִּלְיָן... knowledge is compared to the K... טַרְסָא דִּכְלִי as the Kimah causes the ripening of the fruits and gives them taste, so does knowledge &c. Gen. R. a. 10 כִּלְיָן דִּכְלִי, v. טַרְסָא; a. e.

כִּלְיָן, כִּלְיָן ch. same. Targ. Am. V, 8 (ed. Lag. כִּלְיָן). Targ. Job IX, 8 כִּלְיָן (Ma. כִּלְיָן). Ib. XXXVIII, 31. Targ. II Esth. III, 3 כִּלְיָן.

כִּלְיָן, v. כִּלְיָן.

כִּלְיָן (כִּלְיָן) ch.—h. כִּלְיָן, *louse, vermin*. Sabb. 22<sup>a</sup> (Ms. M. a. some ed. כִּלְיָן). Erub. 65<sup>a</sup> כִּלְיָן.

כִּלְיָן—הַקִּיָּץ. Toscf. Shebu. III, 6 ed. Zuck.

כִּלְיָן f. (כִּלְיָן, comp. כִּלְיָן) 1) *nest, cavity, chamber*. — Pl. כִּלְיָן. Lev. R. a. 14 Ar. (ed. קִיָּץ); Yalk. Job 905; comp. כִּלְיָן. — 2) (b. h. pl. כִּלְיָן, collect. כִּלְיָן) *vermin, louse (also collect.)*. Par. IX, 2 הָיָה לְהַמֶּלֶךְ the vermin in grain. Hag. 5<sup>a</sup>; a. e. — Pl. as above. B. Kam. 82<sup>a</sup> הָיָה לְהַמֶּלֶךְ (Var. in Ma. הָיָה) (garlic) kills the parasites in entrails. Pes. 112<sup>b</sup>. Kidd. 49<sup>b</sup>; Esth. R. to I, 3; a. fr. — Sabb. 107<sup>b</sup> כִּלְיָן, or a species of vermin called *lice-nits*; Ab. Zar. 3<sup>b</sup>.

כִּלְיָן m. (כִּלְיָן) *by-name, surname; attribute, substituted word*. Snh. VII, 5 כִּלְיָן... the witnesses are examined by using a substitute for the Divine Name (v. קִיָּץ). Sot. VII, 6 וְהָיָה בְּהִשָּׁרְתָּהּ... in the Temple the Divine Name is pronounced as it is written, in the country (outside the Temple) by its substitute (Ādonai). Ib. 38<sup>a</sup> כִּלְיָן, opp. כִּלְיָן; a. e. — Pl. כִּלְיָן. Ned. I, 1 כִּלְיָן words used as substitutes for vows (כִּלְיָן); Ib. 2 כִּלְיָן substitutes for *herem* (v. קִיָּץ); a. fr. — כִּלְיָן secondary substitutes, e. g. the use of *g'rog'rol* for *tirosh* and this for *eshkol*. Toscf. Naz. II, 1; Y. ib. II, beg. 51<sup>d</sup>.

כִּלְיָן, כִּלְיָן ch. same. Targ. Y. Lev. XXIV, 11 כִּלְיָן.

כִּלְיָן, כִּלְיָן m. (כִּלְיָן) 1) *gathering, piling up*. Est. II, 1 לִכְלִי a vessel used for piling up (shovel &c.), opp. לִכְלִי as a receptacle. Midd. 49<sup>a</sup> כִּלְיָן כִּלְיָן *conceiving* (absorbing) liquids under pressure (through pores, perforations &c.) B. Bath. 60<sup>a</sup> כִּלְיָן כִּלְיָן (Mo. 6) כִּלְיָן, Toscf. (b. III, 2) כִּלְיָן *store-room for wood*. Bab. VIII, 1 לִכְלִי כִּלְיָן *gathering (living together) of the wicked is bad* &c., opp. קִיָּץ. Y. Kidd. I, 30<sup>a</sup> כִּלְיָן כִּלְיָן a spot of the body where hair grows in quantity. Gen. R. a. 32 (ref. to Gen. VII, 6) כִּלְיָן לִכְלִי this is the execution of the command to gather in the animals. Midr. Till. to Ps. VIII (ref. to וְכָל, Gen. II, 19) כִּלְיָן it means the gathering (the animals before Adam); Gen. R. a. 17 לִכְלִי (corr. acc.); a. fr.—2) (comp. כִּלְיָן) *retirement for prayer*. Sh. a. 84, beg. (ref. to וְכָל, Is. LVIII, 12) כִּלְיָן כִּלְיָן his (Jacob's) and his sons' prayers saved him &c.; Yalk. Gen. 140; Yalk. Is. 349.

כִּלְיָן, v. כִּלְיָן.

כִּלְיָן, כִּלְיָן v. sub כִּלְיָן.

כִּלְיָן, v. כִּלְיָן.

כִּלְיָן, כִּלְיָן, כִּלְיָן, v. sub כִּלְיָן.

כִּלְיָן, כִּלְיָן, כִּלְיָן, v. sub כִּלְיָן.

כִּלְיָן, Toscf. Kil. III, 12 ed. Zuck., v. קִיָּץ.

כִּלְיָן, כִּלְיָן v. sub כִּלְיָן.

כִּלְיָן (b. h.; comp. כִּלְיָן) 1) *receptacle, pouch, bag; purse, fund*. Bekh. 39<sup>b</sup>; Toscf. Ib. IV, 6, v. כִּלְיָן. B. Kam. X, 1 כִּלְיָן the collection fund of (royal) collectors. Erub. 65<sup>b</sup> כִּלְיָן, v. כִּלְיָן L. Keth. X, 4 כִּלְיָן who formed a partnership for business. Y. Hor. III, 40<sup>a</sup> (ref. to Prov. XVI, 11) כִּלְיָן... all of them receive their wages out of the same fund (of divine rewards). — 2) כִּלְיָן, v. כִּלְיָן. — Sabb. 85<sup>a</sup> כִּלְיָן the gonorrhoeist with his bag (for his genitals); Ib. 86<sup>a</sup> כִּלְיָן the goats with the bag over their tails; Toscf. ib. IV (V), 5 כִּלְיָן. Lev. R. a. 12 (ref. to כִּלְיָן, K'ti, Prov. XXIII, 31) כִּלְיָן he (the drunkard) sets his eye on the cup, the shopkeeper—on the money bag. Ib. כִּלְיָן כִּלְיָן it is written (Prov. I. c.) 'on the bag' which is a euphemism (for illicit intercourse) as in (Prov. I, 14) &c. Tanh. Sh'mini 11; a. fr. — Pl. כִּלְיָן. Y. Ab. Zar. III, 42<sup>d</sup> bot.—Toscf. I. c.; a. e.

כִּלְיָן, כִּלְיָן ch. same. Targ. XLVI, 6. Targ. Prov. I, 14; a. e.—Ber. 58<sup>a</sup> כִּלְיָן כִּלְיָן never took his hand out of his pocket (always prepared for charity). Pes. 113<sup>a</sup> כִּלְיָן untie thy purse, open thy sack, i. e. sell only for cash (Var. lect., v. Rabb. D. S. a. l. note). [Sabb. 67<sup>a</sup> כִּלְיָן Ar. for a bag (ulcer), v. כִּלְיָן]. — Pl. כִּלְיָן. Y. Kidd. I, 60<sup>d</sup>, v. כִּלְיָן. Ab. Zar. 70<sup>a</sup> כִּלְיָן how many money-bags ought to be found on the street! Sabb.

147<sup>a</sup> pouches (a sort of cape or hood) worn by the Babylonian women; (Ar.: כִּישִׁי, Ms. M. כִּוְשִׁי, v. כִּישָׁא a. כִּישָׁא. —V. כִּישָׁא. —V. כִּישָׁא.)

**פִּיסָא** or **פִּיסָא** m. (פִּיסָא) 1) *thorn* (emp. פִּיסָא).—Pl. Y. Sabb. VI, 8<sup>c</sup> bot. כ' מִקְטִיעַ כ' to cut thorns. Sabb. 77<sup>b</sup> אכל כ' (Ms. M. בוצי, Ar. ביסי) (the camel) eats thorns. B. Mets. 42<sup>b</sup>, sq. דמי כ' (Ms. H. ב', v. Rabb. D. S. a. l. note 6) when what he gave him in trust was thorns (on which the cuscuta was hanging), and he pays him the value of thorns.—2) *fodder*, v. פִּיסָא II.

**פִּיסָאנִין**, **פִּיסָאנִין**, v. פִּיסָאנִין.

**פִּיסָאנִין** m. (פִּיסָא) *cutting down, clearing*. M. Kat. 3<sup>a</sup>. Gen. R. s. 12; Cant. R. to I, 1; Koh. R. to II, 12 דרך כ' in the path made by clearing the thicket; a. e.

**פִּיסָאנִין** m. (פִּיסָא II) 1) *act of covering*. Hull. VI, 1 כ' הדם the law concerning the covering with ashes of the blood of killed animals (Lev. XVII, 13). Ib. 4 כ' אחד לכבול כ' for all of them one covering up is sufficient.—Koh. R. to IV, 6 (ref. to וססה, Lev. XVI, 13) what this expression 'to cover' meant &c.—2) *cover, lid, roofing*. Num. R. s. 4 כ' interch. with כסוי (b. h. כסוי constr.). Gen. R. s. 1 ויכסיו, v. אֶלֶפֶס. Pes. 94<sup>a</sup> כ' קדירה כ' like the lid of a pot. Kel. XII, 3, v. פִּיסָא. Tosef. ib. B. Mets. IV, 11 כ' קבירא, v. פִּיסָא. a. fr.—[Pesik. R. s. 39 כ' בודש שהוא כ' read: פִּיסָא, v. פִּיסָא I.]—Pl. פִּיסָאנִין. Tosef. l. c.; a. e.—[Y. Ter. VIII, 45<sup>d</sup> הכיסויין, read: פִּיסָאנִין, v. פִּיסָא II.]

**פִּיסָאנִין** ch. same, 1) *covering, roofing*. Taan. 22<sup>b</sup> כ' דחמרא כ' (Ms. M. כִּיסָא, corr. acc.) as high up as the arch of the oven.—2) *cover, cloak*. Keth. 68<sup>a</sup> לבושה כ' garment and wrap.—Pl. פִּיסָאנִין. Targ. II Esth. VI, 10 [read: פִּיסָאנִין. —\*3] secret.—Pl. fem. פִּיסָאנִין. Targ. Job XI, 6.

**פִּיסָאנִין** m. (פִּיסָא) *putting to shame; disgrace, shame*. Targ. Y. Gen. III, 10 (nakedness). Targ. Ps. LXIX, 8 (fem.); a. fr.—Hor. 13<sup>b</sup> לירי כ' אורא מילתא לירי כ' this may lead to putting (R. S.) to shame. Taan. 9<sup>b</sup> מכ' רחמנא the Lord save us from being put to shame through Shimi (by his questions). Snh. 11<sup>a</sup> כ' מוחמא in order to save the man from shame. Taan. 25<sup>a</sup> כ' מושום כ' to avoid exposure, v. אֶקְטָרָא. B. Kam. 86<sup>b</sup> כ' feeling of shame, contrad. to וילותרא disgrace though not felt. Num. R. s. 14 כ' . . . בשלשן ירושלמי in the Jerusalem dialect (of the Chaldaic) they say for *herpah, kissufa*. [Targ. Prov. II, 22 some ed., read: כִּיסָאנִין, v. כִּיסָא II ch.]

**פִּיסָאנִין**, v. פִּיסָאנִין.

**פִּיסָאנִין** f. (dimin. of פִּיסָא) *a little bag*. Meg. 26<sup>b</sup> bot. פִּיסָאנִין pl. of פִּיסָאנִין Ms. M. 2 מיעבריה . . . ל' לסיפרא Ms. O. פִּיסָאנִין, ed. פִּיסָא, v. Rabb. D. S. a. l. note) to alter it into a bag for a book of the Law.

**פִּיסָאנִין** m. (פִּיסָאנִין) *rubbing* (clothes, in washing). Zeb. 94<sup>b</sup> כ' . . . כִּבּוּשׁ washing without rubbing.

**פִּיסָאנִין**, v. פִּיסָאנִין.

**פִּיסָאנִין**, v. פִּיסָאנִין. —[Sabb. 138<sup>b</sup> v. פִּיסָאנִין.]

**פִּיסָאנִין**, v. פִּיסָאנִין.

**פִּיסָאנִין** (פִּיסָאנִין) m. pl. (פִּיסָאנִין) adopt. fr. Chald.; emp. מִלְּלִיָּה nibblings, dessert. Tosef. Ber. IV, 4 כסאנִין ed. Zuck. (Var. כִּיסָאנִין. Ber. 41<sup>b</sup> bread offered as dessert. Y. Snh. X, 28<sup>d</sup> top כ' מיני כ' women selling all kinds of sweetmeats (Sifrē Num. 131 בשמים). Y. Pes. X, beg. 37<sup>b</sup> מִינֵי פִּיסָאנִין nibblings.

**פִּיסָאנִין** (פִּיסָאנִין) ch. same. Targ. Y. Num. XXIV, 25 (v. Y. Snh. quot. in preced.). Targ. I Kings XIV, 3 (h. text נקדים). Targ. Josh. IX, 5; 12 *crumbling* (h. text נקדים).—Erub. 29<sup>b</sup> כִּיסָאנִין ed. (Ar. ed. Koh. כִּיסָאנִין, oth. ed. כִּי). Keth. 17<sup>b</sup> לית כ' ארמלתא לית כ' at the wedding of a widow no nibblings (roasted ears) are distributed.

**פִּיסָאנִין**, v. פִּיסָאנִין.

**פִּיסָאנִין** I f. = פִּיסָא, bag. Ber. 24<sup>a</sup> bot. כ' (Ms. F. פִּיסָאנִין) in the bag (of the T'fillin). Sabb. 105<sup>b</sup> top כ' (v. Rabb. D. S. a. l.) when he shapes the garment so as to form (a kind of) a pocket. Pes. 72<sup>a</sup> כִּיסָאנִין כִּיסָאנִין כִּיסָאנִין and it was to him as if lying in his pocket (ever ready to recite it); Keth. 50<sup>a</sup>; Meg. 7<sup>b</sup> כִּיסָאנִין. [Keth. 98<sup>a</sup>, v. פִּיסָאנִין.]

**פִּיסָאנִין** II, **פִּיסָא** f. (פִּיסָא) *fodder*. Targ. O. Gen. XXIV, 25; 32 (v. Berl. Targ. O. II, p. 9; Targ. Y. אֶסְפָּסָא, Ar. פִּיסָא). Targ. Jud. XIX, 19; 21 (some ed. פִּיסָאנִין); a. e.—B. Mets. 85<sup>a</sup> כ' כִּיסָאנִין כִּיסָאנִין when casting fodder for the animal.

**פִּיסָאנִין** m. (פִּיסָאנִין) *hideousness*. Hull. 44<sup>b</sup> (prov.) חרוק כ' keep aloof from everything hideous and from whatever seems hideous; Ab. d'R. N. ch. II; Tosef. Yeb. IV, 7; a. e.

**פִּיסָאנִין** to bend, v. פִּיָּה.

**פִּיסָאנִין**, pl. פִּיסָאנִין, v. פִּיָּה.

**פִּיסָאנִין** f. (b. h.; פִּיסָאנִין) 1) [ball,] *rock*.—Pl. פִּיסָאנִין, constr. פִּיסָאנִין. Y. Shek. VI, 50<sup>a</sup>; Gen. R. s. 23, v. פִּיסָאנִין. —2) *arch, tuft, umbel*. Tosef. Kel. B. Bath. V, 5 כ' של נייר of hemp.—Pl. פִּיסָאנִין. Ib., sq.; v. פִּיָּה.

**פִּיסָאנִין** I ch. same, *rock, stone, ball*. Targ. Is. XXXII, 2. Targ. Prov. XVII, 8; a. fr.—Y. Shek. V, 48<sup>d</sup> which rock (when bored) will give forth water, and which &c., v. שְׁכָרְיוֹכִי. —Pl. פִּיסָאנִין, constr. פִּיסָאנִין. Targ. Y. I Deut. XXXII, 13. Targ. I Kings XIX, 11. Targ. Ps. CIV, 18; a. fr.—אֶפְסָא כִּיסָאנִין pearls, jewels. Targ. Prov. III, 15; a. e.—M. Kat. 25<sup>b</sup> כ' דניא (Ms. M. כִּיסָאנִין) fire-balls; כ' דברא hail-stones. Y. Ab. Zar. IV, 43<sup>d</sup> ראת כ' thou must remove these stones. Keth. 112<sup>a</sup> כ' . . . אילין כ' . . . thou must remove these stones.



but. **בְּרֵאשִׁית** (named the rocks (Heb. *caroli*); Y. Shab. IV, end, 37<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** weighed the stones (to demonstrate his appreciation of the moved ground); a. fr. — **בְּרֵאשִׁית** (v. *supra*) *precious stones, jewelry* (prob. *amber*, v. **בְּרֵאשִׁית**). Erub. 96<sup>b</sup>; Keth. 41<sup>b</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** has he jewelry suspended on it (his opinion)?, i. e. must his opinion absolutely be accepted! — B. Bath. 37<sup>a</sup>. B. Mea. 85<sup>a</sup> **בְּרֵאשִׁית** gave jewelry in trust &c. Ib. **בְּרֵאשִׁית** (Ma. M. **בְּרֵאשִׁית**) gave me my jewelry back; a. e. — 3) also **בְּרֵאשִׁית** (comp. **בְּרֵאשִׁית** &c.) *shore, border*. Targ. Job. VII, 12. Targ. Is. XIX, 7 **בְּרֵאשִׁית** (ed. Lag. **בְּרֵאשִׁית**, ed. Wil. **בְּרֵאשִׁית**, corr. acc.) like its shore. — **בְּרֵאשִׁית**, v. **בְּרֵאשִׁית**. Ned. 40<sup>a</sup> bot. **בְּרֵאשִׁית** **בְּרֵאשִׁית** the Euphrates grows from (the waters coming down) its shores (not from rain). Babb. 43<sup>b</sup>; Babb. 55<sup>b</sup>. Koh. II. to XI, **בְּרֵאשִׁית** **בְּרֵאשִׁית** (some ed. **בְּרֵאשִׁית**) was hiding himself at the sea-shore; a. e. — **בְּרֵאשִׁית** as ab. Targ. Is. VIII, 7 **בְּרֵאשִׁית**; Targ. Josh. III, 15 (some ed. **בְּרֵאשִׁית**). — **בְּרֵאשִׁית** 68<sup>b</sup> some ed. (v. *supra*). — **בְּרֵאשִׁית** I. e. **בְּרֵאשִׁית** ... the shores of ... touched each other (the waters rising to the level of the shores; Babb. *the arches of the ruined bridges*, v. *infra*). — 4) *arch, vault*, v. **בְּרֵאשִׁית**. — 5) *cap*, v. **בְּרֵאשִׁית**. — 6) *bundle, sheaf*, v. **בְּרֵאשִׁית**. Tosef. Mikv. IV, 5, v. **בְּרֵאשִׁית**, end.]

**בְּרֵאשִׁית** II m. *pressure, necessity*, v. **בְּרֵאשִׁית**.

**בְּרֵאשִׁית**, **בְּרֵאשִׁית** f. (v. **בְּרֵאשִׁית**) 1) *ball, stone*. Ohol. VIII, 5 **בְּרֵאשִׁית** **בְּרֵאשִׁית** ball-stone — 2) *resin (or something similar) found in balls*. Tosef. Dem. I, 29 **בְּרֵאשִׁית** **בְּרֵאשִׁית** ed. Zuck. (Var. **בְּרֵאשִׁית**, emend. by El. Wil. **בְּרֵאשִׁית**) resin used (with oil) in the bath-room. — **בְּרֵאשִׁית** **בְּרֵאשִׁית** *Jordan-resin, amber* (an adapt. of Eridanus, v. 8m. Ant. a. v. Electrum, Löhker's Reallex. a. v. Electron). Kerith. 6<sup>a</sup> (one of the ingredients of frankincense). — 3) *ball, lump*. Y. Babb. V, 7<sup>b</sup> bot. (in Chald. dict.), v. **בְּרֵאשִׁית**.

**בְּרֵאשִׁית** f. — **בְּרֵאשִׁית**, *bending*. Y. Succ. III, 54<sup>a</sup> top (in mixed dict.) **בְּרֵאשִׁית** **בְּרֵאשִׁית** (not **בְּרֵאשִׁית**) bending is due before Him; Y. Meg. I, 72<sup>a</sup> top **בְּרֵאשִׁית** **בְּרֵאשִׁית** (corr. acc.).

**בְּרֵאשִׁית**, **בְּרֵאשִׁית** f. (b. h.; **בְּרֵאשִׁית**) 1) *arch, doorway, low*. Yeb. 80<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** forms a low (when urinating). Yoma 11<sup>b</sup>; Erub. 11<sup>b</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** as to an arched doorway R. M. says, it requires a M'ezrah. Tosef. ib. VII (V), 2 **בְּרֵאשִׁית** **בְּרֵאשִׁית** (ed. Zuck. **בְּרֵאשִׁית**) to the site of the (now ruined) arch (of Tiberias); Y. ib. V, 22<sup>a</sup> bot. **בְּרֵאשִׁית** **בְּרֵאשִׁית** Y. Naz. VII, 56<sup>a</sup> top **בְּרֵאשִׁית** **בְּרֵאשִׁית** when they arrived at the arch (or arcade). Ab. Zar. I, 7 (16<sup>a</sup>) **בְּרֵאשִׁית** **בְּרֵאשִׁית** the arched chamber in the bath where they put up idolatrous statues. Pesik. R. a. 41 **בְּרֵאשִׁית** ... an arcade named Arch of Accounts (a sort of Exchange) existed outside of Jerusalem, and they used to go out and settle their accounts under this arcade &c. Tanh. B'shall. 17 (ref. to **בְּרֵאשִׁית**, Ex. XV, 8) **בְּרֵאשִׁית** **בְּרֵאשִׁית** (Mekh. ib., Shir. a. 6 **בְּרֵאשִׁית**) like a vault; a. e. — **בְּרֵאשִׁית** **בְּרֵאשִׁית**, or **בְּרֵאשִׁית** **בְּרֵאשִׁית** *the heavenly arch, sky* (believed to be a solid mass). Gen. R. a. 48, beg. Ib. a. 4 **בְּרֵאשִׁית** **בְּרֵאשִׁית** ... *the firmament is like a lake*, and above the lake is the arch, and owing to the heat of the lake the arch exudes drops &c. B. Bath. 15<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית**

**בְּרֵאשִׁית** **בְּרֵאשִׁית** the sky. Meg. 11<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** Ma. M. 3 (ed. **בְּרֵאשִׁית**, Ma. M. 1 **בְּרֵאשִׁית**) three persons ruled over the whole world, a. e. — 2) *a vaulted chamber, prison*. Babb. IX, 3 **בְּרֵאשִׁית** **בְּרֵאשִׁית** they put them in prison (for life). Ib. 2<sup>a</sup> — 3) *shell-cap, cap*. Y. Oth. IV, 45<sup>a</sup> bot.; Babb. ib. 20<sup>a</sup>; v. **בְּרֵאשִׁית**; Tosef. 'Abodim ch. III (ed. Kirchb.) **בְּרֵאשִׁית**. Babb. 57<sup>b</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** a woolen cap, v. **בְּרֵאשִׁית** II. Y. ib. V, end, 7<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** a woolen cap on the head of a lamb, v. **בְּרֵאשִׁית** I; a. e. — **בְּרֵאשִׁית**, Mike. IV, 2, v. *infra*. — 4) (comp. **בְּרֵאשִׁית**) *heap, pile*. Y. Babb. X, 37<sup>a</sup> bot.; Y. M. Kat. III, 37<sup>a</sup> top **בְּרֵאשִׁית** **בְּרֵאשִׁית** a heap of stones; Gen. R. a. 104 **בְּרֵאשִׁית** **בְּרֵאשִׁית** Babb. 159<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** a heap (lump) of leavened dough which one intended to use as a block to sit on, Pes. 65<sup>a</sup> **בְּרֵאשִׁית** some ed. (corr. acc.; Ma. M. 7 **בְּרֵאשִׁית**, v. Babb. D. R. a. I. note 80); v. **בְּרֵאשִׁית** — **בְּרֵאשִׁית** **בְּרֵאשִׁית** (or **בְּרֵאשִׁית** **בְּרֵאשִׁית**) *top-branch (arches) of palm-trees*. Tosef. Shab. VII, 16 **בְּרֵאשִׁית** **בְּרֵאשִׁית** ed. Zuck. (Var. **בְּרֵאשִׁית** **בְּרֵאשִׁית**, **בְּרֵאשִׁית** **בְּרֵאשִׁית**; Pes. 40<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** **בְּרֵאשִׁית** as long as there are fruits in the tops. Tosef. Kel. B. Bath. II, 1 **בְּרֵאשִׁית** **בְּרֵאשִׁית** **בְּרֵאשִׁית** **בְּרֵאשִׁית** (R. H. to Kel. XXII, 9 **בְּרֵאשִׁית**) who tied together two palm branches and sat upon them. Babb. XXIV, 2 **בְּרֵאשִׁית** **בְּרֵאשִׁית** you may spread the branches of branches (for fodder), *contrad.* to **בְּרֵאשִׁית** a. **בְּרֵאשִׁית**. Ib. 120<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** bunches are called *kippin* when tied with three bands. — b) *billow-crests, surf*. Sot. 24<sup>a</sup>. Hag. 10<sup>a</sup>. Hull. 81<sup>b</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** you must not immerse vessels in the surf (caps of waves), *contrad.* to **בְּרֵאשִׁית**; Tosef. Mikv. IV, 5 **בְּרֵאשִׁית** ed. Zuck. (oth. ed. **בְּרֵאשִׁית**).

**בְּרֵאשִׁית**, v. **בְּרֵאשִׁית**.

**בְּרֵאשִׁית** (**בְּרֵאשִׁית**), **בְּרֵאשִׁית**, **בְּרֵאשִׁית** m. **בְּרֵאשִׁית**, **בְּרֵאשִׁית**, v. **בְּרֵאשִׁית** 1) (sub. **בְּרֵאשִׁית**) *one having high and arched shoulders, hump-backed*. Y. Keth. VII, end, 31<sup>a</sup> **בְּרֵאשִׁית** ... **בְּרֵאשִׁית** (not **בְּרֵאשִׁית**) a case (petition for divorce) came before R. J. against a husband who had become hump-backed (after marriage), and he forced him (to a divorce). — 2) (v. **בְּרֵאשִׁית**) *one extremely tall and unsightly person*. Babb. VII, 4 (47<sup>a</sup>) **בְּרֵאשִׁית** Ar. (ed. **בְּרֵאשִׁית**), v. **בְּרֵאשִׁית**. Y. Ber. IX, 13<sup>a</sup> bot. **בְּרֵאשִׁית**; Babb. ib. 56<sup>b</sup> **בְּרֵאשִׁית** (Ma. M. **בְּרֵאשִׁית**, corr. acc.); Tosef. ib. VII (VI), 3 **בְּרֵאשִׁית** (Var. **בְּרֵאשִׁית** **בְּרֵאשִׁית**); Tanh. Pinh. 10; ed. Babb. I **בְּרֵאשִׁית** V. **בְּרֵאשִׁית**.

**בְּרֵאשִׁית**, **בְּרֵאשִׁית** pr. n. pl. *Be-Khe?* in Babylonia. Ber. 31<sup>a</sup> (Ma. M. **בְּרֵאשִׁית**, v. Babb. D. R. a. I. note).

**בְּרֵאשִׁית**, **בְּרֵאשִׁית**, **בְּרֵאשִׁית** m. **בְּרֵאשִׁית**, *duplication*, *double*. Targ. Y. II Gen. XLIII, 14. Targ. Job XLIII, 14; a. fr. — Y. Pes. 80<sup>a</sup> bot. [read.] **בְּרֵאשִׁית** **בְּרֵאשִׁית** and he fixed him **בְּרֵאשִׁית** **בְּרֵאשִׁית** it would have yielded twice the quantity. Gen. R. a. 91 **בְּרֵאשִׁית** **בְּרֵאשִׁית** give me double the amount. Lam. R. to I, 5 **בְּרֵאשִׁית** **בְּרֵאשִׁית** twice as many troops; a. e. — V. **בְּרֵאשִׁית**.

**בְּרֵאשִׁית**, v. **בְּרֵאשִׁית**.

**בְּרֵאשִׁית**, **בְּרֵאשִׁית** Y. Peah VII, 30<sup>a</sup> top **בְּרֵאשִׁית** **בְּרֵאשִׁית**, read: **בְּרֵאשִׁית** **בְּרֵאשִׁית**.

**בְּרֵאשִׁית** pr. n. m. *Kippar*. Gen. 14<sup>a</sup>. Y. ib. I, end, 40<sup>a</sup>; Y. Kidd. III, 64<sup>a</sup> **בְּרֵאשִׁית** **בְּרֵאשִׁית** Tosef. Shab. II, 3; a. fr.

כִּיפָּרָא, v. כִּיפָּרָא.

כִּיפָּשׁ, v. כִּיפָּשׁ.

כִּיפָּת, constr. of כִּיפָּת; כִּיפָּת, constr. of כִּיפָּת.—[Tosef. Ohol. XII, 2, a. e. כִּיפָּת ed. Zuck., v. כִּיפָּת].

כִּיפָּתָא, כִּיפָּא, כִּיפָּא f. ch.=h. כִּיפָּה 1) vault, vaulted chamber; arcade. Y. Snh. VII, 25<sup>d</sup> top הפשוטון כיפ' the vaulted chamber (in the bath) seized them (kept them spell-bound). Y. Naz. VII, 56<sup>a</sup> top דקסרין כ' the arcade of the gate of Caesarea (considered unclean); Y. Ber. III, 6<sup>a</sup> דק'—Pl. כִּיפָּתָא. Targ. II Esth. I, 5, v. כִּיפָּתָא.—2) bow, curve. Targ. Job XLI, 12 דעברד כיפא which forms a bow (in boiling over; h. text ויאגנן beg. comp. כִּיפָּה beg.

כִּיפָּתָא, כִּיפָּתָא f. (כִּיפָּתָא) 1) stocks, an instrument of torture in the shape of a wooden collar. Targ. Jer. XX, 2, sq.; ib. XXIX, 26 (h. text מהפכת, which Rashi explains by כיפָּה).—2) (כִּיפָּתָא) muzzle with fodder basket. Snh. 98<sup>b</sup> (כִּיפָּתָא) in the shadow of the basket of the Messiah's ass.—Pl. כִּיפָּתָא, כִּיפָּתָא. Midr. Sam. ch. XXI (expl. ריריו, Ps. CXL, 9, v. וְיִצְחָק) (some ed. כִּיפָּתָא) lift high his muzzle (strengthen his enemies); Lev. R. s. 21; Yalk. Sam. 126 כִּיפָּתָא (corr. acc.) tighten his muzzle.—[Y. Shebi. IV, end, 35<sup>c</sup> כִּיפָּתָא, v. כִּיפָּא, I.]

כִּיפָּד (כִּיפָּד, v. כִּיפָּד, v. כִּיפָּד) how?, in what manner?, in what respect? B. Kam. II, 1 כ' in what respect is the foot of an animal a constant danger (no fore-warning being required to make the owner responsible)? Ib. V, 4 כ' how is the value of the embryo assessed? Zeb. V, 3 כ' in what manner (is the sprinkling performed)?—B. Mets. III, 12; a. v. fr.—Tosef. B. Kam. IX, 2, a. fr. ed. Zuck. כִּיפָּד.—Num. R. s. 4 כ' (some ed. כִּיפָּד) how now &c.?

כִּירָה (כִּירָה), Pi. כִּירָה (denom. of כִּירָה II or of כִּירָה II) [to do the work of the stove-setter or of the potter (כִּירָה or כִּירָה, v. כִּירָה), to cement; to lay out with tiles, panels &c. [Ar. reads כִּירָה, editions mostly כִּירָה] B. Kam. 51<sup>b</sup> bot. (כִּירָה) (כִּירָה) if one dug a pit ten handbreadths deep, and another came and lined it with plaster and cemented it; Mekh. Mishp., N'zik, s. 11. Ab. Zar. III, 7 (47<sup>b</sup>) כִּירָה לאליל Mish. (Bab. ed. כִּירָה) he plastered the room and put tiles on (v. Sm. Ant. s. v. Abacus) designing it for idolatrous purposes. Ib. כִּירָה (כִּירָה) (Ms. M. כִּירָה) if one plastered and stuccoed a stone (slab) for an idolatrous purpose. Gen. R. s. 28 כִּירָה he plastered and panelled and painted the wedding chamber; Lam. R. to IV, 11 כִּירָה. Tosef. Sot. VIII, 7 (כִּירָה, כִּירָה, כִּירָה) (Var. כִּירָה) they panelled the stone and stuccoed it and wrote upon it. B. Bath. 60<sup>b</sup> (כִּירָה) we must not decorate our rooms with plaster, panels and paintings in these days (after the destruction of the Temple); Tosef. ib. II, 17.—Part. pass. כִּירָה, f. כִּירָה. Ib.

כִּירָה, Y. Kil. I, 27<sup>a</sup> bot. כִּירָה, read; כִּירָה, כִּירָה.

כִּירָה, כִּירָה f. (b. h.; כִּירָה) a circle, esp. banquet. B. Bath. 75<sup>a</sup> (expl. יכיר Job XL, 30, with ref. to II Kings VI, 23) אלא כִּירָה כִּירָה means banquet.

כִּירָה I f. (כִּירָה) 1) digging, making a pit. Mekh. Mishp., N'zik, s. 11 (prob. to be read: כִּירָה).—2) [selecting,] buying, sale. R. Hash. 26<sup>a</sup> כִּירָה לכוירה (in the sea-towns) I heard them call a sale kirah (which accounts for כִּירָה, Gen. L, 5); Sot. 13<sup>a</sup>.

כִּירָה II f. (b. h. כִּירָה; comp. כִּירָה II) a portable stove on feet, with caves for two pots, v. כִּיפָּה. Sabb. 38<sup>b</sup>. Ib. III, 1. Ib. 138<sup>b</sup>, v. כִּירָה. Kel. VI, 1 כ' if one improvises a stove by means of two stones; Tosef. ib. B. Kam. V, 3 כִּירָה ed. Zuck. (R. S. to Kel. VI, 4 כִּירָה). Kel. VI, 2 כִּירָה the butchers' stove (improvised with several stones). Y. Bets. II, 81<sup>c</sup> top כִּירָה סתומה at a time when thine own (private) stove is closed (when you are not permitted to cook), opp. כִּירָה רבך thy Master's stove (the altar); Bab. ib. 20<sup>b</sup>; Tosef. Hag. II, 10; a. fr.—Pl. כִּירָה. Kel. VI, 3 כ' two fire-places.—Dual form: כִּירָה, כִּירָה. Sabb. III, 2. B. Mets. VIII, 7. Sifra Sh'mini Mill. אלא כִּירָה לא they brought the fire in from the (private) stove; Lev. R. s. 20; Tanh. Aharé 6; ed. Bub. 7 כִּירָה מביח from the kitchen. Ab. d'R. N. ch. XII כִּירָה (Var. כִּירָה) כִּירָה כִּירָה v. II Vers., ed. Schechter, ch. XXVIII) this stove is unclean.

כִּירָה, כִּירָה, v. כִּירָה.

כִּירָה, כִּירָה m. pl. (χειρομάνικα=μανίκα, S.) [tight sleeves,] handcuffs, manacles (comp. Lat. manicae). Targ. II Chr. XXXVI, 6 (a gloss to דמחשא). Ib. XXXIII, 11 כִּירָה ed. Lag. (h. text כִּירָה);—Y. Snh. X, 28<sup>c</sup> bot.; Ruth. R. to II, 14 כִּירָה; Pesik. Shub. p. 162<sup>a</sup> כִּירָה (corr. acc.). Cant. R. to IV, 8 (ref. to זקים, Is. XLV, 14) כִּירָה, Bxt. כִּירָה (corr. acc.).

כִּירָה, v. כִּירָה.

כִּירָה (כִּירָה, imper. of כִּירָה) hail! Gen. R. s. 89 (play on כִּירָה, Is. XXX, 23) (when thy cattle has pasture) כִּירָה כִּירָה Ar. 'hail! hail!' is largely heard in the world (good-will prevails); [ed. כִּירָה כִּירָה, O Lord &c.], misinterpreting: כִּירָה כִּירָה (v. next w.), which gloss came into the text of the ed. in place of the original passage. Tanl. Mikk. 9 כִּירָה אֵל כִּירָה Mus. (ed. ברא; ed. Bub. 11 ברא; corr. acc.), he said to him, hail mylord!

כִּירָה I m. (כִּירָה, vocat. of כִּירָה=δὸς χελπίος) in the control of, captive. Erub. 53<sup>b</sup> (of a Galilean woman who wished to say כִּירָה, O Lord) כִּירָה:—Hull. 139<sup>b</sup> (of doves which uttered a sound like כִּירָה) אמרה . . . (כִּירָה) (corr. acc.) said she, blind one, say rather כִּירָה כִּירָה lord slave (an allusion to Herod the Great, v. כִּירָה).—[Gen. R. s. 89 כִּירָה כִּירָה, v. preceded. w.]

כִּירָה II, כִּירָה, Kiri Ram, an imitation of a musical



sound for beating time for dancers. Num. R. a. 4 (expl. כרי, II Num. VI, 14) וְהָיוּ כָּרִים . . . וְהָיוּ כָּרִים he clapped his hands and called *kiri* *rom*.

כרי, Hull. 60<sup>a</sup> Ar. v. כרי.

כריבת סכר, כריב m. p. *iron bands for cramping shoes into the sole* (Maim. comp. קרי, Ket. XII, 2) כריבת סכר, ed. Behr. כריב; Ar. כריב, Var. כריב, expl. — כריב q. v. — R. Hai Gaon quotes a Var. כריב; (Tosaf. ib. R. Bath. VII, 12 סכרין, some ed. כריבין, כריבין).

כרי, כריב, כריב, v. כרי.

כרי, v. כרי.

כריב m. p. *iron bands for cramping shoes into the sole* (Maim. comp. קרי, Ket. XII, 2) כריבת סכר, ed. Behr. כריב; Ar. כריב, Var. כריב, expl. — כריב q. v. — R. Hai Gaon quotes a Var. כריב; (Tosaf. ib. R. Bath. VII, 12 סכרין, some ed. כריבין, כריבין).

כריב, v. כריב.

כריב, כריב, v. sub כריב.

כריב, v. כריב.

כריב comp. כריב *kish*, an imitation of a clapping sound. R. Meir 85<sup>b</sup> (prov.) כריב כריב Ma. H. a. Ar. (ed. כריב) a count in a bottle cries *kish kish* clappers, i. e. an ignorant man boasts of what little knowledge he has).

כריב m. (כריב or כריב, comp. כריב) *bunch*. R. Bath. 146<sup>b</sup> כריב a bunch of vegetables. Kidd. 45<sup>b</sup>. Hull. 105<sup>b</sup> כריב out of a bunch which the gardener has tied. Sabb. 140<sup>a</sup> כריב (Ma. M. 2, incurr.) a bunch is a bunch, v. כריב. Ib. כריב fem. (Ma. M. כריב, corr. acc.; Ar. כריב). — 2<sup>a</sup> a bunch [of a garment]. — Pl. כריב. Ib. 147<sup>a</sup> Ar. (Ma. M. כריב, v. כריב a. כריב). — [Ib. 108<sup>b</sup>, v. כריב.]

כריב m. (כריב) *sorcery, witchcraft*. Snh. 107<sup>a</sup> the prohibition of sorcery is also included in the Nonchidic laws (v. כריב). Ib. כריב (Ma. M. a. Rashi כריב) the passage referring to sorcery (Deut. XVIII, 10, sq.). Pesik. R. a. 14 כריב וְאֵל כריב I applied neither sorcery nor witchcraft; a. e.

כריב, v. כריב.

כריב, v. כריב.

כריב m. (כריב or כריב, comp. כריב) *virtue, fitness*. Num. R. a. 3 (ref. to כריב, Pa. LXVIII, 7) כריב כריב it is not written here 'in fitness' but *bakhoshareth*, that means through the merits of noble and worthy women.

כריב, v. כריב.

כריב I m. (כריב) *beating (of flax)*. Sabb. 140<sup>a</sup>, v. כריב.

כריב II band, v. כריב.

כריב f. *same*, v. כריב.

כריב m. (כריב or כריב, comp. כריב) *linen band, undergarment, shirt*. Targ. Y. Gen. XXXVII, 2 a. fr.—R. Hosh. 77<sup>b</sup> כריב כריב that he turned it like a shirt (the inside outside). Ned. 45<sup>b</sup> כריב a leather band (v. כריב). Hull. 44<sup>a</sup>, v. כריב, a. e.—Pl. כריב. Targ. Y. Gen. XXXVIII, 18 Targ. Is. III, 20, a. e.

כריב f. (distinct. of כריב) *fine linen shirt*. Hull. 140<sup>a</sup> כריב כריב he who wishes to buy it. Ib. כריב Ma. O. (not כריב) what is a *k.?* — *Fine flax*; ed. כריב 'fine beating'. v. כריב I. — Pl. כריב. Ib. bot. Ma. M. (ed. כריב q. v.).

כריב, v. כריב.

כריב, כריב, v. כריב.

כריב, v. כריב.

כריב m. (כריב or כריב, comp. כריב) *flax*. Targ. Deut. XIII, 11 Targ. Ex. IX, 31; a. fr.—Y. Sbh. X, 20<sup>a</sup> bot. (in Hebr. dict.) כריב כריב sow wheat and flax. Yoma 71<sup>b</sup> כריב כריב what proof is there that *shakh* means flax?; ib. כריב כריב flax splits into branches only when beaten (while it grows in plain stalks); Zeb. 10<sup>b</sup>. R. Meir 29<sup>b</sup> bot. כריב (fem.; Ar. a. M. R. כריב) Roman (fine and expensive) linen; Hull. 64<sup>b</sup>. Ib. 81<sup>b</sup> כריב כריב flax-stalks in bundles. Ib. כריב כריב he who works in flax-stalks &c., v. כריב. Y. Sabb. II, beg. 4<sup>a</sup> (expl. כריב) 'water-flax' (a sort of lichen); a. fr.—Pl. כריב. Ib. VII, 10<sup>a</sup> bot. כריב (insert כריב) he who works in flax-stalks &c., v. כריב.

כריב, Y. Peah I, 10<sup>a</sup>, v. כריב.

כריב f. *collect, heap (pressed, w. etc.) washed linen clothes, underwear*. Sabb. 140<sup>a</sup> כריב ed. (Or Zar. Sabb. and כריב, R. H. quot. ib. כריב, pl. Ma. M. כריב, pl. of כריב; Alf. a. Ash. כריב) to rub the starch out of linen underwear; v. כריב he intends only to soften the linen &c. Ib. bot. כריב (Or Zar. I. a. a. Ash. כריב, v. Rabb. D. S. a. I. for Var. lect.). Y. Sbh. II, 20<sup>a</sup> bot. כריב read: כריב (כריב) (ib.) his linen garments.

כריב, v. כריב II.

כריב (ib. h. כריב) *thus so*. Ab. IV, 6 וְכִי הָיוּ חֲלָלִים and even so (in the same sense) did Hillel say. R. Kam. 61<sup>a</sup> כריב such is my tradition from &c. Tosaf. Ket. V, 9 כריב even so much (and no more) may you have wherewith to endow your daughters; Bab. ib. 66<sup>b</sup>; ib. 65<sup>b</sup> כריב; Y. ib. V, end, 30<sup>a</sup> כריב; a. fr.—כריב so and so many, a certain number, *dale* &c. R. Hosh. 10<sup>b</sup> כריב in the year-of John &c. a. fr.—כריב, v. כריב (comp. h. h. כריב) for such a purpose, therefore. Ab. II, 8, v. כריב. Num. R. a. 4, beg. כריב therefore he

**כִּלְאִים** m. du. (b. h.; כִּלְאָ, v. Ges. H. Dict. s. v.) *junction* of two, esp. *Kilayim*, the forbidden *junction* of heterogeneous plants in the same field, of heterogeneous animals by hybridization or by harnessing together, of wool and linen in the same web (Lev. XIX, 19; Deut. XXII, 9 to 11). Gen. R. s. 32; Y. Ber. VIII, 12<sup>b</sup> top וְהָאֵשׁ וְהַיֶּרֶב fire and hyb-



1. <sup>1</sup> <sup>2</sup> <sup>3</sup> f. (b. h.: <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup>

fr.—2) *general assembly*, esp. *Kallah*, the assembly of *Babylonian students in the months of Elul and Adar*. Ber. 8<sup>b</sup> פרשייתא דכ' Ar. (Ms. Paris דְּבִלָא, v. Rabb. D.S., Vol. I, p. 384; ed. ed. רבולא שווא) the weekly Scripture lessons of the Kallah weeks (during which R. Bibi could not find time to peruse the section of each week). Ib. 6<sup>a</sup>, v. דְּהִתְקַא. Ib. 57<sup>a</sup> ראש לבני כ' B. Bath. 22<sup>a</sup> ריש כ' the president of the Kallah.—Pl. (of פְּלָא) פְּלִי. Hull. 49<sup>a</sup> ריש כ'—מסכת כלה, /a (small) treatise of the Talmud named *Kallah* (from its first word). Sabb. 114<sup>a</sup>; Kidd. 49<sup>b</sup>; Taan. 10<sup>b</sup>; [oth. opin.: a subject which has been discussed in the general assembly].

כָּלָה, v. כָּלָה.

כָּלָה, constr. כָּלָה f. (כָּלָה I, sub. דְּהִתְקַא) *finishing, venting full wrath*. Targ. Y. Deut. XXIX, 27. Targ. Ps. LIX, 14 כִּלְחִיָּה (בְּכִלְחִיָּה). Targ. Y. II Gen. XXVII, 44 כִּלְחִיָּה (read: כִּלְחִיָּה). Targ. Y. Deut. XXIX, 22 כִּלְחִיָּה.

כָּלָה m. (b. h.; כָּלָה) [*twisted together, united by tenons*], shed, coop. Bets. 24<sup>a</sup> באין לְכָלָהָן בערב enter their coop in the evening.

כָּלָה m. (כָּלָה, comp. כָּלָה) *axe*.—Pl. כָּלָה. Pesik. Zakh., p. 22<sup>b</sup>.

כָּלָה ch. same, v. כָּלָה.

כָּלָה, Yalk. Gen. 147, v. כָּלָה.

כָּלָה B. Bath. 8<sup>a</sup> Ms. H. (Ar. s. v. כָּר 11 quotes (כִּלְחִיָּה).

כָּר, n. pl. *Be-K'luhith*. Bets. 5<sup>b</sup> כָּר מְבִי (Ms. M. מְבִי). Keth. 40<sup>b</sup>.

כָּר, v. כָּר.

כָּר, v. כָּר.

כָּר m. 1) כָּרִיל=2) part. pass. of כָּרִיל. [Tanh. Bo 5 כָּרִיל; Mekh. Bo, beg. לְדַבְרוֹת, read: כָּרִיל (v. Levy, Catal. of Rabb. Semin. of Breslau 1889, p. 38, note).]

כָּר m. (=כָּר, comp. מְאִים 1) *anything, something, somebody* (Lat. ullus). Targ. Koh. I, 9 לִיחַ (h. text אין מְפִינִךְ . . . וְאִין (ref. to Num. X, 35) כָּר—Yalk. Num. 730 before them? כָּר לפניהם וכשאין פִּנִּיךְ לפניהם אחנו כָּר לפניהם but (it means) when thy countenance is with us we are *something* before them &c.; Sifré Num. 84 (corr. acc).—Kel. XXIV, 1 כָּר טְהוֹרָה is clean from any (of the aforementioned impurities). Ber. 22<sup>b</sup>, a. fr. כָּר פְּטוּר is entirely exempt. Ned. I, 1, a. fr. אמר כָּר he has said nothing, i. e. what he said is void.—לא עשה ולא כָּר Erub. 11<sup>a</sup> לא עשה כָּר (Rashi) he has done nothing at all, i. e. what he has done has no legal consequences. Ib. הכל לא כָּר היא Ms. M. all agree that if . . . , there is nothing at all (to consider; ed. כָּר=לא כָּר it

is exempt, and there is nothing &c.); Yoma 11<sup>b</sup> כָּר (ולא) דִּיא (v. Babb. D. S. a. l. Ms. M. and note).—Koh. R. to IX, 10 דִּיא כָּר וְדִיא בְּנִרְמִיָּה כָּר if a person is somebody and comports himself as somebody (is proud of his value), it were better he had not been born; a. fr.—2) (interrog.) introducing a question to which a negative answer is expected, *is there any? has any? &c.* Sub. 105<sup>a</sup> כָּר יש ליה על זה כָּר has the one still any claim on the other? Sabb. 31<sup>a</sup> כָּר מעמידין וכָּר is there ever a king appointed except &c.? Ned. VIII, 7 כָּר אמרת וכָּר wouldst thou have said it, but for thy wish to honor me?; a. fr.—[Tosef. Men. XIII, 19; Tosef. B. Kam. VII, 8, v. דָּלָם.]

כָּלָה (= כָּלָה) as though one said, that is to say, this means. Naz. II, 3 (11<sup>a</sup>) כָּר לא נחכוונה זו אלא כָּר (Mish. ed. לומר) she had no intention except that of one who says, 'This be unto me a sacrifice', i. e. she meant only to forbid herself this cup (emp. ib. כָּר). Snh. VI, 4 (interpret. כָּר מְפִי מִדָּה וכָּר, Deut. XXI, 23) which means as much as, (people will say,) Why has this man been hanged? &c.—Ib. 6 כָּר שְׂאִינִי וכָּר as if saying (intimating), we bear no grudge &c. Ex. R. s. 41 כָּר וכָּר היא מגלה פניה כָּר as if saying &c.; a. v. fr.

כָּלָה, Ab. d'R. N. ch. XLIV, ed. Schechter, v. כָּלָה.

כָּלָה, v. כָּלָה.

כָּלָה, Tosef. Kel. B. Mets. IV, 7, v. כָּלָה.

כָּלָה m. (a sing. of κελόντες, as if κελόνος) *beam of the loom*, in gen. *beam, pole*. Kel. XX, 3 כָּר קביו בכָּר if he inserted the transverse staff of the loom in the beam; if one fixes a chair on the top of a beam; Tosef. ib. B. Mets. XI, 5. Zab. III, 3 על חכ' Ar. (ed. רחב) was seated on a beam. Tosef. Kel. B. Bath. II, 2 כָּר כָּרִינִים ed. Zuck. (corr. acc.). Ib. VII, 2 כָּרִינִים ed. Zuck. (corr. acc.). [Ab. d'R. N. ch. XXIV, v. כָּרִינִים (בהוללות) כָּרִינִים. B. Bath. 67<sup>b</sup> (expl. כָּרִינִים) cedar beams supporting the transverse press beam. R. Hash. II, 3 (22<sup>b</sup>) כָּרִינִים (Ms. M. 2 כָּרִינִים). Sifré Num. 160. Tosef. Kel. B. Bath. II, 2; a. e.

כָּלָה ch. same. Targ. I Kings VI, 4; VII, 5 Ar., Rashi a. Kimhi (ed. כָּלָה, בְּלִיָּה, Levita Var. כָּרִינִים; h. text שָׁקָה) beam used for arches (v. Sm. Ant. s. v. Camara). Ib. 4.—Pl. כָּלָה. Targ. Y. II Num. XXXV, 20 (v. Sifré Num. 160).

כָּלָה, v. next w. a. כָּלָה.

כָּלָה, לְבָסִין, קָלָה, גָּלָה m. pl. (Lesbii; v. גָּלָה a. גָּלָה) *Lesbians*, 1) a species of figs. Ned. 50<sup>b</sup> (quoting Maasr. II, 8) כָּרִינִים if one is doing hired labor among Lesbian figs; Maasr. l. c. לְבָסִים; Mish. Y. ed. לְבָסִים; Y. ib. II, 50<sup>a</sup> כָּלָה. Ned. l. c. כָּרִינִים what is K.? Answ. מינה דְּרִינִי וכָּר a species of figs used for cooking purposes. Ed. 49<sup>b</sup> (in Chald. dict.) כָּלָה, read כָּלָה (or קָלָה . . .); [Ar. reads כָּלָה; Mus. refers to φιλῆως, a species of *early figs*.]—2) (emp. גָּלָה) a species of *table-olives*, opp. זִיתֵי שֶׁמֶן. Tosef. Ter. IV, 3 (זִיתֵי כֶּבֶשׂ Ter. II, 6 גָּלָה; ed. Zuck. (Var. גָּלָה; Ter. II, 6 גָּלָה). Ib.













ובכלל מכלכות עמהן, R. Hash. IV, 5 ארסור, v. ארסור מכלל and inserts that section of prayers concerning the divine rulership, v. מלכות, a. fr.—*Part. pass.* כָּלוּל, f. כָּלוּלָה, a. *in-*cluded. Y. Pes. V, 32<sup>c</sup> bot. וְכִי יִרְדּוּ גֶשְׁמִים כ' ו' the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67<sup>a</sup>, end.—Y. Ber. I, 3<sup>c</sup> top עשרת הדברות כָּלוּלִין בהן the Ten Commandments are contained therein.—b) *entire*, v. כָּלוּל, —2) to *generalize* (v. כָּלוּל). B. Kam. 63<sup>a</sup> תור (הור) the text generalizes again.—[Y. Ab. Zar. IV, 44<sup>b</sup> top כוללִין, read: בּוֹרֵרִין, v. בָּבֵר.]

*Nif.* נִכְלָל to be implied, to be stated in general terms, opp. נִסְרַט. Y. Sot. VII, 21<sup>d</sup> top שְׁנִכְלָלֵי וְנִסְרָטֵי things which have been stated both implicitly and specifically.

*Pi.* 1) to crown. Tanp. R'eh 7 ומקללין...נוצחין when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) to include, imply. Part. pass. מקבל, pl. מקבלים enclosed (as a germ), potential. Gen. R. s. 10 (ref. to ירכלו, Gen. II, 1) והיו דברים מ' things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10<sup>a</sup> top ירכלו, read: ירכלו, v. פלל.]

*Hif.* חִיפִּיל *to crown, finish, perfect.* Part. pass. מִחִפֵּל. Yoma 54<sup>b</sup> (expl. מִכְלָל, Ps. L, 2) וּבִ' יִסְדּוּ רֹב מִצִּיּוֹן from Zion the beauty of the world was perfected (by religion). [Cant. R. to V, 11, end מִכְלָלָהּ, read: מִחִפֵּלָהּ, v. מִלָּל.]

**כָּלֵל** ch. same, 1) *to surround, crown*. Targ. Cant. III, 11.—2) (denom. of כִּלְיָה) *to make whole, combine*. Y. Meg. IV, 75<sup>b</sup> bot. לֵינָן חֻרְיִין וְכָלֵלֵין do we not again combine them (the separated portions)?

*Pa. פָּתִיל 1) to surround, crown. Targ. Ps. V, 13.—*  
*2) (v. פִּתְיוֹת, פִּתְיוֹת I) to prepare a bridal room. B. Mets.*  
*101<sup>b</sup> לְבָרִיתָא פִּתְיוֹתָא if the owner of the rented dwelling*  
*gave it to his son as a bridal room (Rashi: if he was*  
*making preparations for his son's wedding, and needed*  
*the dwelling for the young couple). Gen. R. s. 70; Yalk.*  
*Gen. 125 לֵילָא דְּיוֹמָא דְּרֵי מְבָרְכִין (בֵּיתָא) כּוּלֵי יוֹמָא*  
*the whole day they were helping him to prepare the bridal chamber*  
*(decorating it).*

*Af. אֶכְלִיל to crown, surround.* Targ. Ps. LXV, 12. Ib. OIII, 4; a. e.—[Kidd. 81<sup>b</sup> מְכַלִּילָהּ, read: מְכַלִּי לָהּ, v. פְּלִי I.]

*Ithpa. אִתְּפָא, אִתְּפָא, Ithpe. אִתְּפָא 1) to be crowned, to adorn one's self. Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) וְיִתְּפָאוּ הַרְשָׁוִים הַרְשָׁוִים the righteous shall adorn themselves with me.—2) to be led into the bridal room, be married. Meg. 27<sup>b</sup> כִּי אֵיךְ רָבָה ר. when his son R. was to marry.*

**קָלָל** m. (preced. wds.) 1) *general rule, principle*. Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) וזה כי גדול 'ו' this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Hull. III, 1 לְבַלְל, בְּקָלָל this is the general rule; a. v. fr.—Trnsf. לְבַלְל under the influence of. Sifré Num. 157 כעס בפי שדדיה בפי שדדיה because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community*. Ber. 49<sup>b</sup> מן הכלל אדם אינו יכול לטעון אלא... מן הכלל a person must never exclude himself from the community

(by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisha, s. 18<sup>a</sup> וְכִי הָיָה כִּי וְכִי וְכִי and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum*. B. Bath. 123<sup>a</sup> בְּכֶלֶךְ אֶחָד וְכִי as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication*, opp. *specification; inclusion; comprehension under a class*. Ber. 26<sup>b</sup>, a. fr. וְכִי וְכִי, v. נֶדֶר.—Sifra introd. וְכִי וְכִי וְכִי interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. דְּבַר שְׂדֵיה כל דבר שדירה כל דבר שדירה when a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. beg. מִכִּי וְכִי if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Deut. XIV, 26). Toser. Sot. VIII, 10; Sot. 37<sup>a</sup> אֲדוּר בְּכִי . . אֲדוּר בְּכִי 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Deut. XXVII, 28) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr.—בְּכִי *by implication*. Ned. 11<sup>a</sup>, a. fr. מִכִּי אִיזָה שׁוֹמֵעַ אֶת מִכִּי אִיזָה שׁוֹמֵעַ אֶת מִכִּי from *no* you understand *yes*, v. נֶדֶר.—Pes. 16<sup>b</sup> מִכִּי אִיזָה שׁוֹמֵעַ אֶת מִכִּי אִיזָה שׁוֹמֵעַ אֶת מִכִּי which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77<sup>a</sup>). Hull. 37<sup>b</sup> מִכִּי דִּשְׁרָפָה this proves by implication that *t'refah* is not the same as &c.; a. v. fr.—כִּי . . . כִּי *not at all* (emp. כִּי). Ib. 20<sup>b</sup>; a. fr.—[Mekh. Bo, beg. לְדַבְּרוֹ כִּי, read: כִּי]—*Pl. כִּי* (*fem.*). Naz. 48<sup>b</sup>. Sot. 37<sup>b</sup>. Erub. 27<sup>a</sup> אֵין לְדַבְּרוֹ מִן הַכִּי from general rules (the use of the word כִּי, as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. כִּי.

ברכתא בכ' ch. same. Targ. Y. Deut. XXVII, 26 בְּרִכְתָּא בְּכ' blessings in general &c. (v. Sot. 37<sup>a</sup> quot. in preced.). —Sabb. 147<sup>a</sup>, a. fr. בִּירֶךְ כ' take this as a rule B. Mets. 103<sup>b</sup>, a. e. דְּמִילְתָּא כ' the general rule is &c. Hull. 95<sup>a</sup> אִחְמַר כ' this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9<sup>a</sup>; a. fr.—Yeb. 21<sup>b</sup> דִּיא רַב is this rule without exceptions?—Shebu. 26<sup>a</sup> לֹאֲחֹרֵי כ' the generalization (after specification) has the effect of including &c.; a. v. fr.—*Pl.* כָּלְלִי, כָּלְלָא, כָּלְלִין. Y. Ter. I, 40<sup>c</sup> כ' לִית הַגְּמָלוֹת דְּרַבִּי the general rules of Rabbi (in the Mishnah; expressions like כָּל חֻבֵּל or וְזֶה חֻבֵּל &c.) are not without exceptions. Keth. 80<sup>a</sup> לֹאֲחֹרֵי כ' רַבִּי וְרַבִּי לֹא do not heed those rules which my brother... laid down. Gen. R. s. 33 [read:] אִתְּנָן דְּאוֹרִיחָא וְאִתְּנָן אִתְּנָן אִתְּנָן... כל כ' דְּאוֹרִיחָא וְאִתְּנָן אִתְּנָן אִתְּנָן אִתְּנָן... all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

**נָסַף** (b. h.; cmp. **נָסַף**) *to be restrained, to be retired.*  
**נִסְפָה** *to be retired,* (cmp. **נִסְפָה**) *to be put to shame,*  
*be rebuked.* Ab. d'R. N. ch. IX (ref. to Num. XII, 14)  
**שִׁבְעָה שָׁנִים שֶׁיִּנְסְפוּ** *that she should live in retirement for seven*



days (and not appear before the king); (Midr. Num. 102 (שחורט מן־הַמֶּלֶךְ). Ber. 16<sup>b</sup> שחורט מן־הַמֶּלֶךְ (v. Halib, D. B. a. l. note 4) that we may not be put to shame and not be abashed when compared with our fathers (Y. ib. IV, 7<sup>d</sup> bot. שחורט מן־הַמֶּלֶךְ). Cant. R. to 1, 14 שחורט in his shyness.

*Hif.* תִּשְׁחַרְט *to cause to retire, to rebuke, shame.* Kidd. 21<sup>a</sup> bot. שחורט אבא and he did not send her. Ib. שחורט אבא... did she (thy mother) throw a bag of money into the sea in thy presence, and thou didst not rebuke her?—Midr. Till. to Ps. IV, 3 וְהוּא יִשְׁחַרְטֵנִי וְהוּא יִשְׁחַרְטֵנִי how long will you slander me and my dignity?; a. s.—Part. Hof. שחורט, f. שחורט, v. supra.

**בָּלַם** ch. same. (Targ. Y. Dent XXIX, 4 שחורט, Var. שחורט, read: שחורט or שחורט, v. בָּלַם l.)

*Al.* שחורט as preced. *Hif.* Targ. 1 Sam. XX, 24. Ib. 1, 16; a. e.—B. Kam. 86<sup>a</sup> bot. שחורט לר' תנחום when you rebuke the child and he shrinks back in shame; ib. (not שחורט).—Part. pass. שחורט. Y. Yeb. XII, 15<sup>d</sup> bot. שחורט אבא and she (the young woman) will be put to shame on account of thee (the old man); ib. שחורט אבא (read: שחורט).

*Ilhp.* שחורט, *Ilhp.* שחורט שחורט as preced. *Nif.* Targ. O. Num. XII, 14. Targ. II Sam. X, 8; a. e.—B. Kam. l. e., v. supra.

**בָּלִיטָא** m. (preced.) *refraining, warding off.*—*Pl.* בָּלִיטָא. B. Meta. 103<sup>a</sup> Ar. (Ma. בָּלִיטָא, ed. שָׁבִיט q. v.).

**בָּלִיטָא** pl. בָּלִיטָא *vermin*, v. בָּלִיטָא.

**בָּלִיטָא** m. (χλαμύς) *chlamys, officer's cloak* (v. Sm. Ant. a. v.). Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to the Jewish garment בָּלִיטָא, v. בָּלִיטָא. —Tanh. Vayera, ed. Bab., 21 [read:] וְהוּא שָׂדֶךְ בִּשְׂמֹנֶת כל דמיס... וְהוּא שָׂדֶךְ בִּשְׂמֹנֶת וְהוּא שָׂדֶךְ בִּשְׂמֹנֶת (v. ib. notes 124; 125) as long as he was on the road, he travelled in a *sagum* (common soldier's cloak), when he entered to take office, he put on the *chlamys*, Gen. R. s. 50, beg. בָּלִיטָא... שָׂדֶךְ; Lev. R. a. 26 בָּלִיטָא... שָׂדֶךְ; Yalk. Gen. 84 בָּלִיטָא... שָׂדֶךְ (read: בָּלִיטָא... שָׂדֶךְ or בָּלִיטָא... שָׂדֶךְ).

**בָּלִיטָא** f. (collect. noun; a dialect. adapt. of h. בָּלִיטָא, v. בָּלִיטָא) [*nesting*, comp. בָּלִיטָא] *vermin*. Targ. O. Ex. VIII, 13 sq. בָּלִיטָא (cod. 10 בָּלִיטָא, v. Berl. Targ. O. II, p. 21).—*Pl.* בָּלִיטָא. Targ. Y. ib. בָּלִיטָא.—Ber. 51<sup>b</sup> בָּלִיטָא... שָׂדֶךְ from peddlers comes gossip, from rage—vermin. Nidd. 20<sup>a</sup> בָּלִיטָא (Ar. s. v. בָּלִיטָא).

**בָּלִיטָא**, Y. Peah VIII, 20<sup>d</sup> bot., v. בָּלִיטָא.

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא** m. pl. (χλαμύδων, -α) *fine cloaks for women*. Y. Sabb. VI, 8<sup>b</sup> bot. בָּלִיטָא (expl. שָׂדֶךְ, Is. III, 19; not בָּלִיטָא).

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא**, Y. Ter. VIII, 46<sup>a</sup> שָׂדֶךְ, v. בָּלִיטָא.

**בָּלִיטָא** l. e., d. [שָׂדֶךְ] v. d. [שָׂדֶךְ] directed towards, opposite, against. Targ. Job XXIV, 15; a. e.—Rab. VI, 4 שָׂדֶךְ בָּלִיטָא his (the culprit's) face towards the people, v. שָׂדֶךְ towards the crowd, Ib. 100<sup>a</sup>, v. שָׂדֶךְ. *Pl.* שָׂדֶךְ בָּלִיטָא is the face of what (considering that) the law says; Y. Maas. II, 31<sup>d</sup> top שָׂדֶךְ בָּלִיטָא; a. fr.—בָּלִיטָא, v. בָּלִיטָא.

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא** read:

**בָּלִיטָא** (m. pl. χαρακτῆρες) *features of the face*. Lev. R. a. 23 שָׂדֶךְ בָּלִיטָא (corr. acc.) I will shape his features in remembrance to Ac.; Psal. R. a. 24 שָׂדֶךְ בָּלִיטָא (corr. acc.), Ib. שָׂדֶךְ בָּלִיטָא (corr. acc.) was painting the picture of the ruler (Lev. R. l. e. שָׂדֶךְ). [Ar. a. v. שָׂדֶךְ: שָׂדֶךְ]—V. also שָׂדֶךְ.

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא** m. pl. (Χολή) *Cholia, a town of Coele-syria*. Y. Meg. I, 70<sup>a</sup> bot. בָּלִיטָא... שָׂדֶךְ scholars in the city of Ch. and in Beth Zibdim; Y. Taan. II, 66<sup>a</sup> בָּלִיטָא (bot.), Meg. Taan. XII בָּלִיטָא (corr. acc.) (Schach. to Meg. Taan. defining our w. בָּלִיטָא, prob. a corrupt. of Coele-syria.)

**בָּלִיטָא**, v. בָּלִיטָא.

**בָּלִיטָא**, Tosef. B. Kam. VII, 4 שָׂדֶךְ some ed., read: שָׂדֶךְ.

**בָּלִיטָא**, בָּלִיטָא, בָּלִיטָא f. ch. h. בָּלִיטָא *bride, daughter-in-law*. Targ. Is. LXI, 10 (ed. W. שָׂדֶךְ). Targ. Gen. XI, 31; a. fr.—Gitt. 57<sup>a</sup> שָׂדֶךְ שָׂדֶךְ וְשָׂדֶךְ when they led forth bride and groom in procession. B. Bath. 140<sup>b</sup> שָׂדֶךְ his daughter-in-law. Meil. 19<sup>a</sup> שָׂדֶךְ שָׂדֶךְ the gold ware of the daughter-in-law of Nun (which was found to have lost in weight); a. fr.—[Targ. Job XV, 22 שָׂדֶךְ, v. שָׂדֶךְ l.]—*Pl.* שָׂדֶךְ שָׂדֶךְ. Targ. Ruth I, 4 Targ. Jer. VII, 34.—Meil. l. e. שָׂדֶךְ שָׂדֶךְ the gold ware which thy daughters-in-law cast carelessly about (by which they wear off). Keth. 17<sup>a</sup> שָׂדֶךְ שָׂדֶךְ they sang before (the processions of) brides. Yeb. 21<sup>a</sup> שָׂדֶךְ... the daughters-in-law of the house of... (where there were wives of his daughter's sons and wives of his son's sons).—V. שָׂדֶךְ, שָׂדֶךְ.

**בָּלִיטָא**, Y. B. Hash. II, 36<sup>a</sup> top, read: שָׂדֶךְ.

**בָּלִיטָא**, v. בָּלִיטָא (v. בָּלִיטָא a. s. v. 1) [followed by —] like that which. Targ. Jer. XI, 39 a. fr. [Usa.: שָׂדֶךְ שָׂדֶךְ]—

2) (mostly כְּמַה) *how! how many!, how much!, how long!*; (also interrog.) *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.—Gen. R. s. 6 ב' נִשְׁחַר וְכ' how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only נִשְׁחַר וְכ'). Yoma 22<sup>b</sup>, v. חָלִי. Ber. 14<sup>b</sup> כ' מְעִלָּא וְכ' how excellent &c. B. Mets. 86<sup>a</sup> כ' כְּכֹרֵךְ וְכ' how many cakes of nardus do we owe to &c.!—M. Kat. 16<sup>b</sup> כ' דְּרוּה וְכ' as long as &c.; a. fr.—Y. Ab. Zar. II, 41<sup>a</sup> top קָטַל קָמֵן how many of them did he kill?

כְּמַאי (v. preced.) *as much as*. Yoma 43<sup>b</sup> כ' דְּמַסִּיק וְכ' (as much as) a fox carries (on its feet) from a ploughed field; (Nidd. 65<sup>b</sup> כְּדִמְסִיק).

כְּמַח, v. כְּמַא.

כְּמַח, h. (preced. wds.) 1) *how much?, how many?* Kidd. 9<sup>b</sup> כ' אַחַח נִתָּן וְכ' how much (dowry) wilt thou give &c.? Ber. 14<sup>a</sup> כ' עַד כ' up to how much? Ib. 30<sup>b</sup> כ' יִשְׁתָּה וְכ' how long must he pause between &c.?; a. fr.—2) *how!, how many!, how much!* Sabb. 12<sup>b</sup> כ' גְּדוּלִים דְּבִרִי וְכ' how grand are the words of &c.; a. fr.—כ' אַחַח, v. אַחַח. —3) (I don't know) *how many, many*. M. Kat. 16<sup>b</sup> אִירְבִּיתִי כ' I should have destroyed many Davids for his sake. Y. Keth. V, 30<sup>a</sup> bot. כ' יָרִים after ever so many days. Ib. כ' אַפִּי even much longer; a. fr.—[Y. Succ. I, 51<sup>d</sup> top מְכַמָּה גְּבוּדָה, prob. to be read: מְכָּ אִמָּה = מְכָּ מְעִשְׂרִים ib.]

כְּמַחֲתִין, כְּמַחֲתִים, כְּמַחֲתִין c. pl. (כְּמַחֲתִין to be hot, to thirst, long for) a kind of mushroom, *morils*. Gen. R. s. 69, beg. (ref. to כְּמַה, Ps. LXIII, 2) כְּכ' הִלְלוּ שֶׁחַן מְצַפֵּן (כְּמַה); Yalk. Ps. 786 כְּמַחֲתִיָּה (corr. acc.). Ned. 55<sup>b</sup>; Y. Maas. I, 48<sup>d</sup> top, כְּמַחֲתִיָּה morils and truffles which are not planted; Ber. 40<sup>b</sup>; a. fr.

כְּמַחֲתִין ch. same. Y. Bets. V, end, 63<sup>b</sup>.

כְּמֹה (b. h.; v. כְּמַאי) *as, like*. Yalk. Ex. 246 חֲקִשׁוּ לִבָּם כְּמֹה they made their hearts hard like stones (Mekh. B'shall., Shirah, s. 5 כאֲבָן כְּמֹה). With suffixes: כְּמֹחִי, כְּמֹחֵי &c. *like me, like thee* &c. Ned. 9<sup>b</sup>, v. כְּמֹחֵי. Mekh. I. c., s. 8; a. fr.—V. כְּמֹחֵי.

כְּמוֹן, a word in a charm formula. Sabb. 67<sup>a</sup> (v. next wds.).

כְּמוֹן m. (b. h. כְּמוֹן, v. כְּמוֹן, comp. חֲמוֹם) *cumin*. Dem. II, 1. Ter. X, 4 כְּמוֹן בִּבְלָא with cumin stalks of T'rumah.

כְּמוֹנָא, כְּמוֹנָא ch. same. Targ. Is. XXVIII, 25; 27. —Ab. Zar. 29<sup>a</sup>, v. כְּמוֹנָא. —Pl. כְּמוֹנִי, כְּמוֹנֵי. Sabb. 67<sup>a</sup> כְּמוֹנִי (Rashi: כְּמוֹנִי; Ms. M. sing.), v. בְּרִינָא I.

כְּמוֹנָא m. (כְּמוֹן) *insidiousness, crafty plan*. Targ. Y. II Ex. XXI, 14 (h. text כְּמוֹנָא).—V. כְּמוֹנָא.

כְּמוֹתָא (כְּמוֹתָא, comp. כְּמוֹתָא) *like, as*. Y. Maas. Sh. IV, 54<sup>d</sup> כְּמוֹתָא מוֹכֵר כ' according to the selling price. Sabb.

51<sup>a</sup>, a. fr. (חֲרוֹת) כ' שְׁרוּא in its natural condition (raw). Keth. 17<sup>a</sup> כְּמֹחֵי כְּמֹחֵי the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כְּמוֹתִי, כְּמוֹתֵךְ &c. *like myself, like thyself* &c. B. Mets. 59<sup>b</sup> כ' אִם הִלְכָה כ' if the law is in accordance with my opinion, v. כְּמוֹתִי. Y. Ned. I, 36<sup>d</sup> bot. כ' יָרִיב, כ' may there be many like thee &c.; (Bab. ib. 9<sup>b</sup> כְּמוֹתִי). Ber. V, 5, a. fr. כְּמוֹתִי שְׁלוּחִי שֶׁל אָדָם a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

כְּמוֹתִי, כְּמוֹתֵךְ, כְּמוֹתֵי; v. sub כְּמוֹתִי.

כְּמוֹתִי, a word in a charm formula. Sabb. 67<sup>a</sup>.

כְּמוֹתִי, v. כְּמוֹתִי.

כְּמוֹתִי, v. כְּמוֹתִי.

כְּמוֹתִי, v. כְּמוֹתִי.

כְּמוֹתִי, v. כְּמוֹתִי.

כְּמֹחֵי, m. (Pers. Kāmakh, Arab. Kāmāh, Fl. to Levy Talm. Diet. II, 452<sup>2</sup>) *Kamakh, a Persian sauce of milk, curdled milk* &c.; comp. כְּמֹחֵי. Nidd. 51<sup>b</sup> כְּמֹחֵי שֶׁבֶת הַעֲשׂוּיָה לִבְלָא intended to be put into the k.

כְּמֹחֵי ch. same. Pes. 30<sup>a</sup> Ar. (ed. כְּמֹחֵי). Ib. 76<sup>b</sup> Ar. (ed. כְּמֹחֵי). Hor. 12<sup>a</sup> Ms. M. (ed. כְּמֹחֵי). Hull. 112<sup>a</sup>; a. e.

כְּמֹחֵי, v. כְּמֹחֵי.

כְּמֹחֵי (comp. כְּמֹחֵי) [to be heated in the ground,] to be hidden, lie in wait.

\*Pi. כְּמֹחֵי to hide fruits in the ground. Maas. IV, 1, כְּמֹחֵי Mish. a. Bab. ed. (Ms. M. כְּמֹחֵי, Y. ed. כְּמֹחֵי, v. כְּמֹחֵי).

Hif. כְּמֹחֵי to keep witnesses hidden, a proceeding applied only against seducers to idolatry (v. כְּמֹחֵי). Snh. VII, 10, כְּמֹחֵי לֹא עִידוֹת the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15<sup>d</sup> bot.; a. e.—Y. Snh. VIII, 21<sup>c</sup> top כְּמֹחֵי עִידוֹת he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

כְּמֹחֵי ch. same. Targ. O. Ex. XXI, 13; a. fr.—Part. כְּמֹחֵי, f. כְּמֹחֵי (כְּמֹחֵי). Targ. Jer. IX, 3 כְּמֹחֵי (h. text כְּמֹחֵי). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr. Till. to Ps. IX, v. כְּמֹחֵי.

Pa. כְּמֹחֵי to hide, cover. Targ. Prov. X, 18 כְּמֹחֵי Ms. (ed. כְּמֹחֵי).—Part. pass. כְּמֹחֵי *hiding*. Targ. Lam. III, 10 (ed. Amst. כְּמֹחֵי; h. text כְּמֹחֵי).

Af. כְּמֹחֵי 1) same, v. supra.—2) as preced. Hif. Snh. 29<sup>b</sup>.

כְּמֹחֵי, v. כְּמֹחֵי.

כְּמֹחֵי f. (preced. wds.) *ambush, trap; insidiousness*. Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. כְּמֹחֵי; h. text כְּמֹחֵי); a. e.—Pl. כְּמֹחֵי, constr. כְּמֹחֵי. Targ. I Chr. I, 20 (ed. Lag. כְּמֹחֵי). Targ. Ps. X, 8; 10.—V. כְּמֹחֵי.





Trnsf. social status. Yeb. 77<sup>b</sup> גִּיּוּרָה מִכָּנָה a proselyte of her own status, i. e. born after the conversion of her parents both of whom were of the same nation. — 2) (cmp. כָּנָה Pi.) ruler. Ib. XII, 8; Tosef. ib. B. Bath. VII, 12 וְהַכָּנָה (Var. וְהַכָּנָה) the ruler and that which is ruled (the writing material); oth. opin.: the ruled material and the ruler; [oth. opin.: (cmp. σταθμός) the base of the scales and the scales; oth. opin. the strike and the measure.]

**כָּנָה** ch. same, 1) base, fixed place, line. — Pl. כָּנָה. Ber. 57<sup>b</sup> בְּכָנָהּ הָיוּ (Ms. M. 'בב') he saw them (in his dream) in the regular places (as planted in the field). V. כָּנָה. — 2) kanna, a small measure (v. preced.). Keth. 99<sup>b</sup>; Meil. 21<sup>b</sup> כ' כ' each k. for a P'rutah (no reduction for larger quantities). — Pl. כָּנָה. Ib.

**כָּנָה** louse, v. כָּנָה. [Targ. Y. II Gen. XXXVIII, 26 בבֵּנָה same ed., read: בְּרִינָה.]

**כָּנָה** m. (prob. = כְּנִיזִיךְ) a kind of chervil. Sabb. 109<sup>b</sup> מִסְּכָה מִכָּנָה Ms. M. (ed. אבנר, Ar. כנר; Rashi ed. Sonc. כנר, v. Rabb. D. S. a. l.) elaiogaron, kangad and theriacon are good for &c., v. גִּלְגֵּלָה. [Ar. = hantal, cucumis colocynthis; Löw Pfl. p. 294: = Kavápa artichoke.]

**כָּנָה** I m. (ἀνδύς, Pers.) a gown with wide sleeves. — Pl. כָּנָה. M. Kat. 24<sup>a</sup> מִנִּי מִנִּי Ar. (ed. הירש מני; Ms. M. בגדי מני, תל' בגדי מני being a gloss to our w.).

**כָּנָה** II m. (dial. for כָּנָה, cmp. כְּנִיזִיךְ) pitcher, pot. [Pes. 111<sup>b</sup>, v. כָּנָה. — Pl. כָּנָה. Pes. 30<sup>a</sup> כ' מִנִּי sellers of earthen ware. Ib. אֲשֶׁר זָכְרָה אֶתְכֶּם (not דִּבְרֵי; Ms. M. אֲשֶׁר זָכְרָה) set a fair price on your pots. — Hull. 48<sup>b</sup> כ' אֲשֶׁר זָכְרָה lungs upon which there are pot-like excrescences. — [Ber. 40<sup>b</sup>, v. כָּנָה.]

**כָּנָה** m. Kandoka, surname of one Minyomin. Hull. 49<sup>b</sup>. [Rashi: dealer in pottery, cmp. Syr. כְּנִיזִיךְ. P. Sm. 1764; v. Pl. to Levy Talm. Dict. II, 452<sup>b</sup>.]

**כָּנָה**, v. כָּנָה.

**כָּנָה** f. (v. כָּנָה II) 1) base, stand. Kel. VII, 6 נָתַן אֶת כָּנָהּ he places the base of a stove between them; [oth. opin. he puts a ruler between, measuring a straight line.] — 2) ruler or ruled material. Ib. XII, 8, v. כָּנָה II.

**כָּנָה**, Pi. כָּנָה, v. כָּנָה.

**כָּנָה** (v. כָּנָה; cmp. Ezra IV, 9; 17) of the same class, rank. — Pl. כָּנָה. Kerith. 3<sup>b</sup> תָּנָה יִתְחַוּ בְּכָנִיזִיךְ Ar. (ed. כָּנָה, v. כָּנָה) the redactor specifies them among their classes.

**כָּנָה** (preced.) K'navatha, an adaptation of the name of a Babylonian festive time and fair. Y. Ab. Zar. I, 39<sup>c</sup> מְהֻרָה וְכֻנָּה; cmp. אֶתְנָה.

**כָּנָה**, v. כָּנָה, כָּנָה.

**כָּנָה**, pl. כָּנָה, v. כָּנָה.

**כָּנָה** m. (כָּנָה) a (fire) stand, a portable brazier, v. כָּנָה. Bets. 21<sup>b</sup>; Sabb. 47<sup>a</sup>.

**כָּנָה** (preced.) an adaptation of a Babylonian festive season and fair, v. כָּנָה.

**כָּנָה**, v. כָּנָה.

**כָּנָה** m. (I כָּנָה) crowd, assembly (cmp. אָרַח. Targ. Y. Num. XXXIII, 25 (transl. מקהלות). — Sabb. 60<sup>b</sup> כ' אִיבָה there is a large gathering (in synagogues &c.). Ib. דְּאִיבָה כ' gathering on a day when labor is not permitted. R. Hash. 27<sup>a</sup> הוּא כ' all signals for assemblies were blown on silver horns. Yoma 51<sup>a</sup> כ' דְּאִיבָה אִיבָה offered by large crowds. Gitt. 11<sup>a</sup> א. a. Rashi (ed. כָּנָה) popular assemblies of gentiles, opp. טְרַכְאִי, v. כָּנָה. B. Kam. 113<sup>a</sup> וְכִי לְדִדְכּוֹ כָּנָה כִּי is your gathering (v. כָּנָה) held for your individual benefit? (Var. v. כָּנָה I). — Pl. כָּנָה, v. supra.

**כָּנָה** m. (b. h.; prob. fr. כָּנָה with נ inserted, v. כָּנָה, cmp. חִינָה) lute, cithern. Arakh. 18<sup>b</sup> כ' שֶׁל מִקְדָּשׁ the kinnor of the Temple was seven-stringed. Ber. 3<sup>b</sup>; Y. ib. I, 2<sup>d</sup> כ' הִיהָ תְּלוּיָהּ David had a lute suspended &c. Snh. 101<sup>a</sup> וְכ' תִּשְׁאוּנֵי בְנֵיךְ thy children made me (the Law) like an instrument upon which the scorners play; a. fr. — Pl. כָּנָה, כָּנָה, Arakh. II, 5. Shebu. 15<sup>b</sup>. Kinnim III, 6 כ' בְּנֵי מִעֵדֵי לֵב its small bowels are used for strings for the cithern; Ab. Zar. 47<sup>a</sup> כ' מִנִּי Ms. M. (ed. לְפָארוֹת). Pesik. R. s. 26; a. e.

**כָּנָה**, כָּנָה, ch. same. Targ. Gen. IV, 21 (v. Berl. Targ. O. II, p. 3). Targ. Job XXX, 31 כָּנָה (ed. Wil. כָּנָה; a. fr. — Pl. כָּנָה, כָּנָה, Targ. Ps. XCII, 4. Targ. Y. Gen. XXXI, 27 (O. חִנָּה, v. Berl. I. c. p. 12). Targ. Is. XVI, 11 (ed. Lag. sing.); a. fr.

**כָּנָה** m. (כָּנָה) sweeper. — Pl. כָּנָה. Hull. 60<sup>a</sup>, v. כָּנָה.

**כָּנָה**, Pi. כָּנָה, (b. h., v. I) 1) to qualify, define; to surname, to nickname; to modify an expression, circumscribe; to compare. B. Mets. 58<sup>b</sup> כ' הַמְּכַנֶּה שֵׁם רֵעֵהוּ he who calls his neighbor by a nickname. Shebu. 36<sup>a</sup> כָּנָה circumscribe (use the third person as euphemism). Sifre Num. 84, a. fr. הכְּרִיב כ' the Bible modifies the expression (to avoid anthropomorphism, e. g. Zech. II, 12 עֵינֵי for עֵינֵי). Meg. IV, 9 הַמְּכַנֶּה בְּעִרְוָה he who modifies (symbolizes) in translating the laws of incest (e. g. Lev. XVIII, 7, 'uncover not thy parents' weakness or disgrace'). Yalk. Num. 771, v. כָּנָה; a. fr. Part. pass. כָּנָה. Tanh. Ki Thissa 17 (ref. to אָדָם, Ps. LXVIII, 19) מֹשֶׁה בָּאָדָם (not אָדָם) the name of Moses is here disguised by the substitute Adam. — [Yalk. Ps. 832 מְכַנֶּה, v. כָּנָה.]

**כָּנָה**, Pa. כָּנָה ch. same. Targ. Y. Gen. IV, 26. — Shebu. 36<sup>a</sup> כ' לֹא מְכַנֶּנּוּ we must not modify the (Biblical) expression (to avoid cacophemism). — [Bets. 33<sup>b</sup> מְכַנֶּנּוּ, read: מְכַנֶּנּוּ, v. כָּנָה I.]

**כָּנָה**, Ithpa. כָּנָה, Ithpe. כָּנָה 1) to be surnamed. Targ. Is. I, 4. — 2) to associate one's self (v. כָּנָה). Targ. Ez. XXIX, 7 כָּנָה בְּאֶחָדָם when they form an alliance with thee (h. text בחֲפֶשֶׁת; Kimhi quotes a Var. בְּאֶחָדָם, v. כָּנָה).

**כָּנָה** m. Kanya Parva, name of an unclean bird. Hull. 62<sup>b</sup> אֶסֶר כ' אֶסֶר Ar. (ed. אֶסֶר).



Pl. *try* to gather, collect. Towd. Ber. VII (VI), 24  
 try... *try* when people collect (learning), scatter,  
 when they scatter (are indifferent), gather in (withdraw):  
 v. try; Ber. 63' try (read: try, v. Rabb. D. S. a.  
 l. note 9). Ex. R. a. 17, bag. try: try which (waters)  
 he gathered from upon the bank. Towd. R. a. 8 try try  
 try the assembled her children; a. fr. — Part pass. try,  
 f. try; pl. try, try. Erub. 21' try (try) col-  
 lected water, opp. try try. Mdr. Till. to Pl. LXX

the flock is gathered again. Neg. IV, 3 ב"מ when the hairs on the leprous spot are close together, opp. פפור; a. fr.

*Hif. hq. to bring in, to lay in, store up; to introduce, pass; to initiate.* Lev. R. s. 9 הָבִירוּ לְבֵיתוֹ he invited him to his house. Ex. R. s. 20 אִם אֲנִי מְקַנְסֶנְךָ וְכ' if I lead them now into the land. Ib. ה' וַיִּנּוּ וְכ' he stored his wine in the cellar. Men. 97<sup>a</sup> וּמְכַנֵּס קְנָה וְכ' and passes a tube under it. Sabb. 118<sup>b</sup> וְדָד יָדוּ וְכ' put his hand under his belt. Ib. מְקַנְסֵי שַׁבָּת who usher the Sabbath in (with prayer). Ib. 137<sup>b</sup> לְהַכְנִיסוֹ בְּבֵרֵיתוֹ to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3<sup>a</sup> bot. הָרִי אָתָּה מְקַנְסֵי רִאשֵׁי וְכ' you want me to put my head between two great mountains. Mekh. B'shall, Shir., s. 6 מוֹצֵא וְלֹא מְקַנֵּס neither lets escape nor receives, v. נוד; a. fr.

*Hithpa. hq. to assemble, meet, be reunited.* Taan. 27<sup>b</sup> מִתְקַנְסִין לְבָה"ב meet at the synagogue. Gen. R. s. 39, a. e. אִם מִתְכַּנְסִין כָּל וְכ' if all human beings were to join for creating &c.; Cant. R. to I, 3 מִתְקַנְסִין. Mekh. B'shall, s. 6 אֵין הַגְּלוּת מִתְקַנְסוֹת וְכ' the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מִתְכַּנְסִין וּיוֹצֵאִין; (Koh. R. to II, 12 מִתְכַּנְסִין) they go in and out.—2) *to gather, become closer* (v. supra). Neg. I, 6 נִתְקַנְסָה the sore gathered.

**כָּנַס** ch. same, 1) *to gather, receive.* Targ. Ps. XLI, 7 Ms. (ed. חנה, h. text קבץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כנוש). Targ. Y. Gen. XVIII, 3 אֶכְנֹס וְכ' I shall receive the passers-by.—V. פָּנַס.—2) *to marry.* Y. Erub. III, 21<sup>b</sup> top פֶּלֶן פֶּלֶן וּמִיִּתְקַנְסִיָּה לִדְם and to marry thee before such a date; Y. Gitt. VII, end, 49<sup>a</sup> וּמִתְכַּנְסִין (corr. acc.). Ib. לֹא מִתְקַנְסִיָּה I shall not have married thee. Y. Keth. I, beg. 24<sup>d</sup> וְכ' אֵילֵין דְּכַנְסִין וְכ' those who marry widows; a. fr.—3) *to enter.* Y. Snh. VI, 23<sup>c</sup> bot. כִּיִּן רַב when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. פָּנַס.]

*Pa. hq. to gather, heap.* Targ. Ps. XXXIII, 7 Ms. (ed. אִף). Ib. CXLVII, 2 (Ms. Pe.).

*Ithpe. hq. to be gathered, to assemble.* Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer אִתְכַּנְסִי). Targ. Ps. XLVII, 10 Ms. (ed. אִתְכַּנְסִי).

**כָּנַסָה**, Targ. Job XVI, 10 Ms., v. כָּנַסָה.

**כָּנַסָה**, v. כָּנַסָה end.

**כְּנִסְיָה** f. (preced. wds.) *gathering, union.* Ab. IV, 11 'כ' כל every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end הַחֲדָרוֹתָהּ the latest gathering (for prayers); Yalk. ib. 840 כְּנִסְיָה; a. e.—[Num. R. s. 1 אֲנִי בִּנְיָה read: אֲכַסְיָה, v. Tanh. B'midb. 2.]—Pl. כְּנִסְיָהוֹ, v. next w.

**כְּנִסָּה** f. (preced.) 1) *gathering, storage.* Y. B. Bath. IV, 14<sup>c</sup> bot. בֵּית הַבֵּי שֶׁל עֵצִים a store-house for wood (=אִצְיָה).—2) *assembly, community, congregation, esp. congregation of worshippers.* Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—כְּנִסָּה בֵּית הַבֵּי (abbr. כְּנִסָּה) *synagogue.* Ber. 8<sup>a</sup>. Meg. III, 1 (25<sup>b</sup>); a. fr.—Sot. VII, 7 דָּוִד הָבִי הַשֶּׁטֶן הַזֶּה הַבֵּית הַזֶּה the sexton of the synagogue within the Temple precincts; Succ. 51<sup>b</sup> of the synagogue of Alexandria, v. תַּלְמִיד; a. fr.—כְּנִסָּה יִשְׂרָאֵל (abbrev. כְּנִי) the congregation of Israel, the

*Ecclesia*, (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—כְּנִסָּה הַגְּדוֹלָה (abbr. כְּנִי) *the Great Assembly, Ecclesia or Synagoga Magna*, a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. הַגְּדוֹלָה הַזֶּה the men of the original Great Synagogue. Ib. 2 שְׁרֵד כְּנִי the last members of the Great Synagogue.—Pl. כְּנִסְיָהוֹ, כְּנִסְיָהוֹ. Lam. R. introd. (R. Yitsh. 3) כְּנִסְיָהוֹ בְּנֵי כְּנִסְיָהוֹ his fellow-members in the royal council; (Yalk. Is. 318 הַמֶּלֶךְ כְּנִי).—כְּנִי synagogues. Meg. 6<sup>a</sup>. Y. ib. III, beg. 73<sup>d</sup> וְכ' בְּכָל אֶרֶץ there were four hundred and eighty synagogues in Jerusalem, and each had a school &c. Hull. 51<sup>a</sup> מְשַׁנֵּר כְּנִי janitor at meetings of scholars in college. Pes. 49<sup>b</sup> כְּנִי chiefs of congregations or synagogues.

**כָּנַע** (b. h. כָּנַע) *to press, oppress.*—Part. pass. כָּנִיעַ, pl. כְּנִיעִים *depressed, mournful.* Y. Ter. XI, end, 48<sup>b</sup> כְּנִיעִים because they are low-spirited.

*Ithpa. hq. to lower one's self, be humble.* Targ. Y. Gen. XVI, 9 (h. text וְהִנֵּנִי). Targ. I Kings XXI, 29. Targ. Is. XLII, 11 (h. text וְיִכְלֹמֵנִי); a. fr.—Targ. Ez. XXIX, 7 בְּאֶתְכַּנְעִיתִיחֶן Var., v. כְּנִי ch.—Y. Taan. III, 66<sup>c</sup> bot. מִתְכַּנְעִין they humble themselves (in penitence).—Esp. *to bow to a superior, to salute.* Gen. R. s. 33 מִיִּנְיָה וְכ' א' וְלֹא אֶכְנִיעָה מִקְמִיָּה M. Kat. 16<sup>b</sup> and he did not bow to him; a. e.

**כָּנַעָה**, Y. Ned. III, 37<sup>d</sup> bot., read: כָּנַעָה.

**כָּנַעֲנִי** (b. h.) pr. n. *Canaan*, 1) son of Ham. Gen. R. s. 36 הָם חָטְאוּ וְכ' Ham sinned and C. was cursed?; Tanh. Noah 15; a. e.—2) *the land of Canaan.* R. Hash. 3<sup>a</sup> כְּנִי מִלְכוּתוֹ (Sihon is named) C. from his kingdom; a. fr.

**כְּנַעְנָא** m. ch.=next w. Targ. O. Gen. XII, 6.—Pl. כְּנַעְנָאִי, כְּנַעְנָאִי. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

**כְּנַעְנִי** m. (b. h.) 1) *Canaanite.* Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) וְכ' the text speaks of a Canaanite slave, opp. to עֲבָדֵי. Kidd. I, 3 נִקְנָה עֲבָד כְּנַעְנִי a Canaanite slave is taken possession of &c.; a. fr.—Pl. כְּנַעְנִיָּה. Tosef. B. Kam. IX, 10. Mekh. l. c. s. 3 כְּנַעְנִיָּה כְּנַעְנִיָּה as the Canaanite slaves go free. Sot. 35<sup>b</sup> כְּנַעְנִיָּה כְּנַעְנִיָּה outside of Palestine.—2) *Phoenician, merchant.* Sifr. Dent. 306; Yalk. ib. 942 (ref. to Deut. XXXII, 2) וְכ' לִשְׁכֵּן כְּנַעְנִי it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.' but 'break &c.' (טִרְחָה).

**כָּנַעַה** (b. h.) *to bend; to cover.*

*Nif. hq. to be covered, hidden.* Pesik. Zachor, p. 29<sup>a</sup>, כָּנַעַה, v. כָּנַעַה.

**כָּנַעַה** I ch. same, *to press, crowd; to gather.* Targ. Ps. XLI, 7 (כָּנַס).—Taan. 23<sup>b</sup> הִרְדֵּי גְבֵי הָרִדִּי Ms. M. (ed. כָּנַס) let us go and crowd together (for prayer). Ab. Zar. 19<sup>b</sup> כָּנַעַה וְכ' כָּנַעַה all the world crowded about him.—Part. pass. כָּנִיעַ. Snh. 29<sup>b</sup> כָּנִיעַ וְיִתְבֵּי if they (before whom he made the admission, v. אֲדִירָתָהּ) were assembled (for some other business), opp. to מִתְקַנְסִין אֲדִירָתָהּ if he himself called them to a meeting.



[illegible][illegible]

**כָּסַח** (b. h.; emp. כָּסַס) to cut down, clear (of thorns, bushes &c.); to trim. Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 כָּסַח *Pi.*). Gen. R. s. 49 כָּסַח וְכָּסַח like a











כֶּסֶד, Targ. Job XVIII, 13 ed. Lag., read: בֶּסֶד or  
מִבְסֶד as meat, a gloss to מִשְׁכֵּה.

**בֶּסֶת** f. (b. h.; denom. of בֵּס) 1) *bag, bolster, cushion*. Mikv. X, 2 עור וּבֶסֶת מַטְרֵס וּבֶסֶת כִּרְמִי mattress and pillow cases of leather; בֶּסֶת עֲגוּלָה a round cushion (closed all around). Ber. VIII, 3; Tosef. ib. VI (V), 3 הַבֶּסֶת on the cushion (whereon the diner reclines); a. fr.—*Pl.* בֶּסֶתוֹ. Gitt. 56<sup>a</sup>. Kil. IX, 2; a. fr.—בֶּסֶתוֹת. Tosef. Zab. IV, 4 מְרֻסָּה על חֲמִשָּׁה בֶּסֶתוֹת stretched on five (separated) bolsters; Zab. IV, 4 (Talm. ed. בסמור, ed. Dehr. בסירות).—2) (transf.) *thick flesh*.—*Pl.* בֶּסֶתוֹת. Bekh. 45<sup>a</sup> calves. Gen. R. s. 17; Koh. R. to III, 19 בֶּסֶתוֹת כִּי לַחֲחִיתִּי thick flesh of the ischium; Yalk. Koh. 969 בֶּסֶתוֹת (corr. acc.).—3) *דֶּבֶר, Hakeseth*, surname of one Ben Tsit-sith. Gitt. I. c. בֶּסֶת, Sifra B'huck. Par. 2, ch. V, v. בֶּסֶת.

כַּעֲבִיךָ, כַּעֲבִיךָ, כַּעֲבִיךָ.

כָּעוֹס m. (part. pass. of כָּעַס) *an excited serpent*. Sabb. 62<sup>b</sup> (play on תַּכְסִּיתָם, Is. III, 16) כָּאֵרֶם בָּ' they caused lust to seize their (the men's) hearts (as hot as) as the venom of the excited serpent; (older eds. כָּאֵרֶם נוֹשׁ כָּעוֹס; Ms. O. כָּעוֹס של כָּעוֹר, Ms. M. כָּאֵרֶם בְּנוֹרָת); Yoma 9<sup>b</sup>; Yalk. Ms. 264.—V. כָּעַס.

**פְּעִירוּת** *f. (פַּעַר) ugliness, repulsiveness.* Y. Gitt. IX, end, 50<sup>d</sup> כִּי אֵין עֲצָמָה מְבִיאה לִידָה even this very thing (neglect of toilet) will make her repulsive (in her husband's eyes); Sifra M'tsora, And (her) husband (אִיבָהּ) Esth. R. to I, 3 (opp. נִי).

**פֶּקֶד** *m., pl.* פְּקָדִים, פְּקָדִין (= עֶבֶד, transpos. of עֶבֶד, formed like עֶבֶד; cmp. פָּקַד [teeth,] *pronged and lengthy unleavened cakes*. Tosef. Hall. I, 7 כ' שֶׁאֵין if he shaped 'the dogs' dough' into prongs, opp. לְיִמּוּרִין; Y. ib. I, end, 58<sup>a</sup> כְּעִין (corr. acc.); Ber. 38<sup>a</sup> top כְּעִין a. לְיִמּוּרִין Ms. M. (ed. כְּעִין כְּעִין). Pes. 48<sup>b</sup>.

**פֶּעֶכָּה**, pl. פֶּעֶכִּי same. Ber. 42<sup>a</sup> top רִיפִי כ' Ar. (ed. only רִיפִתִּי, Ms. F. כַּעֲכִי רִיפִתָּה; Var. in Ar. פֶּכִּי).

בַּעֲבֵד v. כַּעֲבֵד

**כִּנְיָן** (contr. of **כִּדְיָן**, v. **כִּדְיָן**) *now*. Targ. O. Num. XXIV, 4; 6 (Y. **כִּדְיָן**, h. text **כִּתְיָן**). Targ. II Sam. III, 8 **כִּנְיָן** (h. text **כִּדְיָן**); a. fr. — Cant. R. to I, 1 **כִּנְיָן** **כִּדְיָן** **כִּנְיָן** I was (king) when I was, but now I am no more.

**כְּעֵנָה** adv. (עני) *correspondingly, ṭṭ and so forth*, i. e. and as the corresponding titles may be. Ezra IV, 10; a. e.—Ib. 17 וְכַעֲשֵׁת.

**פַּעַס** (b. h.) [to be dark, hot, emp. חַמֵּץ,] 1) to be angry, displeased. Ber. 61<sup>b</sup> top, v. **פָּבַר** III. Tem. 16<sup>a</sup> (play on **פָּבַר**) **כָּל מִי שֶׁרָאָהּ הָיָה לוֹ מַרְוֵה עַל וֹב** (פָּבַר) whoever saw her became displeased with his own wife. Ned. 22<sup>a</sup>, a. fr. **כָּל הַחוֹסֵס כָּל הַחוֹסֵס** whoever allows himself to be carried away by his wrath. Ex. R. s. 45 **וֹב מַטְרוֹנָה שֶׁפָּבַרְתָּהּ עַל וֹב** a matron (queen) that was angry with the king's daughter; a. fr.—Part. pass. **פָּעוּס**, **פָּעוּסָה**, f. **פָּעוּסָה**; pl. **פָּעוּסִים**. Ib. **כִּשְׁיִיחוּ מִיָּד ב' וֹב** (**פָּעוּסָה**) when thou shalt be angry, I shall conciliate thee &c.; (Tanh.—Ki Thisa 27 **כִּשְׁיִיחוּ אֶת הַחוֹסֵס** (כִּשְׁיִיחוּ) a. e.—V. **פָּעוּס**.—\*2) to

*grow hot in the stomach, to ferment, swell.* Gitt. 70<sup>a</sup>  
לכשתתקעוס חממור על מליאה Ar. (ed. מילואך) when it (the  
food) swells, it will just fill the capacity of thy stomach.

*Hif. לְהַקְדִּים to provoke to anger.* Deut. R. s. 3. שָׂם עֲדִידִים that they are going to provoke me (through idolatry). Ab. V, 2 הָיוּ מְקַדְּשִׁין וְכ' were constantly provoking (the Lord). Snh. 27<sup>a</sup>, a. fr. לְהַקְדִּים in a spirit of defiance, v. מִקְדֵּן; a. fr.—Imper. אֲקַדֵּם (for הַכְעִים). Ruth R. end (ref. to Ps. IV, 5) אֲנִי צָרִיד וְלֹא תִחַשְׁבֵּנִי let thy tempter rage, but sin not; but the Rabbis say, arouse thy (good) inclination to indignation, and thou shalt not sin. [Midr. Till. to Ps. l. c. וְאַל יִתְשַׁבֵּחַ... אֲבָחִישׁ weaken thy tempter (by ascetics) &c.; Yalk. Ps. 627;—Pesik. Shubah, p. 158<sup>a</sup> אֲכִישׁ, corr. acc.]

**בָּעִיר, בָּעֵס** ch. same. Targ. Ps. CXII, 10.—Y. Ber. VII, 11<sup>b</sup> bot. מלכא שמש King Jannai heard of it and became angry; Gen. R. s. 91; a. fr.—[Targ. Y. Gen. XXXVIII, 15 קְרִיטָא אַפִּין angry-looking, morose (h. text פְּרִיָּה at the end of the sentence, to be read רִיבָּה; cmp. Gen. R. s. 85)].

*Af. אָרעס to provoke to anger; קדם (טובדא) א' to act provokingly, defiantly against. Targ. Y. II Dent. XXXII, 19. Ib. 21.—Esth. R. introd. ערבייזן... מ'דאָרעס when the beloved children (Israel) defied &c.; (Yalk. Esth. 1044; Yalk. Job 920 ארניו).*

**פַּעַם** m. (b. h.; preced.) *anger, grief*. Tosef. Yeb. VI, 8 מבעלה היה לה כ' *if she had been living on bad terms with her husband*; Yeb. 42<sup>b</sup>; Keth. 60<sup>b</sup> **בְּעֵלָה**; Erub. 47<sup>a</sup> **עַם**. Ex. R. s. 45 ו' **בְּעַם**, v. **פַּעַם**. Ab. IV, 18 **בְּעַם**... *he does not try to pacify thy neighbor while he is excited*. Sifrē Num. 157, v. **בְּעַם**, a. fr.

**NOYD** ch. same. Targ. Y. II Deut. XXXII, 19. Ib. 27.

[illegible]

*Pi.* **כְּבִיר** *to make or declare repulsive*.—Part. pass. **כְּבוֹרֵךְ**, f. **כְּבוֹרָה**; *pl.* **כְּבוֹרֵיךָ**—**כְּבוֹרֵךְ** &c. Keth. 105<sup>a</sup> **מִן הַדִּירִין** 'contemptible is the judge who receives fees for giving judgment. Yeb. 24<sup>b</sup>, sq., v. supra. Yoma 86<sup>a</sup> **מִכְּדַרְכֵּי מֶלֶךְ** 'how mean are his ways!; a. fr.

*Hithpa.* תִּחְפֹּץ *to appear ugly, become ungainly.* Gen. R. s. 17 בְּיָעִיזוּ לִי תִחְפֹּצְתִּי I appeared repulsive to him. Ib. s. 45 וּמִתְחַפֶּזֶת she becomes ungainly and is neglected. Cant. R. to II, 14 וּמִתְחַפֶּזֶת מִתֵּב, v. תֵּב.



**שְׁמֵרָה** ch. same, *fr.* שְׁמֵרָה, just pass. שְׁמֵרָה, *f. שְׁמֵרָה* *repulsive, ugly*. Nah. III, 6 (h. לֹא־שְׁמֵרָה).—Keth. 60<sup>b</sup> bot. שְׁמֵרָה (not שְׁמֵרָה) ugly children (*dissem. from שְׁמֵרָה*).

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה** Keth. the eleventh letter of the Alphabet. Lev. R. 6, 19, v. שְׁמֵרָה; a. e.—*Fl.* שְׁמֵרָה, Rabb. 100<sup>b</sup>, v. שְׁמֵרָה.

**שְׁמֵרָה**, **שְׁמֵרָה**, v. שְׁמֵרָה, שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה** (b. h., שְׁמֵרָה) [something washed, *hand*,] 1) *palm of the hand, hand*.—*Du.* שְׁמֵרָה. Y. Ber. I, 8<sup>b</sup> bot., v. שְׁמֵרָה. Nan. 46<sup>b</sup>, v. שְׁמֵרָה; a. fr.—כְּשֶׁנֶּחֱמָה לֵבָי לְרַחֵם לְפָנֵינוּ *to ruin the hands, to pronounce the priestly benediction*. Ber. V, 4 שְׁמֵרָה מִן הַיָּדִים אֵל מִי שֶׁנֶּחֱמָה לֵבָי מִי שֶׁנֶּחֱמָה לֵבָי מִי שֶׁנֶּחֱמָה לֵבָי must not pronounce *do.*; a. fr.—2) *sole of the foot*. *Du.* as ab. Hull. 74<sup>b</sup> כְּשֶׁנֶּחֱמָה לֵבָי שְׁמֵרָה *animals walking on snow (having no split hoofs, Lev. XI, 37)*.—*Transf. glove; sole of the shoe*. Kel. XXVI, 3 שְׁמֵרָה (שְׁמֵרָה) *the thorn-pickers' glove*. Tosef. ib. R. Bath. IV, 8 שְׁמֵרָה כְּשֶׁנֶּחֱמָה לֵבָי the larger portion of one sole; כְּשֶׁנֶּחֱמָה לֵבָי the whole of *do.*—3) *the crest (fleshy elevation) over the genitals*. Tosef. Nidd. VI, 4, sq. שְׁמֵרָה מִן הַחֶמֶץ *when the crest (of the girl) begins to flatten*; Y. Yeb. I, 2<sup>d</sup> bot. שְׁמֵרָה מִן הַחֶמֶץ; Y. Shh. VIII, beg. 26<sup>a</sup> שְׁמֵרָה מִן הַחֶמֶץ (of a male); Nidd. 47<sup>a</sup>, sq. שְׁמֵרָה מִן הַחֶמֶץ the crest grows lower. Ib. 53<sup>b</sup> שְׁמֵרָה מִן הַחֶמֶץ one hair on the crest; a. e.—4) *pan, cruet*. Tam. V, 4 (containing the שְׁמֵרָה). Ib. VII, 3 שְׁמֵרָה מִן הַחֶמֶץ the censor and its lid; a. fr.—*Fl.* שְׁמֵרָה. Num. R. a. 14; a. e.—5) *spoon, mason's trowel* *do.* Kel. XIII, 2; 4; a. fr. Sabb. VIII, 8 שְׁמֵרָה כְּשֶׁנֶּחֱמָה לֵבָי expl. ib. 80<sup>b</sup> שְׁמֵרָה כְּשֶׁנֶּחֱמָה לֵבָי the plasterers' trowel.—*Fl.* שְׁמֵרָה. Midd. III, 4 שְׁמֵרָה כְּשֶׁנֶּחֱמָה לֵבָי Ar. (ed. Keth. Var. שְׁמֵרָה) iron trowels.—6) (with, or without שְׁמֵרָה) *scale of the balance*. Ab. II, 8. Pesik. Ahārē, p. 167 שְׁמֵרָה כְּשֶׁנֶּחֱמָה לֵבָי the scale of sins on the one side, and that of merits on the other; וְהַקְרִיבָה שְׁמֵרָה לֵבָי וְהַקְרִיבָה לֵבָי וְהַקְרִיבָה לֵבָי and the Lord bends (the balance) towards the scale of merits. Ab. I, 6, v. שְׁמֵרָה; a. fr.—*Du.* שְׁמֵרָה. Tosef. Kel. R. Meta. II, 8 (ed. Zuck. שְׁמֵרָה, read: שְׁמֵרָה).—7) *shore, banks* (v. שְׁמֵרָה). Num. R. a. 13, v. שְׁמֵרָה.—*Fl.* שְׁמֵרָה, constr. שְׁמֵרָה. Lam. R. introd. (R. Hān. 3) (transl. וְהָיָה הַיָּם וְהַיָּם II Chr. XXV, 11) כְּשֶׁנֶּחֱמָה לֵבָי the salt shores.

**שְׁמֵרָה**, **שְׁמֵרָה** I ch. same, 1) *palm, hand*. Targ. Y. Gen. III, 19.—*Fl.* שְׁמֵרָה. Targ. Ps. XCVIII, 8 (v., however, Num. R. a. 13, a. v. שְׁמֵרָה).—2) *border, shore, v. שְׁמֵרָה*.—3) *bundle, sheaf*. Shh. 26<sup>b</sup> bot. כְּשֶׁנֶּחֱמָה לֵבָי Ar. (v. Rabb. D.S. a. l. note 6, Var. in Ar. כְּשֶׁנֶּחֱמָה לֵבָי, v. שְׁמֵרָה; ed. קָמָה שְׁמֵרָה) one stole a sheaf.—*Fl.* שְׁמֵרָה (שְׁמֵרָה). Y. Sabb. III, 8<sup>d</sup> bot. שְׁמֵרָה מִן הַחֶמֶץ to bring three bunches (of twigs) and put dishes upon them. Gitt. 86<sup>b</sup> שְׁמֵרָה מִן הַחֶמֶץ, v. שְׁמֵרָה. Pes. 40<sup>a</sup>, v. שְׁמֵרָה. Ned. 48<sup>b</sup> top שְׁמֵרָה מִן הַחֶמֶץ flax bunches, v. שְׁמֵרָה; a. e.—*Ib.* bot. שְׁמֵרָה מִן הַחֶמֶץ, v. שְׁמֵרָה.—4) *top branch of palm trees* (v. שְׁמֵרָה).—*Fl.* שְׁמֵרָה. Succ. 32<sup>a</sup> שְׁמֵרָה מִן הַחֶמֶץ perhaps *kappoth* (Lev. XXIII, 40) means two tops of palm trees?—5) *pan, spoon* *do.* Pes. 28<sup>a</sup>, v. שְׁמֵרָה I. Sabb. 162<sup>b</sup> שְׁמֵרָה מִן הַחֶמֶץ (Ma. M. שְׁמֵרָה) placed a ladle on a pile of sheaves. Hull. 54<sup>a</sup> כְּשֶׁנֶּחֱמָה לֵבָי what *koppa* do you mean?—*Ib.* כְּשֶׁנֶּחֱמָה לֵבָי

of the feet (feet), שְׁמֵרָה כְּשֶׁנֶּחֱמָה לֵבָי—6) *shoulder* (also of human beings). R. Bath. 96<sup>a</sup> top שְׁמֵרָה מִן הַחֶמֶץ Ar. (ed. שְׁמֵרָה), Bot. 25<sup>a</sup> bot. שְׁמֵרָה מִן הַחֶמֶץ Ar. (ed. שְׁמֵרָה), Tan. 25<sup>a</sup> שְׁמֵרָה מִן הַחֶמֶץ Ar. (ed. שְׁמֵרָה), v. שְׁמֵרָה.—Bot. 6<sup>a</sup>, . . . שְׁמֵרָה מִן הַחֶמֶץ Ar. (ed. שְׁמֵרָה) the young person (that guard the woman) wrapped her by her shoulder (Hastid by her cap), i. e. can they watch all her movements?

**שְׁמֵרָה** II (h. same) the Greek letter Kappa, as a numeral (a') *locally*. Lam. R. to I, 1 שְׁמֵרָה (שְׁמֵרָה) v. שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה**, **שְׁמֵרָה**, v. שְׁמֵרָה h. a. e.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה a. שְׁמֵרָה.

**שְׁמֵרָה**, **שְׁמֵרָה** folding doors, v. שְׁמֵרָה, a. שְׁמֵרָה.

**שְׁמֵרָה**, v. שְׁמֵרָה.

**שְׁמֵרָה**, **שְׁמֵרָה** m. (b. h., שְׁמֵרָה, שְׁמֵרָה) *redemption, atonement*; mostly pl. שְׁמֵרָה *do* Mid. II, 1 כְּשֶׁנֶּחֱמָה לֵבָי שְׁמֵרָה *marking the ceremony of atonement for full restoration to cleanness*; a. fr.—שְׁמֵרָה מִן הַחֶמֶץ *do* (abre. שְׁמֵרָה מִן הַחֶמֶץ, שְׁמֵרָה מִן הַחֶמֶץ) *Day of Atonement, the tenth day of Tishri*. Yoma 65<sup>b</sup> שְׁמֵרָה מִן הַחֶמֶץ ed. (Ma. M. שְׁמֵרָה מִן הַחֶמֶץ). Y. Shabb. I, 38<sup>d</sup> bot. שְׁמֵרָה מִן הַחֶמֶץ a. שְׁמֵרָה מִן הַחֶמֶץ. Zab. V, 1. Yoma I, 1. Ib. 4 שְׁמֵרָה מִן הַחֶמֶץ on the eve of the Day of Atonement (the ninth of Tishri). Ib. VIII, 9 שְׁמֵרָה מִן הַחֶמֶץ . . . שְׁמֵרָה מִן הַחֶמֶץ if one says, I will sin, and repeat, the Day of At. will bring him no atonement. Y. ib. VII, 45<sup>b</sup> bot., v. שְׁמֵרָה; a. fr.—*Midr.* Num. 24 שְׁמֵרָה מִן הַחֶמֶץ (שְׁמֵרָה) the institution of the Day of Atonement being a strict one *do*.—שְׁמֵרָה Yom Kippurim, name of a treatise of the Tosefta, v. שְׁמֵרָה.

**שְׁמֵרָה**, **שְׁמֵרָה**, **שְׁמֵרָה** ch. same. Targ. Hos. III, 3.—Targ. Y. II Lev. XXIII, 29 שְׁמֵרָה מִן הַחֶמֶץ.—*Fl.* שְׁמֵרָה מִן הַחֶמֶץ, שְׁמֵרָה מִן הַחֶמֶץ.—Targ. Ex. XXIX, 26; a. fr.—שְׁמֵרָה מִן הַחֶמֶץ, שְׁמֵרָה מִן הַחֶמֶץ *Day of Atonement*. Targ. Lev. XXIII, 27; a. fr.—Yoma 20<sup>a</sup>; a. fr.—Keth. 67<sup>b</sup> שְׁמֵרָה מִן הַחֶמֶץ = שְׁמֵרָה מִן הַחֶמֶץ, v. preced.

**שְׁמֵרָה** I m. (b. h., שְׁמֵרָה) *hour, fruit, comp.*—Ohol. VIII, 8; Tosef. ib. XIV, 6. Mikv. VII, 1.

**שְׁמֵרָה** II m. (b. h.; v. preced.) *spoon, plated vessel*.—*Fl.* שְׁמֵרָה מִן הַחֶמֶץ, constr. שְׁמֵרָה מִן הַחֶמֶץ. Zab. 28<sup>a</sup>; 93<sup>b</sup>; Men. 7<sup>a</sup> (ref. to Ezra I, 10, etymol. fr. שְׁמֵרָה to wipe off).

**שְׁמֵרָה**, v. שְׁמֵרָה ch.

**שְׁמֵרָה** I ch.—h. שְׁמֵרָה I. Targ. Y. II Ex. XVI, 14.

**שְׁמֵרָה** II ch.—h. שְׁמֵרָה II. Targ. I Chr. XXVIII, 11.—*Fl.* constr. שְׁמֵרָה. *Ib.*

**כְּפֹרֶת** III ch.=h. כְּפֹרֶת I, *cyprus flower*.—Pl. כְּפֹרֶת. Targ. Cant. IV, 18.

**כְּפֹרֶת** m. pl. (v. כְּפֹרֶת) *atonement*; כ' *the place of atonement*, v. next w.—Targ. Lev. XVI, 2 (some ed. O. כְּפֹרֶת). Targ. I Chr. XXVIII, 11 (h. text *כְּפֹרֶת*). Targ. I Kings VI, 5 (h. text *דְּבִיר*); a. e.

**כְּפֹרֶת** f. (b. h.; v. preced.) [*cover*; in sym-bolical language *place of atonement*,] 1) *cover of the Holy Ark*. Sifra Vayikra, N'dabab, Par. 1, ch. II. Men. 27<sup>b</sup> אל 'up to the very front of the *kapporeth*, contrad. to מִבֵּית לִפְנֵי הַכֹּהֵן the room occupied by the k., Holy of Holies. Ib. מִקְדָּשׁ שֶׁנִּי דָּלָא הוּא אִיוֹן וְכ' during the Second Temple when ark and cover no longer existed. Yoma 55<sup>a</sup>; a. e.—2) (= *כְּפֹרֶת*) *the innermost of the Temple, the Holy of Holies* (מִקְדָּשׁ הַקֹּדֶשׁ). Shek. VI, 5; Tosef. ib. III, 1 לִבְּיָהּ (inscription on one of the offering boxes) 'Gold for the k.,' expl. ib. 6 ק' צִיפּוּי לְבֵית קֹדֶשׁ... צִיפּוּי לְבֵית הַקֹּדֶשׁ these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 אֵפֶר לְאֹהֲרֵי בֵית הַכֹּהֵן we dare not use it for gold foils even for the back wall of &c.; [Ar.: *plating for the Temple roof*; comment. כְּפֹרֶת (noun) *vessels*, v. כְּפֹרֶת II.]

**כְּפֹרֶת** (כְּפֹרֶת, כְּפֹרֶת, כְּפֹרֶת) ch. same. Targ. Ex. XXV, 17; a. fr.—כ' *the place of atonement*, v. כְּפֹרֶת.

**כְּפֹשֶׁת**, v. כְּפֹשֶׁת.

**כְּפֹת** m. 1) part. pass. of כְּפֹת.—2) *bandage*.—Pl. כְּפֹתֵי. Pesik. R. s. 31 כְּפֹתֵינוּ חֲזָקִים וְכ' our bandages were as strong as iron.—[כְּפֹתֵינוּ, Tosef. Kel. B. Kam. VII, 7, v. קְבוּיָה.]

**כְּפֹתָא** f. (כְּפֹתָא, cmp. כְּפֹתָא I, *ball, excrement*. B. Bath. 73<sup>b</sup> וְכ' אֵפֶר אֵפֶר Ar. (ed. כְּפֹתָא, Ms. H. רמא רמי v. Rabb. D. S. a. l. note 2; Rashi to Snh. 98<sup>b</sup> כְּפֹתָא it cast a ball of excrement with which it obstructed the Jordan; Zeb. 113<sup>b</sup> כְּפֹתָא (Ms. M. קלָא, v. Rabb. D. S. a. l. note). Sabb. 110<sup>b</sup>.—[Snh. 98<sup>b</sup>, v. כְּפֹתָא; Rashi: *excrement*.—Ib. 110<sup>a</sup> כְּפֹתָא ed., Ms. M. כְּפֹתָא, Ar. מלפפֹתָא].

**כְּפֹתָא**, v. כְּפֹתָא.

**כְּפֹתָא**, v. כְּפֹתָא.

**כְּפֹתָא** (כְּפֹתָא, v. preced.) 1) *to bend over, invert, turn upside down*. Tam. V, 5 הִיחָה כְּפֹתָא עֲלֵיהֶן וְכ' he inverts a large vessel and puts it over them (the coals). Ib. כְּפֹתָא אֹתָהּ וְכ' they invert it over &c. Pesik. Ekchah, p. 123<sup>a</sup> כְּפֹתָא הַמְנוּרָה כ' the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants out-bidding each other in bribery); Y. Yoma I, 38<sup>c</sup> bot.; Lev. R. s. 21; Pesik. Ahārē, p. 177<sup>a</sup>.—Esp. כְּפֹתָא לִי כ' *to upset the couch, to place the mattresses on or near the floor, as a sign of mourning*, opp. to כְּפֹתָא. M. Kat. 15<sup>b</sup> top [euphemistic version, read with Ms. M.:] בָּכָם וּבְעֵינֵיהֶם כְּפֹתָא

כְּפֹתָא לִי (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top כְּפֹתָא מִיִּשְׁתָּהּ. Ib. כְּפֹתָא מִיִּשְׁתָּהּ we have already lowered them (the couches); Y. Ber. III, 5<sup>d</sup> bot. כְּפֹתָא (corr. acc.). Keth. 4<sup>b</sup> כְּפֹתָא מִיִּשְׁתָּהּ he lowers his couch (when his wife is in mourning); Y. Ber. III, 5<sup>d</sup> bot. כְּפֹתָא מִיִּשְׁתָּהּ she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. כְּפֹתָא, f. כְּפֹתָא, pl. כְּפֹתָא. Tosef. Ohol. XII, 2 פִּירָה כ' על פִּירָה a dry measure turned upside down. Lam. R. introd. (R. Hān. 8) (play on המלחמה פִּירָה, v. כְּפֹתָא מִיִּשְׁתָּהּ those upset by war. Y. Ber. III, 6<sup>a</sup> top כְּפֹתָא מִיִּשְׁתָּהּ a lowered couch; a. fr.—Esp. כְּפֹתָא מִיִּשְׁתָּהּ one on whom kindness is upset, ungrateful, unappreciative. Ab. Zar. 5<sup>a</sup> כְּפֹתָא מִיִּשְׁתָּהּ בְּנֵי וְכ' you ungrateful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force*. Keth. V, 5 כְּפֹתָא לְעִשְׂוֹת וְכ' he may compel her to work in wool. Yeb. 106<sup>a</sup>, a. fr. כְּפֹתָא אֹרְחָא עַד וְכ' the court uses means of coercion, until he says 'I will', opp. to כְּפֹתָא לְלִוְיָהּ. Sot. 46<sup>b</sup> כְּפֹתָא לְלִוְיָהּ we force a host to escort (protect) his guest on parting. B. Bath. 12<sup>b</sup> כְּפֹתָא לְלִוְיָהּ in such a case we apply force on the ground of the law of equity (v. כְּפֹתָא). Y. Peah I, 15<sup>d</sup>; Y. Kidd. I, 81<sup>c</sup> top כְּפֹתָא לְלִוְיָהּ do we compel (a son to support his father)? Ib. כְּפֹתָא אֹרְחָא עַד וְכ' we do compel &c.—R. Hash. 28<sup>a</sup> כְּפֹתָא אֹרְחָא עַד וְכ' if somebody forced him, and he ate Matsah (on the first Passover night). Ib. כְּפֹתָא אֹרְחָא עַד וְכ' a demon possessed him. Ib. כְּפֹתָא אֹרְחָא עַד וְכ' Persians (gentiles) forced him; a. fr.—[Snh. 70<sup>b</sup> כְּפֹתָא, v. כְּפֹתָא].—V. כְּפֹתָא I a. fr.—

*Nif.* כְּפֹתָא 1) *to be inverted, upset; to be forced*. Y. M. Kat. I. c. כְּפֹתָא הַסְרִסִּיר let the agent (of sin, the evil inclination) be overpowered (by mourning ceremonies); Y. Ber. I. c. כְּפֹתָא וְכ' (corr. acc.). Ib. 5<sup>d</sup> bot.; Y. M. Kat. I. c. כְּפֹתָא אִינִי need not be upturned, v. כְּפֹתָא; a. fr.—2) *to be overtaken by a demon, esp. to be epileptic*. Lev. R. s. 26 כְּפֹתָא אִינִי אִשְׂרָאֵלִי אִשְׂרָאֵלִי an Israelite and a priest that were afflicted &c.—Pes. 112<sup>b</sup> כְּפֹתָא תִּיטֵק אֹרְחָא that child will become epileptic. Ib. כְּפֹתָא בְּנֵי כְּפֹתָא epileptic children; Keth. 80<sup>b</sup> (Chald. form) כְּפֹתָא בְּנֵי כְּפֹתָא. Tosef. B. Bath. IV, 5 כְּפֹתָא הִיא she is subject to epileptic attacks; B. Mets. 80<sup>a</sup>. Yeb. 64<sup>b</sup> כְּפֹתָא אֹרְחָא a family subject to epilepsy.

**כְּפֹתָא** ch. same, 1) *to bend, upturn, invert*. Gitt. 68<sup>b</sup> top כְּפֹתָא מִיִּשְׁתָּהּ כָּפָא he bent his body away from it (the wall of the hut). Y. Hag. II, 77<sup>d</sup> bot. וְכְפֹתָא וְכְפֹתָא and they inverted the pots and put them over their heads; a. e.—2) *to force*. Targ. Esth. I, 22.—Y. Gitt. I, 43<sup>b</sup> כְּפֹתָא אֹרְחָא עַד וְכ' the court compelled him to give her another letter of divorce. Snh. 107<sup>a</sup>, v. כְּפֹתָא I ch. B. Bath. 8<sup>b</sup> רבא כְּפֹתָא וְכ' Ms. M. (ed. אֲבָהִי Af.) Raba forced R. N. Kidd. 45<sup>b</sup> כְּפֹתָא עַד וְכ' she forced him, until &c.

**כְּפֹתָא** same. B. Bath. 4<sup>a</sup>, v. כְּפֹתָא I ch. Ber. 56<sup>a</sup> כְּפֹתָא אֲבָהִי (Beth Nathan) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

*Itlpe.* כְּפֹתָא אֹרְחָא *to be upset*. Y. Ab. Zar. III, 42<sup>c</sup> top כְּפֹתָא אֹרְחָא.

**כְּפֹתָא**, v. כְּפֹתָא.





(B. Kam. 92<sup>a</sup> בשמירתו בשמירתו). Succ. III, 11... מקום. (אורח שהתקבלו בשמירתו). where it is customary to recite twice (each verse of Ps. CXVIII, 21–29), let one do so. Tosef. Pes. X, 9 רבי רבי היה כופל בה דברים. Rabbi used to repeat certain words (in singing the Hallel); Pes. 119<sup>b</sup>; Succ. 39<sup>a</sup> מוסרה 'וכ' adds (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75<sup>b</sup>) כופל אחד וכ' (Bab. ed. קופל) he folds it twice over and breaks it (into four parts). Ned. 61<sup>b</sup> רכפלו v. קפלו. Gitt. 62<sup>a</sup> בופלין שלום וכ' we must double the greeting (say twice *shalom*) &c. B. Mets. 104<sup>b</sup> 'וכ' where it is customary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr.—Part. pass. כפול, f. כפולה, pl. כפולים, כפולות; Kel. XXVII, 5 נמדד כ' is measured as it is doubled (folded). Ib. 6.—Ohol. XI, 3 כ' Var. in R. S. a. l. (ed. ק') folded up one above the other. Ned. 66<sup>b</sup> כ' her ears are bent over (deformed).—Treat. Sof'rim II, 11 הכ' letters which have two forms (מינצפך); a. fr.—'כנאר, v. חנאר.

*Nif. קפלו* to be doubled. Y. Kil. IX, 32<sup>c</sup> top שניו קפלו his years of life were doubled to him. Gen. R. s. 30, beg.; Tanh. Sh'moth 18, a. e. שני שני כל every one whose name appears twice in immediate succession (as Noah Noah, Gen. VI, 9); a. fr.

*Hif. קפלו* to double, fold up. Ned. 61<sup>b</sup>, sq., v. קפלו.

*Hof. קפלו* to be doubled, bent. Ib., v. קפלו. M. Kat. 25<sup>b</sup> (in a poetic eulogy) רכפלו לראות וכ' the pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92<sup>a</sup>, v. supra.—Part. pass. מרכפל (Pu. כפול) doubly guarded, surrounded. Yalk. Lev. 557 מוכ' (the tongue) Lev. R. s. 16 בכמה כפולות (the tongue) is guarded by several folding doors (teeth, lips).

*Pi. קפלו* to fold. Sifra l. c.; Men. l. c. מרכפל (Bab. ed. מך) he did not fold it (in four parts, v. supra).

*כפל* ch. same. Part. pass. כפיל double. Targ. Cant. VIII, 7.—Gitt. 62<sup>a</sup> רכפלין שלמה וכ' v. preced.

*Ithpe. ארכפל* 1) to be folded up, doubled. Targ. Is. XXXVIII, 12 (ed. Lag. ארכ). Targ. Ez. XXI, 19.—B. Mets. 104<sup>b</sup> אי מקנה לא מרכפל if formal obligation is to be entered into (v. קנן), the document must not be made out for double the amount, v. preced.; a. fr.—2) to be bent upon, take pains. Sabb. 5<sup>a</sup> איכ' חנא וכ' was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46<sup>a</sup> חנא וכ' should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91<sup>a</sup> איכפל apply thyself (Bashi: marry again), and beget &c. Shebu. 48<sup>b</sup> איכפל ואחאי וכ' have I taken the trouble to come all this distance for the sake of upsetting &c.?; a. e.—[Y. Ter. VIII, 46<sup>a</sup> top אכפל ed. Zyt., v. אכפל.]

*כפל* m. (b. h.; preced. wds.) doubling, double amount, esp. כ' the additional amount to be paid as fine on restoring stolen goods (Ex. XXII, 3; 6—8). Snh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65<sup>a</sup> כ' בופילו (fr. כפל; Bashi: credited to him as the thief's fine; Tosef. ib. VIII, 8 מתוך כפילו... is deducted from &c. Y. Sot.

III, end, 19<sup>b</sup>; Kidd. 18<sup>a</sup> כפילי ולא cannot be sold for the fine; a. fr.—Du. כפילים, כפילים. Succ. 51<sup>b</sup>; Tosef. ib. IV, 6 כ' כיוצא מוצרים כ' twice as many as those who went out of Egypt; a. e.—Pl. כפילים even numbers. Pes. 110<sup>a</sup> הוזהר 'וכ' Ms. M. he who drinks even numbers of cups, v. חזקא.—folding doors, v. כפל.

*כפלה* (or כ') m. (preced. wds.) 1) curve, winding road. Targ. Is. XL, 4 (h. text כפלה). Ib. XLII, 16 (h. text כפלה).—2) (cmp. כפלה) groin, loin. Targ. Job XV, 27.—Hull. 93<sup>a</sup> (ברו בכפלי) (Ar. חמשא) there are five veins (of forbidden fat) in the loin.—Pl. כפלי. Targ. Y. Lev. III, 4 (ed. pr. כ'); a. e.—Targ. Ps. XXXVIII, 8, v. כפלה.—Hull. 8<sup>b</sup>. Ib. 93<sup>a</sup>; a. e.—3) = כפל, v. כפלה.

*כפלון*, Gen. R. s. 59 מופלש בא בכ' read as Yalk. ib. 103 a. Ar. s. v. כפלון.

*קופלאות, כפלות\** f. pl. (κέφαλος) a species of mullet, a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. מדרני מלך, Gen. XLIX, 20), כ' (not mullets and oil of unripe olives. Sifré Deut. 355 (ref. to Deut. XXXIII, 24) שרית... בשמן אנפיקין ובק' וכ' (corr. acc.) Asher made himself agreeable to his brother tribes by furnishing them oil... and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: fine fruits).

*כפלין*, Y. Nidd. II, 50<sup>a</sup> bot. כפ' של ראש וכ' read: like the color of a felt cap &c.; v. אפילין III.

*כפל* (b. h.; cmp. כפה) to bend; part. pass. כפון bent upon, eager for. Gen. R. s. 79, beg. (ref. to Job V, 22) זה לבן שבא וכ' that refers to Laban who rushed with eagerness at his (Jacob's) money to plunder it.

*כפין I, כפין* same 1) to bend.—Part. pass. כפין. Targ. Job XL, 17 (ed. Lag. כפין, ed. Wil. כפה, Ms. כאיה; h. text כפה).—2) to pine (for food), to starve. Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 82<sup>b</sup> (prov.) עד רכפנה eat while thou art hungry (delay nothing). Pes. 107<sup>b</sup> bot. דאניר כי היכי דאניר ואכפן אמצה וכ' Ms. M. (read: דאניר) that I may get an appetite and be eager for the Matsah in the evening. B. Mets. 83<sup>a</sup> ורכפין and we are hungry; a. fr.—[Esth. R. to I, 4 כפנאי I am hungry (?).]

*Af. כפין* to cause to hunger. Targ. Deut. VIII, 3; a. e.—Sabb. 33<sup>a</sup> כפין נפשיה he starved himself (and grew sick in consequence).

*כפנא II, כפנא* m. (preced.) hunger, famine. Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33<sup>a</sup> כ' נפשו כ' swelling (and lying) from starvation.—Taan. 19<sup>b</sup> top, v. כפנא. Ib. 8<sup>b</sup> ומוחא כ' famine and pestilence; a. fr.—Pl. כפני. Targ. Ruth. l. c.—V. כפני.

*כפני*, v. כפני.

*כפני*, v. כפני.

*כפניות* f. (כפן, cmp. כופר) III a. גפן the inflorescence of palms, date-berry in its early stage.—Pl. כפניות. Orl.





*Hithpa.* חִתְּפָא, *Nithpa.* נִתְּפָא *to be expiated; to be forgiven.* R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to I Sam. III, 14) 'מִתְּפָא בֹזֶבֶת through sacrifice . . it will not be expiated, but it may be so by the study of the Law. Shebu. 12<sup>a</sup> שֶׁנִּתְּפָא בַעֲלֵי אִשָּׁם . . whose owner has otherwise obtained atonement; (Tem. III, 3 שֶׁתְּפָא וְכ' whose owner has procured atonement &c.). Yoma 50<sup>b</sup>, a. e. הַמִּתְּפָא he for whose atonement the animal is dedicated. Ib. 51<sup>b</sup> שֶׁאֵין הַצִּבּוּר מִתְּפָאֲרִין בוֹ as the community is not to obtain forgiveness through it (the bullock); a. fr.—Y. Macc. II, 31<sup>d</sup> bot. יַעֲשֶׂה...הַמִּתְּפָא let him repent and he shall be forgiven; Pesik. Shub. p. 158<sup>b</sup>; Yalk. Ez. 358; Yalk. Ps. 702. Tanh. T'rūm. 8 נִתְּפָא לָהֶם they were forgiven; a. fr.

**כַּפֵּר** ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107<sup>a</sup> בְּכֹלֵיהּ בְּרִי דְנִקְפָּרְהּ ed. (Ms. M. מִכְּפָר לִיה, v. Rabb. D.S. a. l.) he would have liked to deny the whole of his indebtedness, נִקְפָּרְהּ וְהָאִי דְלָא כִּפְרִי and the reason why he did not do so. Ib. 105<sup>b</sup> מְמוֹנָא קָא לִיה through his denial he withholds from him value. M. Kat. 18<sup>b</sup> כִּפְרָא בַהּ Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. בַּהּ כ' thou renouncest the Lord); a. fr.

*Pa.* כַּפֵּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167<sup>a</sup> וְכ' לִיהוֹב Ms. M. (ed. מִחְקִיה) he erased the horizontal lines of the Beth (v. כָּפַח). Hull. 8<sup>b</sup> לְמִיכְפָּרְהּ with which to wipe the knife off. Yeb. 115<sup>b</sup> כִּפֵּר הוּא מִכְפָּר he would have obliterated the mark. Gitt. 56<sup>a</sup> וְכ' לְכַפּוּרִי וְכ' and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6<sup>a</sup> מִקְרִבָנָא לֹא מִכְפָּרָא וְכ' as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

*Ithpe.* אִתְּפָא, אִתְּפָא 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50<sup>b</sup> וְכ' מִתְּפָאֲרִין (Ms. M. 2 'מִי) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24<sup>a</sup> מִיכְפָּרָנָא בְּאִידָךְ חֲבֵרִיחַ my atonement shall be effected through the other animal; a. e.

**כִּפּוּר**, v. כִּפֵּר.

**כִּפְרָא** m. (b. h.; כִּפֵּר *to be round*, cmp. כִּבְרָה, Meg. I, 3 פְּתוּחַ מִכָּאן חֲרִי [circle,] village, country town. Meg. I, 3 חֲרִי if a place has less (than ten persons of leisure), it is considered a country place, opp. גִּדּוּלָה. Hag. 13<sup>b</sup> v. יְהוֹקֵאֵל. Eduy. II, 3; a. fr.—Pl. כִּפְרִים. Meg. I, 1, sq.; a. fr. [In compounds: . . . כִּפֵּר pr. n. pl., v. respective determinants.]

\*כִּפְרָא m. (כִּפֵּר) *wipings, or covering,* (read: כִּדְרִי sediments of dye (or rust) of the kettles. B. Kam. 101<sup>a</sup> top (Rashi כִּפּוּר, v. כִּבְלוֹם).

**כִּפְרָת**, **כִּפְרָת**, pr. n. pl., v. כִּפְרָא.

**כִּפְרָת** f. (כִּפֵּר) *atonement, expiation, expiatory service.* Zeb. 8<sup>a</sup> שֶׁהָאֵל כִּי וְכ' that the act of expiation (sprinkling) be performed with the understanding that the sac-

rifice is a sin-offering. Tosef. Yoma V (IV), 6; a. e. חֲלוּקִי, כ' חֲלֵק. —Neg. II, 1 אֲנִי כִפְרָתָךְ my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 אֲנִי אִיבִי [אֲנִי] כ' שֶׁל יִשְׂרָאֵל (one reporting an opinion of his deceased father must say) כִּי חֲרִי מִי אֲבִי... so said my lord my father, may I be an expiation for his rest. Yoma 40<sup>b</sup> כִּפְרָת דְּמִיָּה atonement through blood; כ' דְּבִרִיָּה atonement by confession; a. fr.—Pl. כִּפְרָת. Zeb. 52<sup>a</sup> (expl. Lev. XVI, 20) כִּי הֵבִי with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33<sup>a</sup> כ' מִחְלוּקִי about the classes of atonements (v. חֲלֵק). Gen. R. s. 44 כִּי הֵבִי הִרְאָה לוֹ he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr.

**כִּפְרִינָא**, v. כִּפְרָא.

**כִּפְרוּסָא** m. pl., nom. gent. *Kafroseans.* Targ. Y. II Gen. X, 17 (h. text כִּפְרִי, v. אֲרֻסָּא).

**כִּפְרִי** pr. n. pl. *Kafri* in Babylonia. Kidd. 44<sup>b</sup>. Snh. 5<sup>a</sup>. B. Bath. 153<sup>a</sup> כִּפְרִי (Ms. M. כִּפְרִי). B. Mets. 73<sup>a</sup> (Ms. H. כִּפְרִי); v. Berl. Geogr. p. 37, sq.

**כִּפְרָן** m. (כִּפֵּר) *denier, liar.* Shebu. 41<sup>b</sup> כִּי הוֹחֹזֵק he is presumed to be a liar (and cannot be sworn). Ib. 42<sup>a</sup>; a. fr.

**כִּפְרָנָא**, **כִּפְרָנָא** m. ch. = h. כִּפֵּר, *village.* —Pl. כִּפְרָנָא, **כִּפְרָנָא** Targ. Num. XXXII, 41, sq. (h. text כִּפְרָנָא). —Y. Ber. I, 2<sup>a</sup>, v. חֲקִין. Cant. R. to I, 5 (expl. בְּנוֹת, Ez. XVI, 61) כִּפְרִינָא country towns.—Targ. II Esth. IX, 19 כִּפְרִינָא (Var. כִּפְרִינָא).

**כִּפְרָנִית** f. (v. כִּפְרָן) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46<sup>c</sup> bot. שְׁנֵעִשְׂתָּ מִלּוּה (בו) a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כ' שְׁנֵעִשְׂתָּ מִלּוּה a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מִלּוּה a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39<sup>c</sup> כִּפְרָנִית; ib. מִלּוּה שְׁנֵעִשְׂתָּ מִלּוּה (read: כִּפְרָנִית).

**כִּפְרָתָא**, **כִּפְרָתָא**, v. sub כִּפְרָא.

**כִּפְשָׁא** (cmp. כִּפֵּשׁ) *to invert.* an *invertible measure*, a measure containing two uneven compartments separated by the bottom; כ' מִדֵּר בְּמִדָּה *to deal unfairly*, v. כִּפְשָׁא. Yeb. 107<sup>b</sup> כִּי מִדֵּר לְפִשְׁכָּךְ וְכ' Pishon... acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—(sub. כְּפֻשָׁה) *an ungainly woman*, v. כִּפְשָׁא. [Tosef. Ohol. VI, 3 דִּיהָהּ כְּפֻשָׁה, read: כִּפְשָׁא; v. R. S. to Ohol. V, 7.]

**כִּפְתָּא** (cmp. preced.) *to twist, tie.* Tam. IV, 1 חֲרִי וְכ' they did not twist (tie together the four feet of) the lamb, opp. חֲקִיר. Snh. 70<sup>b</sup> (ref. to Prov. XXXI, 1) שֶׁכִּפְתָּהּ אִמִּי וְכ' Ms. M. (ed. שֶׁכִּפְתָּהּ אִמִּי) his mother tied him to a post; Num. R. s. 10 כִּפְתָּהּ (corr. acc.). Par. III, 9 כִּפְתָּהּ וְכ' they tied her (the red heifer) with a rope





**כרבל** (v. כרב) *to turn around, shake a sieve* (cmp. Y'lamd. to Gen. XXII, 21, quot. in Ar. כרבב). (חזר).

**כרבלין**, v. כרבלין.

**כרבלת** f. (v. כרבב, cmp. חדר), *crown, crest*. Sabb. 110<sup>b</sup> let him cut off his (the cock's) crest.

**כרבלתא** ch. same, 1) *helmet, crest*. Ber. 7<sup>a</sup>; Ab. Zar. 4<sup>b</sup> when the crest of the cock is white. Erub. 100<sup>b</sup> [read:] לרבלתיה דהורא שוורא לישמניה לרבלתיה דהורא (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee. — Pl. כרבלתא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כרבלתיה, Dan. III, 22) קסידין (v. Koh. Ar. Compl. s. v.) — 2) (cmp. אקרת) *a certain kind of cloak*. Ber. 20<sup>a</sup> רוחא לברשא כ' דחורא saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbatta* (which was considered improper for a Jewish woman). — Pl. as ab. Y'lamd. l. c., (another opin.) expl. כרבלתיה (v. supra) טלית, v. טלית.

**כרבק** (Parel of כבק, dial. קוק) *to call, give a signal*. Targ. Job XXVII, 23 ed. Ven. (oth. ed. Lag. Var. ברבב, Bxt. s. v. quotes Var. ברבב).

**כרנא** (כרנא) m. (cmp. חרנא, a. Arab. harag) *capitation tax, tax, tribute*. Targ. Lam. I, 1; a. e. — B. Bath. 55<sup>a</sup> כ' אקרקה וכ' *karga* rests on the head of man, i. e. is a personal liability, opp. טסקא. Ib. כשתעברי... אפי' even the barley in the pot is seizable for *k*. — B. Mets. 73<sup>b</sup> דיהבי זוזי אפי' דאנישי וכ' who pay the taxes for other people and force them to unreasonable services. Keth. 87<sup>a</sup>, v. אכרנא.

**כרנה**, v. כרנה.

**כרדוט** m. (chiridota, χιριδωτός) *a tunic with sleeves*. Targ. I Sam. II, 18; a. e. (h. text אפור). — Pl. כרדוטין. Targ. II Sam. XIII, 18 (h. text מעלים). — V. next art.

**כרדוכאות**, v. כרניבאות.

**כרדוטין** (כרדו) m. pl. (a corrupt. of כרדוטין) *bread made of groats*. Targ. Jer. VII, 18; XLIV, 19 (h. text מננים).

**כרדוכאות**, v. כרניבאות.

**כרז**, v. כרז.

**כרזה**, v. כרזה.

**כרה** (v. כרה) *to shrink, be narrow*, (with or sub. ורהא) *to be ill-tempered*. — Part. כרי, f. כריא (= כריהא, כריהא); pl. קצר רוח (h. text רוח רב) (קצר רוח ענבי דקרין). — (קצר אפיס (blackish) grapes. Naz. 34<sup>b</sup>, a. e., v. כריא ch.

*Ithpe.* אכריה *to be ill*. Targ. Prov. XXIII, 35.

**כרהא** m. (preced.) *distress, illness*. Targ. Y. Deut. VII, 15 Ar. (Levita כרהא, ed. ברעין, v. Koh. Ar. Compl. s. v.).

**כרנה**, כרנה m. same. Targ. Prov. XVIII, 14 (Levita כרנה).

**כרנהא**, v. כרנהא, כרנהא, Pes. 111<sup>b</sup> משא כ' כרנהא.

**כרנה** I m. (b. h.; cmp. כרב I; v., however, Schr. KAT<sup>2</sup> p. 39; p. 609) [head,] *Cherub*. Succ. 5<sup>b</sup>; Hag. 13<sup>b</sup>... מאי כ' כרנהא what is K'ruba? — 'Childlike', for in Babylonia they call a child *rabia*. Ib. ורפכי לכ' and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77<sup>a</sup>. Lev. R. s. 32; a. e. — Pl. כרנהא. Tanh. ed. Bub. B'resh. 25 (read: רובה, v. רובה) they are called Ch., because they are young (childlike), v. supra. Yoma 54<sup>b</sup> ראה חכ' מטריר וכ' saw the figures of the cherubs twined around each other. Ib. כ' דצורתא וכ' painted cherubs were in the Second Temple; a. e.

**כרנה** II m. (v. preced.) [rounded,] *cabbage*. Ter. X, 11 של שקייה כ' cabbage from an irrigated field, opp. כ' של בעל, v. בעל, 3. — Ber. 44<sup>b</sup> של כ' cabbage stalk. Ib. cabbage is good for a satisfying meal. Ned. VI, 10, v. איספגוס; a. fr.

**כרנהא** ch. same, v. כרנה II. Ber. 38<sup>b</sup> Ar. ed. pr. (ed. Koh. a. Talm. ed. כרנהא). — Y. R. Hash. I, 57<sup>b</sup> bot.; Y. Hall. I, 57<sup>c</sup> top [read:] אפסק כרונה צמ... אפסק (v. אפסק) fasted two days in succession on a last meal of cabbage, and died. — Pl. כרנהא various species of cabbage, cmp. איספגוס. Y. Ned. VII, beg. 40<sup>b</sup>.

**כרנהא** ch. = חרנה I. Targ. Ex. XXV, 19; a. e. — Pl. כרנהא, כרנהא. Ib. 18, sq.; a. e.

**כרנה** (כרנה) m. (כרנה II) *dug around, marked off*; *a certain measure of land*. Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כרנה ארץ).

**כרנהא**, v. כרנהא.

**כרנהא** f. (כרב I, cmp. כרבלתא) *wrap, blanket*. — Pl. כרנהא, constr. כרנהא. Targ. Zech. XIV, 20 (ed. Wil. כרנהא, ed. Lag. כרונה, ברורה, כרונה; h. text מננים).

**כרנהא**, v. כרנהא.

**כרנה** m. *a vessel*. Lev. R. s. 10 כ' Ar. (ed. כרנהא; Pesik. Shub. p. 163<sup>a</sup>; Yalk. Jer. 303 כרנהא, v. כרנהא).

**כרנה** m. (כרנה) *public announcement*. Lev. R. s. 6 ורהא יוצא (43<sup>a</sup>) Ms. M. (ed. ור) and it is cried out before him (the delinquent). Ib. 43<sup>a</sup> (missing in later ed.) ורהא יוצא לפניו וכ' and forty days before his (Jesus') execution, it was published &c.; a. fr.

**כרנה** m. (preced.) *public crier*. Y. Succ. V, 55<sup>b</sup> bot. שילח (גבר) G. the Temple crier. Pesik. R. s. 5 כ' כרנהא he sent the crier forth. Esth. R. to VI, 12 כרנהא, v. כרנהא. — Pl. כרנהא. Deut. R. s. 4.



[illegible]

8177. *chūh t'ing*. Dan III, 4.—T'ung Y. Lw. XIII, 45 (transl. 1907). Y. Hsiao, V, 49<sup>th</sup> vol. (transl. 1907).  
 2. From the Temple one has observed the morning.  
 Y. Hsiao, V, 50<sup>th</sup>.

81772, 81773 in *locum*, *sub*, *concomitant*, v. *Kash.* *Ant. n. v.* 3 *apud* *caraway*. *Ab. Zar. 30'* (a *passim*) *for* *namur*, v. *81771* 1) 3 *apud* *caraway* (*Ab. Zar. 30'*, v. *Kash. Ar. Compl. n. v. 723, IV, p. 247, note 12*) let him take *caraway* &c. [*Hashi*] *723* *3* *apud* *caraway* (*723*), obviously a corruption of a Provincial word.]

ב.ח. ח. ב.ח.ח.

הוא נשחט על הארץ, ו. ד. 1.

1172 m. (preced.) bound, privately division. Targ. Y. Deot.  
XVIII, 6 (comp. Y. Yeb. XI, 18<sup>a</sup> but. 11720 1000 1022).

small winding (duodenum),  $\kappa\tau\omega$  = the large winding (jejunum). Koh. R. to VII, 10; Yalk. Koh. 97a; Lev. R. s. 8, v.  $\kappa\tau\omega$ . [Targ. Y. Lev. XI, 22  $\kappa\tau\omega$  Ar. a Levita, v.  $\kappa\tau\omega$  = Y. R. Hosh. I, 18<sup>b</sup> but  $\kappa\tau\omega$ , v.  $\kappa\tau\omega$ .]

2000, 2001, 2002

יב, Y. Shebu III, 34<sup>a</sup> Ar., v. יב, יב.

ברכות, Y. B. Meta. II, 8' bot., Var. in ed. שם, שם.  
ו. שם

התאריך: 1954, 10/10

0772 m. (572) 11 [continuing] color, esp. yellow or green.  
Cant. R. to L, 14 (play on 722, lb.) 72 722 72 ... 272 m  
that alludes to Jacob who went in to his father with  
paleness of face, trembling in his shame &c.—2) Krumm,  
name of a bird changing colors in the sun. Ber. 6<sup>b</sup>.

**רִיטָס, יֶרֶקֶת** *ch. name, color, v. יֶרֶקֶת*—*רִיטָס* *v. יֶרֶקֶת* *green, name of a berryll (aqua marina). Targ. Ex. XXVIII, 20; a. e.—\* יֶרֶקֶת רִיטָס [green berryll,] undeveloped grapes, worm-eaten grapes. B. Mets. 106<sup>b</sup> יֶרֶקֶת רִיטָס ed. a. Ar. (Ms. H. a. Rome 2, Alf. Rome 2, v. Rabb. D. S. a. l. note 50). Naz. 34<sup>b</sup> (38<sup>b</sup>) יֶרֶקֶת רִיטָס (Ar. יֶרֶקֶת, Bashii frequ. יֶרֶקֶת רִיטָס, v. Rabb. Hull. 58<sup>b</sup> top Var. יֶרֶקֶת).*

**נִשְׁתַּדֵּד** m. service-tree. Pes. 111<sup>b</sup> נִשְׁתַּדֵּד ed. (Ms. M. נִשְׁתַּדֵּד, emend. נִשְׁתַּדֵּד); v. Löw Pf. p. 267.

כרית, v. חרית-כרית.

**שְׂפָרָה** *m.* *expansive*, mostly pl. *expansive* edge, border, fringe. Targ. O. Num. XV, 38 *שְׂפָרָה* ed. Berl. (Miss. a. ed. *שְׂפָרָה*).—*Pl.* *שְׂפָרָה*. *Ib.*, sq. Targ. O. Dent. XXII, 12.

נִסְכֵּי הַיָּמִין pr. n. m. Crisp'day. Sub. 69<sup>a</sup> (v. נִסְכֵּי הַיָּמִין a. נִסְכֵּי הַיָּמִין).

**SECRET**

Source is reliable person. H. R. 10-10-1968.

(All information)

7-11-57

NOTE: The following are the names of the  
persons who have been named in the  
last column, and the names of the  
persons who have been named in the  
last column.

**NOTATA** (=NOTA RUTA, v. parva) (with large  
cymbella) name of a species of bala. Robt. 7<sup>th</sup> ed. (No.  
M. NOTATA, No. O. NOTATA, A. ed. Not. NOTATA).

1917

1111

**172** to call together (comp. 17311) to call out, announce.  
 Targ. Midr. 105 וְהָיוּ כֻלָּם קוֹלֵי הַמַּלְאָכִים אֲשֶׁר יִקְרָא אֶל הָאֱלֹהִים as long as the  
 angel cries out ('give honor to the image of God'), man  
 is safe. Ib. (ref. to Job XXXIII, 24) שֶׁהָיָה לוֹ שֶׁהָיוּ לוֹ  
 מַלְאָכָיו if there be one out of the thousand (angels) cry-  
 ing out before him, to proclaim a man's righteousness.  
 Meth. R. to VI, 12 וְהָיוּ כֻלָּם קוֹלֵי הַמַּלְאָכִים. Deut. R. a 4 וְהָיוּ כֻלָּם קוֹלֵי הַמַּלְאָכִים  
 וְהָיוּ כֻלָּם קוֹלֵי הַמַּלְאָכִים and the others (angels) call out before him, Give thou  
 Ac. v. infra.

*Hif.* **וְהָיָה** *anna*. **תַּחֲלִיל** *l. a.* **וְהָיָה** *anna* **וְהָיָה** *anna* and one of them (the angels) cries out before him, saying, Give honor &c.; **מִדְר.** **תִּלְלִי** *to Pa.* **XVII.** **תַּחֲלִיל** *Pa.* **670** **וְהָיָה** *v. מִדְר.* **מ. מַטֵּה** *II.* **1.** *eq.* **וְהָיָה** *anna* **וְהָיָה** *anna* the following finds one must publish. **ib.** **וְהָיָה** *anna* **וְהָיָה** *anna* the orator announces that something has been found (*not* defining the object), *opp.* to **וְהָיָה** *anna* 'a shock' (or whatever the object may be).—**Par.** **112** **וְהָיָה** *anna* **וְהָיָה** *anna* **וְהָיָה** *anna* **מ. מ. מ.** there are three persons for whom sake the Lord sends out the orator every day (to announce their praise); a. fr.

a. fr.—Targ. Ps. CV, 16 Ms. (ed.  $\frac{1}{2}$ cent, v.  $\frac{1}{2}$  II). Targ. Y.  
 Dent. XXIV, 3  $\text{וְיִשְׁמְרֵם מִכָּל עֲוֹנוֹתֵיכֶם}$  it has been announced (decreed  
 in heaven.—Kidd. 81<sup>a</sup>  $\text{וְיִשְׁמְרֵם מִכָּל עֲוֹנוֹתֵיכֶם}$  to M. Z. punished  
 (a woman for being cloistered with a man) and published  
 the fact (in order to protect her children's legitimacy).  
 Ib.  $\text{וְיִשְׁמְרֵם מִכָּל עֲוֹנוֹתֵיכֶם}$   $\text{וְיִשְׁמְרֵם מִכָּל עֲוֹנוֹתֵיכֶם}$  If it had not been called  
 out in heaven, Beware of R. M. &c. Yoma 72<sup>a</sup>, a. fr.

מִן הַמִּדְבָּר m. pl. the name of two species of winged locusts. Hull. c. 11 מִן הַמִּדְבָּר אֵין מִן הַמִּדְבָּר Ar. מִן הַמִּדְבָּר those living in rushes are permitted. מִן הַמִּדְבָּר Ar. (ed. מִן הַמִּדְבָּר, v. מִן הַמִּדְבָּר II those among heaps are forbidden (v. Tann. a. l.).

272, v. 252

**NEVET, NEVET** a species of *Leveta*. Targ. Y. Lev.  
 XI, 22 (Ar. a. Leveta ~~scm~~; h. text ~~scm~~). Targ. Ps. LXXVIII,  
 47 (h. text ~~scm~~). Comp. ~~scm~~.

0773, v. 0773

**NOTE** m. (r.2, with format. 5) 1) the chapter: 24-

*sistant that gathers the scattered flock.* B.Kam. 56<sup>b</sup> מְסֻרָה לְרֹעֵה הַצֹּאן Ar. (ed. לָב, corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—Pl. מְפָרֵץ. Targ. Cant. I, 8 מְפָרֵץ (not מְ, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

**כַּרְזַיִם, כַּרְזִיִּים** pr. n. pl. *Karzayim*, near Jerusalem.  
Men. 85<sup>a</sup> חֵטְא כַּרְזִיִּים (Ms. M. כַּרְזִיִּים, Ms. B. 2 a. Ms. K. ב', v.  
Rabb. D. S. a. l. note) wheat of K.

פֶּרֶזִּימָה, v. פֶּרֶזִּימִיד.

**קְרוֹנִיָּה** f. pl. (קָרוּ) *calling out*. B. Mets. 40<sup>b</sup>, v.  
קְרוֹנִיָּה.

**פָּרַח** (v. פָּרַח a. פָּרַח) *to be tied, narrowed in.*—Denom.  
פָּרַח.

*Hif.* הִכְרִיתוּ *to force, subdue.* Gen. R. s. 75, beg. (ref. to חִכְרִיתוּ, Ps. XVII, 13) *force him down on the scale of guilt, break his resistance;* (Yalk. Gen. 180 (חִכְרִיתוּ). Cant. R. to IV, 12 'אם בנפשותיו הן מְכַרְתִּינוּ וְכוּ' (בנפשותיו) (not *בנפשותיו*) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82<sup>b</sup> שְׁלִיטָה).

כֶּרֶחַ ch., v. פֶּרֶחַ.

**כֹּרַח** <sup>m. (preced.)</sup> *force, unwillingness, necessity.*  
 -כֹּרַח (or בעל) *against or without one's will.* Ab. IV,  
 22 על כֹּרַחְךָ וּבִי *without thy will thou hast been created &c.*  
 Gitt. 21<sup>a</sup> בעל כֹּרַחָהּ *against her will, opp.* בְּדַעְתָּהּ, v. צֵצַת  
 a. fr.

**כִּרְחָא** ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text **בְּרוּחָא**).—[Targ. Y. Deut. VII, 15, v. **כִּרְחָא**.]

כרמוסד, v. next w.

בְּרִיטִים m. (*χάρτης*) document. Y. Keth. IX, end, 38c  
 (not סֶן) דָּמַר אֲבֵר בְּרִיטִים וְכִי in accordance with the opinion  
 of him who says, if one's document (of indebtedness) is  
 lost, write a duplicate for him. Ib. מִן מְרִשָּׁה קְדָמִיָּא  
 (read: בְּרִיטִסְתָּה or בְּרִיטִסְתָּה pl.) irrespective of a previous  
 document (or previous documents, against me) which may  
 be in thy possession. Ib. [read:] אֵלֶּה כִּי אִוְרְתָא דְּבֵר נָשָׂא  
 מִיָּמֵר אֲבֵר בְּרִיטִי עֲבֵר חוּרָן but is it a usual matter for a  
 man to say (to his debtor), my document has been lost,  
 write another for me?—V. קְרִיטִים.

**כֹּרֵה** (b. h.) [to round, heap, cave,] 1) to dig. Mekh. Mishp., N'zikin, s. 11 כֹּרֵה מִנִּי how am I to know that he who digs a pit is responsible?—B. Kam. 51<sup>a</sup> כֹּרֵה אֶחָד one who digs after another one, i. e. who completes the pit to its legal size. Succ. 58<sup>a</sup>; Macc. 11<sup>a</sup> בִּשְׁעָה שֶׁכָּדָר דָּרִי וְכָדָר when David dug for the foundations; a. fr.—Part. pass. כֹּרֵהָ, f. כֹּרֵהָ hollowed out. Kel. III, 5, a. e., v. חִדּוּק. בִּרְחָה, 2)—to sit in a circle, v. infra.

*Hif.* הִכְרָה 1) to heap, pile. Gen. R. s. 100 (ref. to כְּוִיחִי, Gen. L, 5) מִמֶּן הִכְרָה עֲלֶיהָ much money shalt thou pile up (give me) for it (the grave); (some ed. הִכְרָה

Jacob piled up in settling with Esau). Ib. הִכְרִית (corr. תִּכְרִית; v. כָּרַר; Pesik. R. s. 1 ו' ח' 1) (not תִּכְרִית; v. כָּרַר; Pesik. R. s. 1 ו' ח' 1) and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) to invite to a banquet; 3) (with play on כָּרַר) to excite, to destroy. Snh. 20<sup>a</sup>; Yalk. Sam. 142 (ref. to לַחֲרוֹת, II Sam. III, 35, where Raba had before him a K'thib. לַחֲרוֹת) . . . בַּחֲלוֹה לַחֲרוֹת כָּרִיב לַחֲרוֹת it is written *l'hakhroth* (to entertain) and read *Phabroth* (v. כָּרַר): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. I, c., quoted in Rabb. D. S. Snh. I, c. note 9: כָּרִיב לַחֲרוֹת וּקְרִינָה לַחֲרוֹת בַּחֲלוֹה לַחֲרוֹת it is written *libroth* (to pierce, cmp. Ez. XXIII, 47), and we read *Phabroth* &c.].

**בָּרָא**, **בָּרַר** ch. same, to dig, bore. Targ. O. Ex. XXI, 33 **בָּרַר** ed. Berl. (oth. ed. **בָּרָה**). Targ. Ps. XL, 7; a. e.—B. Kam. 51<sup>a</sup> **בָּרָא** לָהּ וְאוּל **בָּרַר** לָן וְאוּל **בָּרָא** לָהּ (some ed. **בָּרָה** hebr.) they said to him, go and dig for us, and he went and dug &c. Ib. 48<sup>b</sup> **בְּמֵאן דְּבָרֵיהּ דְּמִי** he is as responsible as if he had dug it. Succ. 53<sup>b</sup> וְכִי **בִּרְתֵּן מִוִּרְתָּא** we bore only a little and there comes water; a. e.—\*Ta'an. 24<sup>b</sup> **דְּדוּחַ בְּרִיא בְּרוּחָא** that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[**בָּרָה** to be narrow, distressed, part. **בָּרַר**, **בָּרָא**, pl. **בָּרִין**, v. **בָּרָה**]

**בָּרִי** m. (preced.) *heap, pile*. Ex. R. s. 31 (ref. to בְּרִיתוֹ, Gen. I., 5, v. בָּרָה) he (Jacob) took all the money he possessed and made a pile of it; כ' שֶׁל a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40<sup>b</sup> bot. הַבְּקָרִי בָּרִי (not כְּרִי) if a man renounced possession of his pile (store) of grain. Ib. IV, 42<sup>d</sup> top לְפָנָיו אֶת בָּרִיו לְשַׁלֵּם the duty of T'rumah for his entire store. Y. Gitt. VII, 48<sup>c</sup> bot. הָרִים אֶת בָּרִיו if he gave T'rumah for his store; a. fr.—*Pl.* בָּרִים. Y. Shek. III, end, 47<sup>c</sup> וכ' אִילוּ שָׁנִי כ' וְכ' if it were a case of two piles for which a person had discharged T'rumah &c.

**כִּרְיָה**, **כִּרְיָה**, **כִּרְיָה** (ch. 1) same. B. Mets. 105<sup>a</sup> (in a tenant's contract) **כִּרְיָה** וּמִיָּד וְאִם כִּי' I will place the pile (of my crop) before thee. Y. Maasr. I, 40<sup>a</sup> bot. (expl. מִשְׁחֵמֶה) **כִּרְיָה** מִן דְּרִישְׁמֵה אִפֹּר (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. (ד) **כִּרְיָה** וְכִי' (הכל) **כִּלְבִּי** (Ms. F. **כִּרְיָה**, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108<sup>a</sup> (v. Rabb. D. S. a. l. note 60). Ib. 110<sup>a</sup> **כִּרְיָה** וְכִי' and must do what digging may be required (ditch, well), v. מִשְׁחֵמֶה. Ib. **כִּרְיָה** מִן דְּרִישְׁמֵה אִפֹּר (v. Rabb. D. S. a. l. note) for dredging the river (or channel).—**כִּרְיָה** **כִּרְיָה** **כִּרְיָה** (Ruins), a cacophemistic change of the name **כִּרְיָה** **כִּרְיָה** II. Ab. Zar. 46<sup>a</sup>; Tem. 28<sup>b</sup> (Var. **כִּרְיָה** destruction).—[V., however, **כִּרְיָה** a. **כִּרְיָה**.]—Meg. 6<sup>a</sup> **כִּרְיָה** **כִּרְיָה** **כִּרְיָה** (Ms. M. (ed. במ"א, v. Rabb. D. S. a. l. note).

**פֶּרִיא** II m. (comp. פֶּרֶה) a worm in poppy, v. קִרְיָא.



[illegible]

(ed. 2) Ms. Bashi 773, v. Habb. D. H. A. I. note).

לְהַחֲזִיק בְּכֵן (preced.) distress, misfortune. Babb. 10' '51 '3 Ar. is it such a misfortune &c., v. מְחַלְחֵל.

**סוּדָא** C. (preced.) *pain*. Targ. Prov. XXV, 26, v  
**סוּדָא**.

THE

צ.ד. ח. ב.ר.ד.

מִן הַיָּדֵינוּ מִן הַיָּדֵינוּ (77) *parasites, lichens, moss*  
 Lev. II. 15 כִּי יִשְׁמַח אִתָּךְ ... יִשְׁמַח כֵּן אֵל כַּדְּמָה לַעֲלֵי הַיָּדֵינוּ  
 empty into the garden, it will grow lichens (compared  
 to leprous spots on the body, v. 17); Yalk. Lev. 224  
 (כִּי יִשְׁמַח אִתָּךְ).

8273 I m. (7-8) winding; rounded. B. Kam. 80<sup>b</sup> (v.  
Ratb. D. 8. a. l. note 6); Yalk. Ex. 341.

שָׁרֵף II f. ch.-h. שָׂרַף, *shaf.* — Pl. שָׂרָף. Targ. Y. Gen. XXXVII, 7 'ס שָׂרָף Ar. (quoted in Rashi to II. Mets. II, 1; ed. שָׂרָף שָׂרָף).

סָבִיבָהּ III m. (preced.) *bundle or band*. — H. סָבִיבָהּ.  
 Sub. 67<sup>b</sup> (of a juggler) סָבִיבָהּ cast ribbons (or bundles)  
 of silk out of his nose. — V. סָבִיבָהּ.

פָּתַח (פָּתַח) 1) winding around. Tanh. Vatra 4 (ref. to Ber. V, 1) מִשְׁבֵּחַ שֶׁנֶּחְמָד . . . מִהָּיָה what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrd. to מִשְׁבֵּחַ—Pl. Menach. B. Mets. II, 1. Ib. 23<sup>b</sup>; a. e.—[Ib. 37<sup>b</sup> מִשְׁבֵּחַ, v. פָּתַח.]

\***סַרְפָּדָה** f. (v. סַרְפָּד) lichen-like, scabby. B. Kam. 85<sup>a</sup>  
 כְּסַרְפָּדָה (Yalk. Ex. 332 סַרְפָּדָה), v. סַרְפָּדָה.

ח.א.ו. פריץ, כרים

פריסא, פריסט, פריסטא, פריסט-

**מִסְכָּת אֶרֶץ** m. (*χρυσόσπορον*, usu. *χρυσόσπορον*) gold and silver tax levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3<sup>a</sup> top מִסְכָּת אֶרֶץ as to the chrysargyron: before that tax is arranged, it is

permitted to say (to the officers), 'This man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); comp. *ibid.*—*77. PIRYONG.* Cant. H. 11, 8 (various meanings). H. 117 in P. 111 *PIRYONG*, cf. *Yak. PIRYONG*; Yak. H. 614 *PIRYON*, read *PIRYONG* (ascribed to Haden).

[illegible]

N<sup>o</sup> 25000. A 17-year-old American, an immature male, weighing 10.1 g. (142 g. from the body) raised for minute weights (P. Sm. & v. 1890, p. 1236). Linn. N. to 1, 5 189000 As. (env. acc., ad. 189000).

**קריס** (*derem. of קרי*) a leather bag, (as a measure) *K'riśā* containing one *Ḥab. Kol. XX, 1* Talm. ed. (*Nish. ed. a. ed. Debr. קריס, As. ed. Kol. קריס, derem. of קרי*).

NEOTOMA. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850.

1. (773) kneeling. Bar. 24<sup>b</sup>; Mag. 25<sup>b</sup>, contrast.  
to 772. Y. Bar. 1, 5<sup>a</sup> bot., a. o., v. 772. 2d top 2<sup>a</sup> 2<sup>b</sup>  
unto this is kneeling doe.—FL 773 Bar. 21<sup>a</sup>, v. 772.

[illegible]

נֶחֱמֵץ II, נֶחֱמֵץ m. (v. preced.; comp. נֶחֱמֵץ)  
 Leek. Sabb. VIII, 5 (80b) כֵּן כֵּן as much measure as is  
 required for one leek plant. Y. ib. VII, 9<sup>d</sup> bot. כֵּן כֵּן  
 as much space as is required for planting one leek.  
 Makhs. I, 8; Tosaf. ib. I, 2.—*נֶחֱמֵץ* ק. *נֶחֱמֵץ*. Km I, 2  
 כֵּן (garden) leek and field-leek . . . are not  
 heterogeneous, v. *נֶחֱמֵץ*. Tosaf. Sabb. XV (XVI), 16 *נֶחֱמֵץ*  
 כֵּן ed. Zuck. (Var. *נֶחֱמֵץ*) we may cut leek for him (on  
 the Sabbath, as a remedy for a serpent's bite). Ned VI,  
 9; Tosaf. ib. III, 6; Y. ib. VI, 30<sup>d</sup> bot., v. *נֶחֱמֵץ*; a. fr.—  
 V. *נֶחֱמֵץ*.

יִצְחָק f. (מִצְחָק) 1) the groove in the mountain slopes made by running water. Y. M. Kat. I, 80<sup>b</sup> top מִצְחָק מִצְחָק (ed. מִצְחָק, corr. acc.) until the grooves bloom (are covered with vegetation). Ib. מִצְחָק מִצְחָק if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 40<sup>b</sup> top מִצְחָק מִצְחָק מִצְחָק (corr. acc.).—2) (h. h.) *Ārīfā*, name of a brook. Targ. 1 Kings XVII, 3.

7773 pr. n. K'ueih, a district near P'ing-tan. Tang  
I Sam. XXX, 14 (ed. Lag. 772; h. text 7773).

שבת, כ"ד

1. (1) 1 cutting of genital mutilation 100.

75<sup>b</sup>, v. שָׁפַךְ.—2) *divorce by means of a deed* (פְּסוּק בְּרִיתוֹת). Gitt. 10<sup>b</sup> יִנְהוּ כ' וְהָא לֹא בְנִי כ' but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. בְּרִיתוֹ the making of a covenant.—Pl. בְּרִיתוֹ. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. בְּרִית.—4) *excision*. Macc. III, 15, v. בְּרִית.—Pl. בְּרִיתוֹ, v. בְּרִית.—5) *decision*. Pl. as ab. Midr. Till. to Ps. III (ref. to כּוֹרֵת, II Sam. XV, 18) כּוֹרֵת כ' (ed. Bub. בְּרִיתוֹת) those who pass (final) decisions.

**כְּרִיתוֹת** f. (b. h. כָּרַת; preceded.) final divorce. Sifré Deut. 269 (ref. to Deut. XXIV, 1) אֵין ... מִבְטָל שׁוֹמֵר כֶּה הוּא he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go . . . , this is no final (valid) divorce; Gitt. 88<sup>b</sup>. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21<sup>b</sup>; Succ. 24<sup>b</sup>, a. e. כְּרִיתוֹת the legal deduction from the use of the word כְּרִיתוֹת (Deut. l. c.) where the word כָּרַת might have been used.

פְּרִיטִינֹן v. פְּרִיטִינֹן.

פְּרִיָסוֹת, v. פְּרִיָּתוֹת.

**בָּרַךְ** (comp. **בָּרַךְ**) to encircle, twine around, embrace, wrap. Men. 39<sup>a</sup> רובה שכ' הכלה שכ' a fringe the larger portion of which he twined together (v. תְּבִלָּה). Ib. שִׁבְרָךְ: כדי שִׁבְרָךְ enough to twine around three times. Yoma 38<sup>a</sup> קָרְבָה embraced it (clung to the bronze door). Sabb. 138<sup>b</sup> ויהי כוֹרְבָן ו' (יכוֹרְכוּ) and twine handsome ribbons around it. Pes. 115<sup>a</sup>; Zeb. 79<sup>a</sup> ו' היה כוֹרְבָן ו' used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18<sup>a</sup> ו' בָּרַכְתוּ בְּסִ' ו' they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 פוֹכְרֵין חוּרָה ו' you may wrap the Pentateuch in covers intended for &c.; (Meg. 27<sup>a</sup> גוללֵין אֶת שְׁמֵי פוֹכְרֵין they recited the confession of faith (Deut. VI, 4 sq.) in one בָּרָךְ, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56<sup>a</sup>, a. Y. ib. IV, 31<sup>b</sup>.—Part. pass. בָּרוּךְ, f. בָּרוּכָה; pl. בְּרוּכִים, בְּרוּכֹת: twined around, wrapped up; transf. (with אַחֲרֵי) clinging to, running after. Ber. V, 1 אֲפִי נִשְׁשׁ ו' even if a serpent is wound around his heel, he must not interrupt his prayer, v. בָּרוּכָה. Kidd. 66<sup>a</sup> ו' וּמוֹנֶה ו' (the Law) is wrapped up and lies in the corner, whoever wishes may study it. Gen. R. s. 78 אֲנִי מֵחֶלֶךְ א' I shall walk with my face wrapped up (in humility).—Hull. 78<sup>b</sup> (expl. Lev. XXII, 28) מִי שֶׁבָּרַךְ א' that animal to whom the young clings (the mother). Sabb. 52<sup>a</sup> כְּרוּבִין with the chain or halter twined around them, opp. נִשְׁשָׁנִין led by the chain &c. Hull. 59<sup>b</sup> כְּרוֹבוֹת (קַרְנִים) horns the layers of which encircle one another. Ex. R. s. 33 הָיָה הָיָה כ' זה בזה their bodies were twisted around each other; a. e.

*Nif. יָרָקָה to be twined around; to be wrapped up.* Y. Ter. VII, 46<sup>b</sup> bot. בִּרְרֵי הָמָה יָרָקָה shall the dead be wrapped up in his sheet?, i. e. shall that man be abandoned to his fate?—Yoma 69<sup>a</sup> וְכִּי תִקְרָה שֶׁמָּה תִקְרָה lest one thread wind itself around (stick to) his body.

*Pi.* בָּרַךְ, *Hif.* הִבֵּר to wind around, wrap. *Ab.* d'R. N. ch. III, beg. הַמְבַרְכֵי עֵינָיו he who ties a bandage over his eyes (pretending blindness) &c. *Men.* 39<sup>a</sup> אֵפֶי לֹא כִי בָהּ וּבִי even if he formed only one link by winding the twine around. *Y. Hag.* III, 79<sup>a</sup> תִּבְרֹכָהּ let him wrap bast around it and so immerse it; *ib.* II, end, 78<sup>c</sup> (corr. acc.). *Tosef. Kel. B. Mets.* IX, 6 שְׂוִיא מְבַרְכָּהּ בִּי וּבִי which one twines around the couch. *Ib.* מְבַרְכָּהּ.—*Part. pass.* מְבֻרָכָה, *pl.* מְבֻרָכִין. *Lev. R.* s. 35 הַסִּיף . . . יִהְיֶה מְבֻרָכָה (Sifrē Deut. 40 פְּרָשִׁים) the sword and the book have been handed from heaven wrapped up together; a. e.—[*Tosef. Kel. B. Mets.* VI, 1, v. מְבֻרָכִים.]

**כָּרַךְ**, **כִּבְרַךְ**, **כִּרְךָ**, ch 1) same. Targ. Job XXXI, 36; v. **כִּבְן**. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with *Pa.*).—Taan. 22<sup>a</sup> top **כִּרְכֵּיהוּ** 'לצפרא' (v. Rabb. D. S. a. l. note) in the morning they rolled the mattresses up and carried them off. Yoma 78<sup>b</sup>; Yeb. 102<sup>b</sup> **כִּיךְ סוררא וכו'** tied a cloth around his legs. Sabb. 110<sup>a</sup> **וכי ביה פורתא ומנה ליה לכריבי** he around whom a serpent has twined itself. B. Bath. 14<sup>b</sup> **וכריבי** . . . , v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18<sup>b</sup> **כְּרַחמיה** she embraced him; a. fr.—Part. pass. **כָּרִיךְ**. Y. Ter. VIII, 45<sup>d</sup> top **כליה כ'** wound around it.—Esp. '**ז'** רופא *to double the bread*, placing salt, herbs &c. between (v. preced.), in gen. **'כ' ר'** (or sub. **'ר'**) *to begin a meal, to dine*. Targ. Y. I Deut. XXXII, 50 (**לִמְכַרְךָ** . . . ) and the guests were about beginning to eat.—Ber. 22<sup>b</sup> **כְּרוּבו ר'** **תייבובי** he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64<sup>b</sup> bot., sq. **אתון כרוכיני** (corr. acc.).—Transf. **כְּרוּךְ והוי** combine the two versions into one. Sabb. 34<sup>b</sup>. Men. 87<sup>a</sup>, —2) *to surround, fortify*. Targ. Jer. LI, 53.—Part. pass. **כִּרְךָ**, f. **כִּרְיָא**, **כִּרְיָתָא**; pl. **כִּרְיָין**. **כִּרְיָתָא**, **כִּרְיָין**, **כִּרְיָתָא**, **כִּרְיָין**, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Dent. III, 5; a. fr.—[V. **כִּרְיָא**.]

*Pa.* פָּרִיךְ 1) same, v. *supra*.—2) *to turn around*. Targ. Prov. XXVI, 14 (h. text סָבַב).—Sabb. 129<sup>a</sup>, v. יָסַב I.

*Ithpe.* אָפּהָרָפּ 1) *to be wrapped up.* Targ. Esth. VIII, 15  
 אָפּהָרָפּ *clothed in* &c. (h. text חִכְרָרָפּ). Koh. B. to VIII, 11,  
 IX, 10 וַיִּישֹׁא מִיָּפְהָרָפּ with his head wrapped up (in mourn-  
 ing). Sabb. 110<sup>b</sup> גָּנָא אָפּהָרָפּ he wrapped himself up in  
 the cloak and slept in it.—Transf. *to attach one's self.* Keth.  
 77<sup>b</sup> אָפּהָרָפּ מִי אֵלֶיכֶם *hast thou mingled with gónorrhoe-*  
*ists &c.?* Ib. אָפּהָרָפּ בְּרוּ *'A mingled with them.*

רוּט של מ. (preced. wds.) 1) *twining*. Men. 39<sup>a</sup> **הַרְוֵה** the thread which is used for twining (v. **הַרְוֵה**).—2) *roll, volume* (of a book). B. Mets. 29<sup>b</sup> **אֶחָד בְּכָל יְהוּדָה** Ms. M. (differ. in ed.) three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle*; *transf. a combined action*; **אֶחָד בְּכָל יְהוּדָה** *simultaneously*; *without intermission*. Ib. 37<sup>a</sup> **שֶׁהֶקְדְּמוּ** *as if they had entrusted their money to him by one act* (v. Rabb. D. S. a. l. note 50), opp. to **שְׁנֵי פְרִיכּוֹת**





how many circles around circles did the Lord draw in order &c.—2) *whirl*, v. כרפר.

**כרפושא** f. (v. כרפש I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חלד).—B. Mets. 85<sup>a</sup> כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Snh. 105<sup>a</sup> (prov.) כ' וישורא וכ' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14<sup>b</sup> (translation of Huldah), v. חולדה III.—[B. Kam. 52<sup>a</sup>, v. כרפושא I.]

**כרפמישא**, v. כרפמישא.

**כרכין**, v. כרכין.

**כרפיש**, v. כרפש.

**כרכיתא**, v. כרכיתא.

**כרפם** (reduplic. of כרם) 1) *to draw a circle*; denom. II. 2) (emp. כרפם) *to paint, varnish; to polish, bronze*. Kel. XV, 2 כרפין או כרפין if he painted or varnished the boards. Ib. XXII, 9 כרפין או כרפין a block which one painted or varnished so as to give it a distinguishable surface. Hull. 25<sup>b</sup> לכרפם Ar. to polish or bronze (metal vessels), v. כרפב. Tosef. Kel. B. Mets. VI, 1 לכרפם . . . ואם . . . לכרפם if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. כרפית ויכרפית he chiseled and polished the stone, v. כרפ. — פנים [to braise the face,] *to be bold, defiant* (emp. כרפ). Y'lamd. to Num. XX, 8 quot. in Ar. כרפם פניו כנגדן (some ed. Ar. מכרפם, (v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 כרפם פניו, v. infra.—Part. pass. כרפם; יצאו ופניהם green, pale face. Gen. R. s. 99 פניהם כרפם they went out pale-faced (abashed).—Denom. כרפם I.

*Nithpa*. כרפם (denom. of כרפם I, emp. כרפ), with פנים 1) *to look saffron-like, pale, abashed, grieved*. Ib. s. 20 כרפם פניו he turned pale. Y. Snh. I, 19<sup>a</sup> bot. Pesik. Par. p. 38<sup>a</sup>; Num. R. s. 19 (some ed. כרפם, corr. acc.).—Midr. Till. to Ps. XVIII, 35 כרפם פניו and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 כרפם פניו—2) *to become bronze-colored*. Cant. R. to I, 6 פניו נח' his face was tanned (from exposure to the sun; Yalk. ib. 982 נפתח).—3) *to become angry, defiant*. Yalk. Num. 763, v. supra.

**כרמא**, Sabb. 139<sup>a</sup> כרמא Ar., v. כרמא.

**כרכמושא**, v. כרכמושא.

**כרכמין**, v. כרכמין I.

**כרפמישא**, **כרפמי** m. (prob. a. denomin. of כרפמיש) *lead* (plumbum). Targ. Job XIX, 24. Targ. Y. I Num. XXXI, 22.

**כרפמית**, **כרפ** pr. n. f. *Kark'mith*, a freed woman. Eduy, V, 6; Ber. 19<sup>a</sup>; Sifr. Num. 7;—Yalk. Num. 706; Num. R. s. 9 כרפ. Y. Sot. II, end, 18<sup>b</sup> כרפית let the case of K. come in as evidence.

**כרכם**, v. כרכם.

**כרפס** (b.h.) pr. n. m. *Carcas*, one of the seven attend-

ants of King Ahasuerus. Esth. R. to I, 10 (interpret. by way of acrostics) [read:] זור וזרכס זורא של איתור רשע (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כרכסון.

**כרפסא** ch. form of preced. Esth. R. to I, 10 (an objection to the interpretation זור וזרכס (v. preced.), because of ignoring the כ' כריב but it is written *Carcasa* (and not *Carcam*).

**כרכסון**, read: כרכסין (ἐχρησεν, sub. δ' ἐχρησεν; omp. *it has been announced*. Esth. to I, 10 (ref. to זור וזרכס Carcas it a Greek expression ('see the profligacy . . . and publish it', ἐχρησεν) as you say ἐχρησεν, proclamation has been made.

**כרפר** (Pilp. of כרר, v. כרר) 1) *to go around, go about*; [b. h. *to dance*]. Gen. R. s. 20, a. e., v. כרפר.—2) *to finish by designing circles, emblazon*. Hull. 25<sup>b</sup>, v. כרפב.—3) *to form a circle in order to make an announcement*. Pesik. R. s. 21 לביך שריה עומד ומכרפר על וכ' like a king standing and gathering a circle around him at the entrance of his palace; כך . . . כשעמד ומכ' על דר סיני so the Lord when he stood addressing a meeting on Mount Sinai.

**כרפר** (כרכר) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81<sup>a</sup>) ראש הכ' (Y. ed. a. Mish. Pes. דכרכר, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16<sup>b</sup>. Bab. ib. 123<sup>a</sup> כרפר כבוס או בכ' (Ms. M. כרפר) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92<sup>b</sup>; Sifra Vayikra, Hōbah, ch. IX, Par. 7, v. לכו. Sifr. Deut. 96; Ab. Zar. III, 9 (49<sup>b</sup>) כ' נטל דרימה Ms. M. (ed. כרפר, Var. כרפר, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [turner,] *a rod used for shaking olives down*. Y. Peah VII, 20<sup>a</sup> כרפר, ברבר, read: כרפר, (f.), v. כרפא. מכתבא.

**כרפרא**, **כרפר** ch. as preced. 1. Y. Shek. IV, 48<sup>b</sup> bot. כרפרא (Bab. ed. דכרכר, corr. acc.) the staff of the shuttle (the cane which brings the threads of the web into their place [arundo]), is between them, i. e. there is a great difference between them (emp. 'stamen secerit arundo', Ovid M. 6, 55).

**כרפרין** f. pl. (v. כרפר) *dances, rejoicing*. Targ. Is. LXVI, 20 כרפרין בכ' (missing in ed. Lag.; h. text כרפרין, emp. Targ. II Sam. VI, 14 שבת כרפר) with dances and songs of praise.

**כרפיש**, **כרפיש** I (reduplic. of כרש, v. כרשית a. כרש) 1) *to hollow out*, v. כרפושא. 2) (emp. b. h. כרש) *to bend, bow*.—(ב) *to nod assent*. Erub. 65<sup>b</sup> כ' ליה כרפישיה R. nodded &c. Nidd. 42<sup>a</sup> כ' . . . רישיה showed his approval of it by nodding; B. Bath. 143<sup>a</sup> top.

**כרפיש**, **כרפיש** II = *to knock, strike*. Sabb. 77<sup>b</sup> כרפיש ed. (Ms. M. לכרפיש).



הַיִּצְטָרֵן in 1873: large intestine, great gut and rectum. Hall. 67° (read with Habb.) דָּרָא... ב' דָּרָא (or with Ms. O. הַיִּצְטָרֵן ... הַיִּצְטָרֵן, v. Habb. D. & a. l. note) the rectum is supported by three tooth-like glands. Ib. דָּרָא הַיִּצְטָרֵן the glands of Ms. Gilt. 67°, Ber. 69° הַיִּצְטָרֵן הַיִּצְטָרֵן he dropped his gut (from fright). Hall. 69° דָּרָא ב' the fat glands surrounding the large intestine. Ib. הַיִּצְטָרֵן ב' great-gut and (small) intestine.

**שְׁמֵי שָׁמַיִם I, קדקדא I (vers II) de alphabetis**  
*edit. H. Kohn 1876 (arg.)*, *prolegomena* de Ma. M., Ma. B., 1907.  
 v. Halbb. D. R. a. l. note; ed. פתח.

*Luffa, lasiocla* (v. Wm. Anl. s.v. *Vimbrina*). B.  
Nata. 7<sup>o</sup> 23 0000 (Ms. B. 9 8700), corrected into  
*lasiocla*, v. Habb. D. S. A. I. note 60) both taking hold of  
the fringes of the cloth (which they claim as *Sindensis*).

ᠨᠠᠭᠤᠨᠠᠨᠠ (ᠨᠠᠭᠤᠨᠠᠨᠠ) a plantation fenced in from all sides.  
 St. Note. 22 (Ma. R. 1 ᠨᠠᠭᠤᠨᠠᠨᠠ pl.; Ma. M. ᠨᠠᠭᠤᠨᠠᠨᠠ, corr.  
 acc., v. Habb. D. 8. a. 1. note).

כָּרַם (v. כָּרַם) 1) *to surround, cut off.* Denom. כָּרַם  
כָּרַם II.—2) *to pile up.* Kel. XXIII, 4 *the washer's*  
*chair* כָּרַם כְּסֵי הַיָּדוּשׁ (ed. Dehr. כָּרַם) upon which  
he piles the clothes (to press them); Tosef. ib. B. Bath.  
II, 9 כָּרַם עֵצִים (ed. Zuck. (oth. ed. כָּרַם, read: כָּרַם);  
Sabb. 88<sup>b</sup> (play on כָּרַם כָּרַם Cant. I, 14) כָּרַם כָּרַם  
כָּרַם לִי הַגִּילְתִּי הַיָּדוּשׁ (=golden calf; oth. opin. כָּרַם  
the idol Gad) which I piled (stored up) for me (for future  
punishment). Ib. כָּרַם לִי שְׂמֵרָה רַחֲמֵי הָאֱלֹהִים (Ma. M.  
כָּרַם, Ma. O. רַחֲמֵי הָאֱלֹהִים, v. Rabb. D. S. a. I. note) what  
evidence is there that the word *Kerem* has the meaning  
of gathering (or of pressing, preserving)?—Answ. (by ref.  
to Kel. l.c.) כָּרַם כָּרַם הַיָּדוּשׁ.—3) *to core, point, v.*  
כָּרַם, כָּרַם I.—[Tosef. Men. IX, 10 כָּרַם Var., v. כָּרַם.]

כֶּרֶם m. [כ. ה. ;] preced. : [enclosure.] plantation, esp. vineyard. Ber. 38<sup>a</sup>, a. e. כֶּרֶם לֹא מִטָּעָה לֹא אֵשֶׁר is an orchard of olive trees is called *kerem rayith*, but not plain *kerem*. Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) וְדָרֵי כֶּרֶם רַבִּי . . . one authority reads everywhere a *kerem* of the fourth year's crop, the other *al'a* (plantation) &c. Lev. R. a. 32 (play on כֶּרֶם, Ps. XII, 9) כֶּרֶם הַבְּסִימִים the plantation (genealogy, comp. דָּרֵי of the bastards. Peah VII, 6. Kil. IV, 1, v. כֶּרֶם; a. v. fr.—Trnsf. circle of scholars, college, esp. כֶּרֶם of the college of R. Johanan b. Zaccai in Jamnia (v. רִבְנָה). Keth. IV, 6; B. Bath. 131<sup>b</sup>; Y. Ber. IV, 7<sup>d</sup> top; a. fr.—[Ber. 63<sup>b</sup> כֶּרֶם לֹא מִטָּעָה for which Cant. R. to II, 5: אֵשֶׁר.]—Pl. כֶּרֶם Men. VIII, 6 (88<sup>b</sup>) כֶּרֶם carefully cultivated vineyards (dug over twice a year); a. e.—כֶּרֶם בֵּית כֶּרֶם pr. n. pl. Beth-Kerem. Nidd. II, 7 (כֶּרֶם the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

כֶּרֶם, נִכְרֶם ch. same. Targ. Ex. XXII, 4; a. fr.—B. Met. 104<sup>a</sup>; B. Bath. 7<sup>a</sup> if one says כֶּרֶם אֶלֶּם כֶּרֶם (כֶּרֶם) 'I sell thee a vineyard', although there are no vines in

(1 An.; 2) *עֲרֵבָה* *amra* provided the property came by the name of vineyard (*Karum*), a fr.—Yeb. 61<sup>a</sup> 37<sup>a</sup> *עֲרֵבָה* 37<sup>a</sup> he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—(Yeb. 121<sup>a</sup> *עֲרֵבָה*, v. 37<sup>a</sup>)—*Il. 170<sup>a</sup>, 170<sup>b</sup>, 170<sup>c</sup>* Targ. Dent. VI, 11. Targ. Job XV, 2. Targ. Koh. II, 4 *עֲרֵבָה* 3<sup>a</sup> article, (v. preced.) a fr.—Y. Kil. IV, beg. 29<sup>a</sup>, v. next w.—Succ. 46<sup>a</sup>, v. 27<sup>a</sup>.

Y. XII. IV, bag 30's 40 30's If the owner took away one of the five rows. — *fl. 70's* (note to be read: 70's) 1b. 70's 40's 30's three rows and two intervals.

'31 '32 (Ar 100-22) a man that was drowned at C. and whose body was found at

מ. (h. h.; v. שׁוֹט) 1) a well-cultivated plot, whence (oub. שׁוֹט) (grail of) early ripened and tender barley. Men. 66<sup>b</sup>; Misra Vayikra, N'dalah, ch. XIV, Par. 13 (ref. v. Lev. II, 14). שׁוֹט יך שׁוֹט soft yet brittle; Y. Sabb. I, 2<sup>d</sup> bot. [read:] שׁוֹט יך שׁוֹט soft yet brittle, neither green nor dry, but between the two. Misra l. c., Men. l. c. (another explan.) שׁוֹט שׁוֹט rounded and full—Sip. n. Carmel; (prob. everywhere) Mount Carmel. Y. Sot. III, 37<sup>a</sup> שׁוֹט שׁוֹט of the color of wax or of the Nly of Carmel (v. פֶּתַח); (Tosef. Neg. I, 5 שׁוֹט שׁוֹט, Var. שׁוֹט שׁוֹט; R. S. to Neg. XI, 4 שׁוֹט שׁוֹט). — Y. Ber. I, 5<sup>b</sup> bot. יך שׁוֹט שׁוֹט; Sabb. 26<sup>a</sup> שׁוֹט שׁוֹט (Ms. M. שׁוֹט שׁוֹט) the summit of M. O. Gen. R. s. 99; Mekh. Yithro, Bahod, c. 5 (alluding to Jer. XLVI, 18) שׁוֹט שׁוֹט . . . שׁוֹט Tabor came (to the desert for the law-giving) from Beth-Elim and C. from Ispamia; Meg. 29<sup>a</sup>.

**שָׁרוֹן** m. (sub. שָׂר; v. preced.) Carmel wine. Talm.  
Nidd. III, 11 [read:] שָׁרוֹן וְיַהּ יֵצֶא מִלְּבָבוֹ שָׁרוֹן וְיַהּ  
שָׁרוֹן וְיַהּ שָׁרוֹן Sharon wine (mixed) which resembles in  
color the Carmel wine pure but not mixed, now &c.;  
Nidd. 21<sup>a</sup>.

תְּחִלָּה (Ex. 27: 30) is marked off *gid* in a public thoroughfare, in gen. an area which cannot be devoted either as private ground (חֶמֶן חֵטֵן) or as public ground (חֶמֶן חֵטֵן). Y. Sabb. XI, 18<sup>a</sup> 'וְאֵין... מִן הַחֶמֶן to whatever obstructs the public road is called *herm'illa*. Tosef. ib. I, 1; Sabb. 6<sup>a</sup>, v. תְּחִלָּה. Ib. 'חֶמֶן חֵטֵן... לֹא בִּתְּחִלָּה, the sea, the valley, the colonnade and the *herm'illa*; expl. ib. 7<sup>a</sup> תְּחִלָּה חֵטֵן חֵטֵן a corner plot adjoining the public road; a. fr.—*Pl. Herm'illa*. Y. ib. XI, end, 18<sup>b</sup>.

**וְהָיָה** י. denom. of **נִסַּח** vines trained over the wall of  
the vineyard. Tosef. Men. IX, 10 **לֹא מֵעַל הַקֶּטֶף** (Var. **מֵעַל הַקֶּטֶף**)  
neither from vines trained over the wall nor from those  
trained on espaliers. v. **בְּרִית**.

יָמָיו, CONST. יָמָיו (v. יָמָיו, comp. יָמָיו) FOUNDATION. Fullness, essence; יָמָיו 'to the very day' (h. יָמָיו יָמָיו). Targ. Ez. XXIV, 2, Targ. Lev. XXIII, 26; a. fr. [Nahm. to Lev. I. c. quotes a version יָמָיו.]

**ברנבאות**, v. ברנב'.

**ברנבו** pr. n. f. *Carn'bo* (Lamb of Nebo), legendary name of Abraham's grandmother. B. Bath. 91<sup>a</sup>.

\***ברנב'ר** f. (καρπούρι) *cabbage*. Lam. R. to III, 42 (not ברנב'ר), v. ברנב'א.

\***ברנבאות** f. pl. (γέρυνοι, -βοι) *vessels containing lustral water*, placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifre Num. 158 ברנבאות (corr. acc.; Ar. ברנבאות).

**ברנבי**, v. ברנב'.

\***ברס**, Af. אבריס, v. ברס.

**ברס** f. (b. h. ברש' in קרש; emp. ברששא) [*bag*], *stomach*, *belly*. Taan. 26<sup>a</sup> top מלאה ר' כל נפש.. when the appetite is satisfied and the stomach filled. Sabb. 151<sup>b</sup> (ref. to Koh. XII, 9) 'זה הכ' the pitcher is broken', that means the stomach. Ib. 'ברסו' נבקעת וכו' three days after burial one's stomach bursts open... saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15<sup>c</sup> bot.; Gen. R. s. 100. Keth. 16<sup>a</sup>, a. fr. היא מפרקת בין ברסיה her belly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] מפפפ' היה מברסיה burned in her stomach like the venom of &c.; [Y. Snh. X, 28<sup>d</sup> top מברסיה, v. ברסיה]; a. fr.—Esp. *the stomach of ruminants, maw*. Hull. III, 1 הפנימיה הכ' כל הכ' כולו... ואיזהו כ' 50<sup>b</sup> the inner stomach, expl. ib. כל הכ' כולו... ואיזהו (masc.!) the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טפה בושט כמון לכ' וכו' corrected, טפה בכ' טפה בכ' one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. אסתומקא. Pl. מילת א. הרב, ברסיה. Succ. 21 שפירסותיה] whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שפירסן רחבה).

**ברסא**, ch. same, also *womb*. Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. אבא; h. text אבר). Targ. Job XXXI, 18; a. fr.—Hull. 50<sup>b</sup>, v. אסתומקא. Ib. בבירא נפל כ' בבירא the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) כ' טענא רגליא the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 128. Gitt. 12<sup>a</sup> רנחם כריסא (Ar. רנחם כריסא) who is not worth the bread he eats; B. Kam. 97<sup>a</sup>. Koh. R. to XI, 9 ברסיה דהא this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164<sup>b</sup> בושה... הא כ' (masc.); a. fr.—Yeb. 65<sup>b</sup> bot. איכו Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 בכ' דביתך (בקרב ביתך) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55<sup>b</sup> bot. ברסיה).—Pl. הרתי כ' ליה לה 103<sup>a</sup> Keth. 103<sup>a</sup> הרתי כ' ליה לה she has not two stomachs (double alimentation is of no use to her).

**ברסא**, chair, pl. ברסין, v. ברסיא.

**ברסון** f. pl. (v. preced.) *upholstered seats*, satirical expression for *stoutness*. Lev. R. s. 34 'חמי כ' (that beggar's) fat body! (Yalk. Lev. 665 ערפין).

**ברסום**, v. ברסם.

**ברסמייחא**, v. ברסמייחא.

**ברסין**, Tosef. Neg. V, 14 'some ed., read: ברסין.

**ברסלא**, Snh. 5<sup>a</sup>, read: ברסלא (v. Rabb. D. S. a. l. note).

**ברסם**, v. ברסם.

**ברסנא** pr. n. m. *Carsana*. Y. Shebi. IX, 39<sup>a</sup> אילין ברסנא (corr. acc.) those of the family (or school) of C.—Y. Erub. III, 21<sup>a</sup> bot.; V, 22<sup>d</sup>, a. e. 'שמטין בר כ' Y. Dem. III, 23<sup>b</sup> bot. בר ברסנא (corr. acc.). [Fr. M'bo, p. 129<sup>b</sup>: *Carsana*, pr. n. pl., fr. which ברסנא.]

**ברסם**, v. ברסם.

**ברספת** f. (emp. ברספת) a species of *locusts*. Hull. 65<sup>b</sup> (Var. in Ar. ברספת, ברספת).

**ברסותן** m. (denom. of ברסא) *large-bellied, stout*. Hull. 60<sup>a</sup> שור כ' וכו' an ox (in order to fetch a high price) must be stout, have large hoofs &c.

**ברע** (b. h.; denom. of ברע) *to bow, bend the knee*. Ber. 12<sup>a</sup> כשהוא כורע וכו' when bowing in prayer, one must bow at the word *barukh*, opp. זקק. Ib. 34<sup>b</sup>; Y. ib. I, 3<sup>c</sup> bot. (interch. with שחה); a. v. fr.

*Hif. ברע 1) to cause to kneel; to subdue; to humiliate, sadden*. Gen. R. s. 65; Yalk. Gen. 114 אני מברע את אוחבי I shall sadden my friend. Gen. R. s. 75, beg., v. מברע. Ib. s. 67 מה אני מברע וכו' (Yalk. ib. 116 מברע) why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh*. Y. Peah I, 16<sup>b</sup> bot. הויתו הויתו the good deeds overbalance (the sins). Ab. II, 8 מברע את כלם outweighs them all. B. Bath. V, 11 חייב להברע לו טפה (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עיין to weigh exactly. Ib. 89<sup>a</sup> ותרקיעה שקול לי... והקריעה weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3<sup>c</sup> bot. הברע עליו כסף מה אני מברע עליו כסף how much money he put in the balance (bribe him). Gen. R. s. 80 כמה ממון ד' how much money he put in the balance (paid for it).—Trnsf. *to cast the deciding vote, to decide*. Tosef. Hull. VII, 1; Hull. 90<sup>b</sup>; Pes. 83<sup>b</sup> הדינא מברע reason decides, v. הדינא. Y. Keth. II, 26<sup>b</sup>; Y. Yeb. X, 10<sup>d</sup> bot. הדינא מברע בעידי מיתה (not לדיד) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance; trnsf. to harmonize two contrary opinions, to compromise*. Sifra introd. וברע שני כוונות המכחישים... וברע when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.



XIX, 50 a. Deut. IV, 80: **וְיָשְׁבוּ בְּרֵיכָה** in a third passage (Ms. XX, 77) harmonises (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mabb. Yithu, **הָאֵלֹהִים**, a. 9. **הִלֵּיךְ נִמְנָה**, 88. — Kidd. 94<sup>b</sup> **וְיָשְׁבוּ בְּרֵיכָה** the harmonizers arguing before the scholars. Mabb. 29<sup>b</sup> **וְיָשְׁבוּ בְּרֵיכָה** **וְיָשְׁבוּ בְּרֵיכָה** **וְיָשְׁבוּ בְּרֵיכָה** ... **וְיָשְׁבוּ בְּרֵיכָה** whenever you find two scholars differing and one accompanying, the practice follows the opinion of the companions; a. 6. — V. **וְיָשְׁבוּ בְּרֵיכָה**.

חָנַף *ch. same, 1) to bow, bend the knee.* Targ. O. Gen. XXIV, 26 (יָרַד, *Targ. II* both. III 2, 2. s. — V. Bar. II 8<sup>o</sup> but. חָנַף בְּמַרְדָּתוֹ II (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh.* Targ. Y. Ex. I, 16. — 3) *to decide by majority.* Targ. Y. Deut. XXV, 1 (v. Nub. 10<sup>o</sup>).

*Ap. FROM 1) to saddle, Targ. Jud. XI, 25. — 2) to weigh.*  
*Posik. D'shall, p. 28° '31 מִשְׁכָּל מִשְׁכָּל, v. מִשְׁכָּל*  
*Itape. FROM to be weighed. Ib.*

זֶבֶד a. (b. h.; amp. זֶדָה) (*hollow*, amp. זֶדָה) *knee*, *leg*.  
 Zeb. VIII, 5 זֶדָה זֶדָה the leg of one of them (Talm.  
 ed. 77<sup>b</sup> זֶדָה *du.*). Kel. XVIII, 7 זֶדָה זֶדָה a knee-  
 shaped piece of wood which became unclean . . . and  
 which one fastened to a bedstead; Tosaf. ib. B. Meta. IX, 2.  
 Ib. VIII, 2 זֶדָה זֶדָה a leg of a bedstead which was  
 taken off with the long side &c.; a. — זֶדָה, זֶדָה, זֶדָה,  
 זֶדָה, זֶדָה, זֶדָה. Tam. IV, 2. Zeb. VIII, 5. Succ. 15<sup>b</sup>,  
 זֶדָה. Cant. R. to VII, 3 זֶדָה זֶדָה . . . זֶדָה as the belly  
 is bounded by the heart (chest) on the one, and the  
 legs on the other. Kel. XVIII, 5; Tosaf. ib. B. Meta. VIII,  
 5; a. fr.

**לְרַגְלֵי** *ch. same.* Her. 7<sup>a</sup> **לְרַגְלֵי** **קָם** stands on one leg.  
 Men. 34<sup>a</sup>. Yoma 11<sup>b</sup> **כִּי יֵצֵא אִישׁ מִבֵּיתוֹ** when a person  
 starts to walk, he moves his right leg first. Ib. 7<sup>a</sup> **וְיָצֵא**  
**בְּכָף דָּרִי דִּיחָא** my leg was hurting me. Ib. **וְיָצֵא**  
 I mean the upper portion of the leg. Kidd. 49<sup>b</sup> **וְיָצֵא**  
**וְיָצֵא** I want no shoe larger than my foot, i. e. I  
 want no husband too high in rank.—Sabb. 104<sup>a</sup> **וְיָצֵא**  
**וְיָצֵא** the foot of the letter Gimmel, ... Daleth;  
 a. fr.—*II* **וְיָצֵא**, **וְיָצֵא**. Targ. O. Lev. 1, 13 (Y. **וְיָצֵא**). Ib. 9  
**וְיָצֵא**. Targ. Am. III, 19; a. e.—Y. Shek. V, 49<sup>a</sup> bot. **וְיָצֵא**  
 to look at these legs (how fat); Y. Bico. III, 65<sup>a</sup> bot.; Lev.  
 R. s. 34; Yalk. Ib. 685; Koh. R. to V, 13.—Ab. Zar. 38<sup>b</sup>  
**וְיָצֵא** to the nails of their feet; a. fr.—Y.  
 Maas. Sh. IV, end, 38<sup>a</sup> **וְיָצֵא** legs of the bed.

\* **תָּרַח** (imp. **תָּרַח**), *thp. תָּרַח to become round* (of the nipple of the breast), *to develop*. Nidd. 48<sup>b</sup> top (ref. to Ez. XXIII. 21) **אֵינִי אֶחָדָה** . . . **תָּרַח** **אֵינִי אֶחָדָה** thy breasts began to develop, yet thou didst not repent, thy breasts were fully developed, yet &c.; [other interpret. in Rashi: **תָּרַח** *to be swollen*, **תָּרַח** *to dry up*; Ar.: **תָּרַח**, v. Koh. Ar. Compl. s. v.].

כרפונה, Y. Kil. I, 27<sup>a</sup> top (ref. to מיל מיהא Mish. I, 1; Ar. כרפונה, R. S. to Kil. I. c. כרפונה) corrupt, of a probably Greek name for *white beans*.

5075 1 m. to N. camp station, east of Battery  
camp, in valley of stream. Twp. 10 N. 10 E. 10 S. 10 W.  
May 12, 1878

color, paraly. N. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851

NCB-2 I ch.-h. 6979 I. Targ. Kath. VIII, 14

**NESTLE** II ch.-h. **NESTLE** II. Ab Zar. 10<sup>a</sup> אֶשְׁתֵּי בַּ  
 parley put in strong wine. Ib. 20<sup>a</sup> אֶשְׁתֵּי בַּ parley-wind.  
 Keth. 61<sup>a</sup>. — [Tosaf. Kil. III, 10 אֶשְׁתֵּי אֶל זֶכֶךְ, Var.  
 אֶשְׁתֵּי.]

7672, Transf. Nabh. XIII (XIV), 17 ed. Zool., read:  
7672.

**NIPI, NIPI** is a very strong antiseptic powder.  
 (It is also a remedy for the disease) for white worms.

ה'תרס"ב, פקוקא, פקוקא

בית-המדרש, סקולסניקא

יחזקאל, בן-בן

<sup>a</sup>T<sub>72</sub> in 1-2 upholder M Kat. 1<sup>st</sup> part in K...  
Shorash. s. v.; v. T<sub>72</sub>.

**פּוֹלַט**, ר. חזקיה.

**NOTE** I f. ch. ex. 223: ball pebble. It is very  
Sabb. 81<sup>st</sup> 223 is Babylonian pebbles (shells and  
brittle).

plant.—<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup>

פֶּה חֶסֶד II (סֶחֶד III) *l. group* אֶחָד I, a  
 species of *vet. h.*, prob. *Acerulea*, rarely used as human  
 food. Bekh. VI, 1 (37<sup>a</sup>) הֵאָרַךְ אֶת הַפֶּה if there is a hole in  
 the ear lap of the size of a *carshinah*; ib. 37<sup>b</sup>, expl. אֶחָד;  
 Toscf. ib. IV, 1. Y. Kidd. I, 59<sup>d</sup> top הֵאָרַךְ הַפֶּה less than  
 the size of *an*; a. a.—*PL* אֶחָד, אֶחָד. B. Mets. 90<sup>a</sup>.  
 Hall. IV, 9, a. fr. אֶחָד אֶחָד beams set aside for the  
 priest's share. Maas. Sh. II, 4; Toscf. ib. II, 1. Y. Hall. IV,  
 60<sup>b</sup> הֵאָרַךְ הַפֶּה (contrad. to אֶחָד) when was the  
 law declaring *carshinah* subject to *Trumah* enacted?—  
 Answ. הֵאָרַךְ הַפֶּה in days of famine (when it served as  
 human food). Esth. R. to I, 14 (play on אֶחָד, ib.) הֵאָרַךְ  
 אֶת הַפֶּה אֶת הַפֶּה אֶת הַפֶּה I shall crush vetch  
 (to be played) before them (send a famine compelling

them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53<sup>c</sup> בברשיני קל (read: (ברשינין) they made the law concerning *carsh*, less stringent. Ib. עיסה של כ' a dough made of *c*.—Meil. III, 6 כרשיני חקדש; Tosef. ib. I, 21 כרשיני ed. Zuck. (some ed. בר שני, corr. acc.), v. חקדש; a. fr.—Koh. R. to VI, 1 משיגים בפלפלין he who puts vetch into pepper; (Tosef. B. Bath. V, 6 פוספרת).

בְּרֵשִׁיִּים, בְּרֵשִׁיִּים, v. preced.

פּרשטינא, v. כרשטנא, כרשטינא

פְּרִיָּת, v. פֶּרֶת.

ונקרא **כְּרֵת** (b. h.; cmp. **קָרַח** 1) to cut. Num. R. s. 16 **כְּרֵת** וְנָקְרָא (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home. —Esp. to cut *genitals, mutilate*. Bekh. 33<sup>b</sup> **כְּרֵת** אַחֲרֵי כִּוְרָה, v. **נָתַק**. —Part. pass. **כְּרוּת**. Ib.; a. fr. —**כְּרֵת** שֶׁכַּחַד one that is mutilated at his membrum, v. **שָׁפַךְ**. Tosef. Yeb. XI, 2 Yeb. VIII, 2; a. fr. —2) [to draw a circle, place outside, emp. meanings of **הָרַם**, **בָּרַר**,] to cut off, excommunicate, v. **כָּרַת**. Y. Bicc. II, beg. 64<sup>c</sup>; Y. Snh. XI, 30<sup>b</sup> **כְּרֵת** עֲשֵׂינִי דְּכֵרֵי דְּכֵרֵי deduct twenty years up to which age the divine court neither punishes nor decrees excision. —3) to separate, divorce; to make final. Gitt. 21<sup>b</sup>; Succ. 24<sup>b</sup> (ref. to Deut. XXIV, 3) **כְּרֵת** סֵפֶר כְּוֻנָּהּ וְכֵן the delivery of the deed divorces her and nothing else does. Ib. **כְּרֵת** בֵּיתָא לְבִינָה something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect). —Part. pass. **כְּרוּת** definite. Y. Gitt. VII, 48<sup>d</sup> **כְּרוּת** כֵּן it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16<sup>c</sup> **כְּרוּת** כֵּן. Y. Gitt. III, 44<sup>d</sup> top; IX, 50<sup>b</sup> bot. **כְּרוּת** כֵּן לְשִׁמְתָּהּ זה כֵּן לְשִׁמְתָּהּ זה (not יז) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44<sup>c</sup> **כְּרוּת** כֵּן לֹא שֶׁלֹא הָיָה לָהּ כֵּן (strike out לָהּ); a. fr. —3) to decide, make final. Ber. 4<sup>a</sup>; Snh. 16<sup>b</sup> (ref. to **כְּרֵת** as a symbolical name for the Urim and Tummin, or for the Sanhedrin) **כְּרוּת** אֵת דְּבָרֵיהֶם they give definite and precise decisions; Midr. Till. to Ps. III **כְּרוּת** אֵת דְּבָרֵיהֶם (פְּרִיָהּ) כֵּן לְבִינָה to covenant, make a firm promise. Gen. R. s. 44 **כְּרוּת** בֵּיתָא עֲשֵׂינִי דְּכֵרֵי דְּכֵרֵי thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 **כְּרוּת** אֵת דְּבָרֵיהֶם. —Part. pass. **כְּרוּת**, f. **כְּרוּתָהּ**. M. Kat. 18<sup>a</sup>, a. fr. **כְּרוּת** כֵּן לְשִׁמְתָּהּ, v. **כְּרֵת**. R. Hash. 17<sup>b</sup> **כְּרוּת** כֵּן לְשִׁמְתָּהּ there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10). —Transf. **כְּרוּת** כֵּן לְשִׁמְתָּהּ, v. **כְּרוּת**. Nidd. 58<sup>b</sup> **כְּרוּת** כֵּן לְשִׁמְתָּהּ it is a necessity, unavoidable. **כְּרוּת** כֵּן לְשִׁמְתָּהּ whoever crushes it cannot help smelling it.

*Nif.* 1) *נָכַר* 1) to be cut, mutilated. Yeb. VIII, 2 (expl. כְּרוֹת שֹׁמֵה, Deut. XXIII, 2) כָּל שֶׁנִּי הִגִּיד when the membrum is mutilated. Ib. 75<sup>b</sup> כָּרוֹתוֹ בְּצִיצִים when the testicles

are cut out; a. fr.—2) *to be covenanted*. Sot. 37<sup>b</sup> שָׁאֵל וּב' נְכָרָה עֲלֵיהֶן upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed*. Y. Peah I, 15<sup>d</sup> bot. (ref. to Num. XV, 31) מַלְבֵּד שְׂמִינִי בָהּ נְכָרָהָ וְיוֹנָה בָהּ which intimates that (the idolator's) soul is cut off (through premature death, כָּפָרָה), while her guilt remains with her (unexpiated by death); Snh. 64<sup>b</sup> (ref. to the emphasized expression הַכֹּהֵן הַזֶּה, Num. i. c.) הַקָּהֳרָה הַזֶּה hiccareth refers to this world &c.; a. fr.—Verbal noun חִיצוּת v. כָּרַת.

*Hif.* הִכְרִית *to destroy, exterminate.* Tanh. R'eh 7 וְהִכְרִיתָם and exterminate them. Ib. כְּשֶׁיִּכְרִיתָם when the Lord... shall have destroyed..., you will enter. Tosef. Snh. IV, 5 לְהַכְרִית זֶרְעוֹ to exterminate the seed of Amalek; a. fr.

*Pi.* **בִּרַת** to doom to destruction. Arakh. 15<sup>b</sup> שִׁכְבֵּר בִּרְתּוֹ; 'ר' for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

**כָּרַת** ch. same, esp. *to separate, divorce*; Gitt. 21<sup>b</sup>, a. fr. **עֵד מִסִּירָה כָּרְתִי** it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to **עֵד הַחֲרִמָּה כָּרְתִי** it is the signing witnesses &c. — Imper. **כָּרוּ** (only in) **כִּי יִגַּע** *make the divorce final, definite* (v. preced.). Ib. 9<sup>a</sup> **הֵינִי מַעֲמֵא מִשִּׁוּם** *he is making the divorce final* (v. preced.). **הָיָה דְּלִכּוּרָא בִּגְוִיָּה** the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150<sup>b</sup>.

**פְּרִיחָה** f. (הִפְרִיחַ, v. פָּרַח *Nif.*) *excommunication* through extermination; (in Talm. law) *divine punishment* through premature or sudden death, opp. to מִיתָה בִּידֵי אָדָם capital punishment. *Snh.* 60<sup>b</sup> הוּא כ' זִכְרָה is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. מִיתָה בְּקֶטֶל death by execution. *M. Kat.* 28<sup>a</sup> כ' מִיתָה בְּקֶטֶל if one dies at the age of fifty, that is death of divine visitation; *Y. Bicc.* II, beg. 64<sup>c</sup> בְּהִפְרִיחָה; *Treat. S'mah.* III, 8 בְּהִפְרִיחָה. *Ib.* 10 מִה מִה בְּהִפְרִיחָה what is there to indicate that they died by divine visitation?; *Y. l. c.* 64<sup>d</sup> תִּפְרִיחָה שְׁמֵהּ בְּהִפְרִיחָה. —*M. Kat.* I, c. מִי נִפְקָד לִי I have escaped the punishment of *kareth* (being sixty years old). *Ib.* דְּשָׁנִי כ' the *kareth* of years, premature death; כ' דְּיוֹמִי the *k.* of days, sudden death. *Hull.* 31<sup>a</sup> כ' בְּאִשְׁמֵרָה a transgression punishable with *k.*, opp. מִיתָה בְּקֶטֶל. *Macc.* III, 15 (23<sup>a</sup>) מִי נִפְקָד מִיִּדֵּי פְּרִיחָה *Ms. M.* (ed. מִיִּדֵּי פְּרִיחָה) are released from *k.* (which would otherwise await them). *Ib.* 13<sup>b</sup> בְּחֻרָה כ' בְּחֻרָה why is the punishment of *k.* specifically mentioned with reference to incest with a sister (*Lev.* XX, 17, being included in *Lev.* XVIII, 29)?—*Gen. R.* s. 28 (ref. to פְּרִיחָה, *Zeph.* II, 5, v. *Targ.* a. l.) כ' גוֹי שְׂרָא רָאִי a nation deserving extermination; (*Yalk. Zeph.* 567 לִפְרִיחָה); a. v. fr.—*Pl.* פְּרִיחָה (fr. פְּרִיחָה). *Ker.* I, 1 בְּחֻרָה כ' thirty six there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth*. *Macc.* III, 15, a. fr. כ' those on whose transgressions the penalty of *k.* is pronounced; a. fr.—*K'rihoth*, a treatise of the Mishnah, *Tosefta*, and *Talmud Babli*, of the Order of *Kodashim*.



**קָרָה, קָרָה, v. קָרָה**

**קָרָה**, Y. Kil. V, 50<sup>a</sup> top, read: קָרָה, v. קָרָה.

**קָרָה** m. (b. h.; *qara* in *K'arshi*, *Chereshi*, *Qarshi*) the lady-guard of David; (humilit.) the *Banchedra* (or *Urtica* and *Tummin*). Ber. 4<sup>a</sup>, v. קָרָה. Midr. Till. to Ps. III, v. קָרָה, a. e.—*Pl.* קָרָה. Men. 28<sup>b</sup> וְכִי יִרְדּוּ קָרָה ed. (ed. Ven., a. oth., and Ar. קָרָה) the shape of the apples of the *K'arshi* (in *Urtica*?); Ib. 68<sup>a</sup> וְכִי מו. R. 2 (ed. וְכִי), v. קָרָה.

**קָרָה** (קָרָה) m. *Halt. denom. of Ch. קָרָה*, v. next w.) porraceous (of color), *leek-green stuff*. Ber. 1, 2 וְכִי קָרָה וְכִי קָרָה when one can distinguish between blue and green; (Y. ed. קָרָה; Ar. Var. קָרָה, קָרָה). Succ. III, 8 וְכִי קָרָה (Y. ed. קָרָה) as *Nahrog* green like a porraceous plant (v. קָרָה).—*Qul.* 31<sup>b</sup> וְכִי קָרָה a cloak of green wool.

**קָרָה**, **קָרָה**, **קָרָה** m. *pl. ch. קָרָה*, *Qarshi* *leek*. Targ. Num. XI, 5 ed. Her. 2 (oth. ed. 2); Yarg. Y. II קָרָה, some ed. קָרָה; h. text קָרָה.—Ar. Zar. 12<sup>a</sup> וְכִי קָרָה he (the emperor) sent him *leek* (symbolically alluding to קָרָה, 'my progeny will be cut off', Hashi). Ker. 8<sup>a</sup>; Hor. 12<sup>a</sup>. Y. Kil. IV, end, 28<sup>a</sup> וְכִי קָרָה planted *leek* in his vineyard. Y. Sabb. VII, 10<sup>a</sup> וְכִי קָרָה... וְכִי קָרָה he who cuts (on the Sabbath) coriander..., *leek* &c. Bab. Ib. 110<sup>b</sup>, v. קָרָה a. קָרָה; a. fr.

**קָרָה**, **קָרָה**, **קָרָה**, ramifications, v. קָרָה.

**קָרָה**, v. קָרָה

**קָרָה** m. (a. denom. of קָרָה, *Qarshi* formed after the Greek *καραίνω*) *leek-colored, green*. Y. said to Gen. XLIX, 1 quot. in Ar. בֶּן זָבֻל לְזָבֻל (Ber. I, 2 לְזָבֻל), v. קָרָה. Y. Succ. III, 35<sup>d</sup> (ref. to Mish. קָרָה, v. קָרָה), v. קָרָה וְכִי קָרָה לֹקֵק קָרָה (corr. acc.) does the Mishnah mean exactly as green as *leek*, or any shade like *leek*?

**קָרָה**, Kel. XX, 1 Ar., v. קָרָה.

**קָרָה**, v. קָרָה

**קָרָה** m. *pl. (denom. of קָרָה) green material*, Targ. Esth. I, 6 (h. text קָרָה, v. קָרָה II).

**קָרָה**, *Rhpa. קָרָה*, v. קָרָה.

**קָרָה**, v. קָרָה.

**קָרָה**, v. קָרָה.

**קָרָה**, **קָרָה** m. *ch.—next w.—Pl. קָרָה*, Targ. Gen. XI, 28; a. fr.

**קָרָה**, **קָרָה** m. (b. h. קָרָה, *pl.*) *Chaldean*. Meg. 12<sup>b</sup> וְכִי קָרָה... וְכִי קָרָה the vessel which I use (my wife) is neither..., but a *Chaldean*.—*Pl.* קָרָה. Succ. 52<sup>b</sup>. Pesik. R. a. 37 וְכִי קָרָה when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15<sup>b</sup>. Lam. R. to I, 14 קָרָה to the Chaldean government was tyrannical (contrad. to קָרָה); a. e.—*Fem.* קָרָה, *pl.* קָרָה. Shn. 92<sup>b</sup>.

**קָרָה, v. קָרָה**

**קָרָה**, **קָרָה** f. (קָרָה; *comp. קָרָה*) *joint, beam, gird*.

Targ. I. Gen. XII, 10 וְכִי קָרָה וְכִי קָרָה Yarg. II. Hag. VI, 2 (ed. Lag. קָרָה, Var. קָרָה, וְכִי), a. e.—R. Kam. 66<sup>b</sup>, v. קָרָה. Ib. 11<sup>a</sup>, v. קָרָה. Hor. 9<sup>b</sup> וְכִי קָרָה וְכִי קָרָה in order that each of us may carry off a ship of the beam (that you may share the responsibility with me). Koh. 17<sup>a</sup> וְכִי קָרָה וְכִי קָרָה if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sexual desire). Ib. 66<sup>b</sup>, R. Kam. 96<sup>b</sup> וְכִי קָרָה וְכִי קָרָה a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. קָרָה. Kidd. 66<sup>b</sup>... וְכִי קָרָה וְכִי קָרָה ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* קָרָה, קָרָה. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 וְכִי קָרָה (same ed. קָרָה); a. e.—Sabb. 67<sup>a</sup> וְכִי קָרָה וְכִי קָרָה seven chips from seven beams. R. Kam. 96<sup>a</sup> וְכִי קָרָה וְכִי קָרָה if one stole trunk and made them into joints (by trimming). Qul. 67<sup>a</sup> וְכִי קָרָה he boasted himself with carrying (or trimming) beams; a. e.—*Truf.* lengthy slices of a radish. Sabb. 100<sup>a</sup> וְכִי קָרָה Ma. M. (ed. קָרָה, Ar. קָרָה, Var. קָרָה, Alf. קָרָה) in Palestine they call them (on the Sabbath) each slice by itself (just as they are eaten).

**קָרָה**, **קָרָה** f. same. Y. Beta. II, 41<sup>a</sup> top quot. in Hidd. Meiri, v. קָרָה.

**קָרָה** f. (*comp. קָרָה*) 1) *tuft, pubescence, fine hairs or fibres*. Lita. II, 1. Mikv. IX, 4 וְכִי קָרָה the downy hair growth of a youth before puberty; Tosef. Ib. VI, 10 וְכִי קָרָה quot. by R. S. to Mikv. I a. (ed. קָרָה) the hair growth of one entering on puberty, about which he came not.—Esp. (also name sub. קָרָה) cucurbit a parasite growing on shrubs (v. Löw Pd. p. 250, sq.). Tosef. Kil. I, 11 (Var. קָרָה), v. קָרָה. Ib. III, 16 וְכִי קָרָה ed. Zech. (oth. ed. קָרָה); Sabb. 130<sup>a</sup> Ma. M. (ed. קָרָה, v. קָרָה, —S) (collect. noun, sub. קָרָה) cucumbers or melons in an early stage when they are pubescent. Ib. 100<sup>a</sup> וְכִי קָרָה וְכִי קָרָה pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. וְכִי קָרָה (Ma. O. קָרָה, Ar. a. v. קָרָה: קָרָה or קָרָה q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *Crusa*, v. קָרָה.

**קָרָה**, **קָרָה** ch. same, *esp. cucurbit*. Erub. 10<sup>a</sup> וְכִי קָרָה וְכִי קָרָה *cucurbit*, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the *cucurbit* on it dies. Sabb. 107<sup>b</sup> וְכִי קָרָה וְכִי קָרָה he who tears c. loose from the shrub &c. Sabb. 130<sup>a</sup> וְכִי קָרָה *cucurbit* in a vineyard is a forbidden mixture (v. קָרָה). Ib. 100<sup>b</sup> bot. וְכִי קָרָה ordered him to eat c. with salt and to run &c. Gitt. 69<sup>a</sup>, v. קָרָה.—Hall. 47<sup>b</sup> וְכִי קָרָה looking like c. (yellowish).—V. קָרָה.

**קָרָה** (v. קָרָה), *Ar. קָרָה to do well, prosper*. Targ. Josh. I, 8 וְכִי קָרָה (ed. Lag. קָרָה; h. text קָרָה, Pesh. קָרָה).

**קָרָה** m. (b. h.; קָרָה) a carpenter's tool for chipping. *axe*. R. Kam. X, 10 וְכִי קָרָה וְכִי קָרָה when working with the axe, the chips belong to the owner, contrad. to קָרָה. Ib.

119<sup>b</sup>, v. חֲצִיצָא. — Pl. בְּשִׁילָא. Sot. VIII, 6 של כ' iron axes (as a weapon in war). Sifré Deut. 337 כשלים (corr. acc.).

**בְּשִׁילָא** ch. same. — Pl. בְּשִׁילָא. Targ. Jer. XLVI, 22 (h. text קרדמוהו).

**כְּשִׁיר**, v. sub 'כשר.

**בְּשִׁפּוּשׁ** m. (בְּשִׁפּוּשׁ) *striking* (with the tail). B. Kam. 19<sup>b</sup> a more than ordinary habit of knocking about. Ib. באמתה Ms. M. (ed. כשכשה באמתה, v. Rabb. D. S. a. l. note), v. בְּשִׁפּוּשׁ.

**בְּשִׁפּוּר** (בְּשִׁפּוּר) pr. n. pl. *Cashkar, Cascara* (v. P. Sm. 1843) in Babylonia. Yoma 10<sup>a</sup> כ' אכר זה Ms. M. 2 a. Ms. L. (ed. v. Rabb. D. S. a. l. note 10) Accad is C. Sabb. 139<sup>a</sup> בני ב' Gitt. 80<sup>b</sup> אכשנדרא, v. אכשנדרא. [V. Schr. KAT<sup>2</sup>, p. 346<sup>b</sup> Arku, Nipur, Kiš.]

**בְּשִׁפּוּשׁ** 1) (כשש) emp. (בְּשִׁפּוּשׁ) *to knock, strike, move to and fro, shake*. Bets. 20<sup>a</sup> להם בזונה כ' (Ms. M. לה) he made for them (in their presence) striking movements with the animal's tail (making believe it was a female); Y. ib. II, 61<sup>c</sup> top בזונה כ' החתיל מְבַשֵּׁשׁ בזונה; Y. Hag. II, 78<sup>a</sup> bot. — Hull. II, 6 חתיל מְבַשֵּׁשׁ בזונה עד unless the animal strikes about with its tail (an evidence of vitality). Ib. 38<sup>a</sup> top בְּשִׁפּוּשׁוֹ if it shook its ears (with vital force). Y. B. Kam. II, beg. 2<sup>d</sup>; Bab. ib. 19<sup>b</sup> בזונה כ' if the beast struck (and did damage) with its tail. Ib. באמתה (v. preced.) if she struck (and did damage) with her fore-leg. — V. שְׁבִיבָה II. — [2) (= שְׁבִיבָה; emp. (בְּשִׁפּוּשׁ) *to soothe, pat*. Pesik. Zakh. p. 24<sup>b</sup> מְבַשֵּׁשׁוֹ (אר), v. שְׁבִיבָה L]

**בְּשִׁפּוּשׁ** ch. same, *to shake, knock about &c.* Yoma 84<sup>b</sup> ומְבַשֵּׁשׁ ליה באמגור Ms. M. (ed. מְבַשֵּׁשׁ, Var. in Ar. s. v. מְבַשֵּׁשׁ) he may rattle nuts for it (to entertain the child). Sabb. 77<sup>b</sup> לְבַשֵּׁשׁוֹ בְּכִי Ms. M. (ed. לְבַשֵּׁשׁוֹ) to chase off gnats by striking (with the tail).

**בְּשִׁפּוּשׁ\*** (transpos. of שִׁפּוּשׁ, v. סִפְסָף I) *to entangle, catch, confound*. Koh. R. to IV, 14 (ref. to חסורים ib.) בזונה כ' רדוא מְבַשֵּׁשׁ לבריותא כנן ביני סריאחא he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

**בְּשִׁל** (b. h.; emp. (בְּשִׁפּוּשׁ) *to strike against, stumble*. Lev. R. s. 19 (ref. to Is. XXXV, 3) כְּשִׁלּוֹת כְּשִׁלּוֹת knees which have the appearance of stumbling (threaten to stumble). Ib. שְׁפָשְׁפָשְׁתֶּם לְכֶם for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 שְׁפָשְׁפָשְׁתֶּם לְכֶם you have stumbled (were discouraged); Tanh. Shlah 2 (נְרַשְׁלָחַם); a. e. — בְּשִׁל (law) *weak, under legal disadvantages* (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 יתנו ל' let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84<sup>a</sup> ל' שְׁבִיבָה to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] ל' שְׁבִיבָה ל' שְׁבִיבָה to the widow, v. חֲצִיצָא; Y. ib. IX, 33<sup>a</sup> top ל' שְׁבִיבָה ל' שְׁבִיבָה to him who is the weakest as to evidence, e. g. he who loaned without witnesses against him who has witnesses. Ib. בְּגוּפוֹ ל' to him who is in feeble health (and poor).

*Nif.* (בְּשִׁל 1) *to be struck, meet with an accident*. Mekh. B'shall. s. 2 ל' אחר ו' not one of them (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8<sup>c</sup> bot. באצבטו כ' got a sore finger; ib. XVI, 15<sup>c</sup> top; Lam. R. to IV, 20; a. e. — 2) *to stumble, fall; to be led to sin*. Pesik. Shub., p. 165<sup>a</sup> ב' בְּשִׁלּוֹ ו' . . . and people stumbled over it (the rock); Yalk. Hos. 533. Ib. ארם ל' אין ארם if man becomes a victim of sin. Gitt. 43<sup>a</sup> ארם ל' ארם ארם . . . one never gets at the true sense of the words of the Law, except after mistakes; Hag. 14<sup>a</sup>; Sabb. 120<sup>a</sup>. — Ber. 28<sup>b</sup> ו' אֶפְשָׁל בְּרַבֵּר הַלְכָה and that I may not err against a *hálakhah*; ' ו' אֶפְשָׁל nor may my colleagues &c. Midr. Till. to Ps. XXII בְּשִׁלּוֹ אֶפְשָׁל because I am a queen, I shall not come to grief; a. fr.

*Hif.* (בְּשִׁל) *to cause to stumble, to be an obstruction; to weaken; to cause sin*. Y. Shebi. III, end, 84<sup>d</sup> a breach in the fence מְבַשֵּׁשׁ אר הרבים annoying the public (an obstruction to traffic). R. Hash. I, 6 ל' מְבַשֵּׁשׁ לְכֶם thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77<sup>b</sup> ל' מְבַשֵּׁשׁ לְכֶם that thou mayest not cause them to sin (by staying away from college); Kidd. 33<sup>a</sup>; Hull. 54<sup>b</sup> מְבַשֵּׁשׁ (Pl.). — Ab. Zar. 11<sup>b</sup> מְבַשֵּׁשׁ מְבַשֵּׁשׁ מְבַשֵּׁשׁ Ms. M. (ed. מְבַשֵּׁשׁ) their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16<sup>b</sup>; B. Bath. 9<sup>b</sup> (ref. to מְבַשֵּׁשׁ, Jer. XVIII, 23) מְבַשֵּׁשׁ לְכֶם make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XC לְכֶם מְבַשֵּׁשׁ I should have injured myself.

*Pi.* (בְּשִׁל 1) same, v. supra. — 2) *to weaken, break the force of*. Y. Ber. IX, 13<sup>c</sup> bot. מְבַשֵּׁשׁוֹ בְּגִבְעוֹת (Gen. R. s. 24 מְבַשֵּׁשׁוֹ), v. חֲשֵׁל.

**בְּשִׁל** ch. same, *Af.* אֶפְשָׁל *to bring to fall*. Gitt. 57<sup>a</sup> 'אֶפְשָׁל מְבַשֵּׁשׁוֹ מְבַשֵּׁשׁוֹ his own mouth (his presumptuous prayer) caused Bar-Daroma's downfall.

**בְּשִׁלּוֹן** m. (b. h.; preced.) *downfall, stumbling, weakness*. Hag. 14<sup>a</sup>; Sabb. 119<sup>b</sup> בְּשִׁלּוֹן אֶפְשָׁל even at the period of Jerusalem's downfall (moral decay) the men of faith did not fall her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) רעה ל' חסר ר' the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897 (ref. to Job IV, 4) ל' חסר ר' thou didst console all the afflicted (Tanh. Vayishl., ed. Bub. 8 יסורין).

**כְּשִׁילִים**, v. בְּשִׁילָא.

**בְּשִׁשָּׁה** (b. h.; emp. (חֲשֵׁב) [to whisper, v. Fl. to Levy Talm. Diet. II, p. 459.] *to think, devise*, v. מְבַשֵּׁשׁ.

*Pi.* בְּשִׁשָּׁה *to charm, practice sorcery* (emp. (חֲשֵׁב) 8nh. 43<sup>a</sup> (suppressed in later eds., v. חֲשֵׁב) ו' חסרה ו' because he practiced sorcery and enticed &c. Ib. VII, 4 המ' חסרה ו' he who practices witchcraft, expl. ib. 11 מעשה ו' he who produces a real effect is guilty, not he who produces an optical delusion, v. אֶפְשָׁל; a. fr. — V. מְבַשֵּׁשׁ.

**בְּשִׁשָּׁה**, m., pl. בְּשִׁשָּׁה (b. h.; preced.) *sorcery*. Hull. 7<sup>b</sup> (ref. to Deut. IV, 35) ל' אֶפְשָׁל מְבַשֵּׁשׁוֹ 'there is none (no power) besides Him', . . . not even sorcery (can do



[illegible][illegible]

<sup>10</sup>  $\frac{1}{2} \frac{1}{1000}$  in (supposed to mean wild plum tree, *Spiraea*?)  
<sup>11</sup>  $\frac{1}{2} \frac{1}{1000}$  Mo. M. a. Ar. compare correction in Mo. 127.  
 and 227) resin of the plum-tree is the best for making ink.

**סֵפֶר** in design, embroidery, & figures

[illegible]

סוֹמֵךְ l. (סוֹךְ) engaged in, inclined to s.v. *Pl.*  
סוֹמֵךְ Y. Suk. VII. 10<sup>a</sup> top (ref. to Ex. XX<sup>7</sup>) (the  
text speaks only of females) סוֹמֵךְ הָיָה לְהַעֲרִיב  
most women are inclined to sorcery (Hab. : סוֹמֵךְ  
הָיָה, v. 102). Yoma 80<sup>a</sup> בְּסוֹמֵךְ הָיָה נִשְׁמָר  
sorcery. Pes. 110<sup>a</sup>, v. 10000.

**נָסַח** I do it, comp. נִסְּחָה [to be well] <sup>comp.</sup> נִסְּחָהּ, <sup>imp.</sup> נִסְּחָהּ II,] to be proper, fit, right; to turn sth. to success. Y. Hall. I, 17<sup>a</sup> top עַל הַמֶּשֶׁכֶּת נִסְּחָהּ wheate which are fit for all other meat offering; 87<sup>b</sup>; Sifra Vayikra, N'dabah, ch. XIV, Par. 13: a. <sup>10</sup> **נִסְּחָה** II.

*Hif.* חָפַץ 1) (ritual, v. חָפַץ II) to *per-* *mit*, Hull. III, 2 חָפַץ לֵאמֹר R. pro-  
eat, opp. בָּשָׂא; a. v. fr.—2) to *make* *re-* *pare*. Ab.  
VI, 1 חָפַץ לְבָרֵךְ enables him *righteous* *Ac-*  
Hull. 140 חָפַץ an offering which *admission*  
to the Temple or eating sacred *for-* *rad*, to חָפַץ  
an offering which *procures* *atonement*, *id.* 87<sup>a</sup>, a. e.—  
Sub. 47 חָפַץ חָפַץ לְבָרֵךְ חָפַץ חָפַץ *ing* *outside of*  
the camp' (Lev. IV, 12, 21) *make* *legal and pro-*  
*cures* *atonement*; ib. חָפַץ חָפַץ חָפַץ *the analogy*  
between one fitting act and an *preferred*. — B.  
Kam. I, 2 חָפַץ חָפַץ חָפַץ I have *am respon-*  
sible for the damage, v. חָפַץ, B. *חָפַץ חָפַץ חָפַץ*  
wherever I am the partial *cause* *depth*, I am  
completing a pit to its *legally* *depth*, I am  
as responsible as if I had been *the* *author*. Gen.  
R. s. 36 the slaughtering knife *causing*  
the eating) חָפַץ חָפַץ חָפַץ *(not* *causing)* *be-*  
cause it *makes* the food fit *to* *eat* *fit for* *ritual*  
without חָפַץ חָפַץ) to *fit* *fit for* *ritual*  
uncleanness (v. Lev. XI, 34; *חָפַץ חָפַץ חָפַץ*  
חָפַץ... is it the blood (s) *which* *fits* *the* *meat*

[illegible][illegible]

Helps "birds" to adapt one's self, to work with and  
and commercial interests. Gen. H. to V. H. "birds" "birds"  
to more of them and realize in the world than the camp  
Gen. H. c. v. a. c.

XVIII. — Targ J. & XIV. — Targ Ia 17. 6. a. fr  
Dhpa. — Targ. — Dhpa. —

[illegible]

A. ... no great Hal' Yang I want KYM a Tan  
 Ruth II. 14 — H. Mot. ... as to mak-  
 ing the man Riter, i. e. as to the labour in fruits being  
 permitted to use means for increasing the appetit, there  
 is no question as to ... being means for making  
 the fruits more appetizing — Zoh. ...  
 he R. S. declares it permissible to use the left hand for  
 ... Sabb. 116<sup>a</sup>, Yeb. 16<sup>a</sup> ...  
 Mar... to be legally a Jew. Hal. 10<sup>a</sup> ...  
 R... wanted to pronounce it kosher, a ... to grow  
 better, improve. Ib. 59<sup>a</sup>, Yeb. 17<sup>a</sup>, v. ...

11. m. Ch. h; proceed 1) fit exp. butcher, ritualy  
 permitted, legal, app. **חֲסִידֵי הַכֹּהֵן**. **פֶּסַח**. **חֲסִידֵי הַכֹּהֵן**  
 Hult. I, 4 **חֲסִידֵי הַכֹּהֵן** **חֲסִידֵי הַכֹּהֵן** to what is legal in slaught-  
 ering (cutting the throat) is illegal in punishing the neck.  
 Ib. **חֲסִידֵי הַכֹּהֵן** his act of slaughtering has been properly  
 executed. Kidd. IV, 6 **חֲסִידֵי הַכֹּהֵן** his slaughter is fit to  
 marry a priest. Git. IX, 4 **חֲסִידֵי הַכֹּהֵן** the issue is legitimate  
 is under no religious or civil disabilities, a. v. fr. — **חֲסִידֵי הַכֹּהֵן**  
**חֲסִידֵי הַכֹּהֵן**, **חֲסִידֵי הַכֹּהֵן** **חֲסִידֵי הַכֹּהֵן**. Hult. III, 1 **חֲסִידֵי הַכֹּהֵן** to the  
 the following defects in a domestic animal are kosher. It  
 e. do not make the animal unfit for eating. Ib. **חֲסִידֵי הַכֹּהֵן**  
**חֲסִידֵי הַכֹּהֵן** if they (the entrails) are red (have their nat-  
 ural color) they are (the animal is) kosher, a. v. fr. —  
 2) worthy, honest, of noble conduct. Ber. II, 7 **חֲסִידֵי הַכֹּהֵן** to be  
 was a worthy man. Kidd. IV, 14 **חֲסִידֵי הַכֹּהֵן** the best  
 of butchers; a. fr. — **חֲסִידֵי הַכֹּהֵן** as ab. Ib. **חֲסִידֵי הַכֹּהֵן** are mostly honest





is the author of his book, the chapter of Hiealom, and the book of Job; n. v. fr.—Psalm poem. שִׁירָה לְדָוִד, פְּסַלְמֵי דָּוִד, מִזְמוֹרֵי דָּוִד, Meg. 81' וְכֻלָּם בְּיָד הַשֵּׂפָתִים this is written in the Law, and repeated in the Prophets Am. 8, 9' וְכֻלָּם בְּיָד הַשֵּׂפָתִים I am already recorded in the chronicle of Am. 9, Mich. VI, 46' but וְכֻלָּם בְּיָד הַשֵּׂפָתִים law was the writing on the tablets arranged)—Qitt. 80' וְכֻלָּם בְּיָד הַשֵּׂפָתִים... רָאָה any scroll of the Law in which the Divine names are not written with full consecration, v. 85, n. fr.—V. 87

*Nif.* כָּתוּב is to be written, to reduced to writing, to be written upon. Meg. i. אֵין כָּתוּב לֹא יִשְׁמַח הַיִּשְׂרָאֵלִים the Hebrew books may be written in Greek and Latin languages (v. ib. 9°); ib. כָּתוּב וְעוֹלָם יִשְׁמַח הַיִּשְׂרָאֵלִים that they permitted them to be translated only into Greek. Ib. 2° כָּתוּב לְעוֹלָם was dictated (by the divine spirit) for the purpose of being written (as a book). Yoma 99° כָּתוּב לְעוֹלָם (same ed. כָּתוּב לְעוֹלָם), a. v. f.

*Hif.* **צוּר** 1) to cause to be written or recorded, to dictate, dictate. Gen. B. a. 23 ב' צוּר צוּר וְצוּר I have already ordered to be written in the law &c. Bath B. to II, 14 ב' וְצוּר צוּר צוּר צוּר צוּר צוּר if B. had known that the Lord would cause to be written about him (Gen. XXXVII, 31) &c.; a. fr.—*Lev.* B. a. 24 צוּר צוּר ב' צוּר צוּר (Psalm, B. a. 15; Yalk. Ex. 307 צוּר) there are three sections that Moses dictated for us in the Law—3) to consign, enlist in the army, levy. Ex. B. a. 15 (צוּר) ב' צוּר צוּר צוּר a human king to raise soldiers for himself, strong &c.; Tanh. Hayy 3 צוּר צוּר (corr. acc.). Cant. B. to II, 8, a. e. צוּר צוּר v. צוּר צוּר.—Part. pass. צוּר צוּר recorded; levied. Kidd. IV, 8, v. צוּר צוּר II.—Tosef. B. Bath. IV, 7; II Bath. 22, R. H. צוּר צוּר צוּר to record for record service (comment: enrolled to death); Kidd. II' צוּר.—Gen. B. a. 80 (Yalk. ibid. 147 צוּר צוּר), v. צוּר צוּר.

2573 I, 2572 ch. same. Targ. Deut. VII, 9 (P. Bath).  
 Targ. O. II, p. 31). Ib. XXXI, 24. Targ. Job. XVIII, 4;  
 a. v. fr.—Part. pass. 2573 (2572). Targ. Ex. XXXI, 18.  
 Targ. O. Num. XI, 28 (Y. פסוקא); a. fr.—B. Kam. 89<sup>b</sup> bot.  
 2574 she willed her property to &c. Qlt.  
 2575 she (the wife) had it written (at  
 her expense). B. Bath. 168<sup>b</sup> וְכָתוּב לָהּ כָּדָר וְכָתוּב לָהּ write for us  
 another document (copy) in addition to this; a. v. fr.—  
 Sabb. 115<sup>b</sup> וְכָתוּב הַסְּפָרִים וְכָתוּב הַסְּפָרִים when the books are  
 written in Chaldaic or any other tongue (than Hebrew);  
 a. fr.—Esp. (in arguments on Biblical texts) כָּתוּב בְּרַחֲמֵי ה' the Lord has written, *the text reads*. Pes. 21<sup>b</sup> כָּתוּב  
 כִּי כִּי this is so because the text reads כִּי כִּי passive voice;  
 but if it did not read so &c. Ib. לְקַדְּשׁ הַמִּשְׁכָּן וְכָתוּב לָהּ it ought  
 to read &c. Ber. 3<sup>b</sup> אִם לִכְתוּב הַמִּשְׁכָּן וְכָתוּב לָהּ if this were so  
 (that כָּתוּב invariably means *evening*), it ought to read  
 (1 Sam. XXX, 17) כָּתוּב וְכָתוּב וְכָתוּב; a. v. fr.—כָּתוּב it is  
 written, it reads (used also in Hebr. diction). Ib. 13<sup>b</sup> כָּתוּב  
 לֵאמֹר for it says (Deut. XI, 19) 'to speak thereof'; כָּתוּב  
 here, too, (in the first part of the Sh'ma)  
 it says (VI, 7), 'and thou shalt speak thereof'—Meg. 16<sup>a</sup>  
 וְכָתוּב הָאֵל הַזֶּה וְכָתוּב הָאֵל הַזֶּה here (Lev. IX, 1) *ought* is  
 used, and there (Gen. I, 5) *ought* is used. Ib. כָּתוּב וְכָתוּב  
 but does it not also read &c. 1—Gen. R. a. כָּתוּב וְכָתוּב  
 and what do we read after this?—L. וְכָתוּב וְכָתוּב v. fr.—  
 Shh. 71<sup>a</sup>, a. e. כָּתוּב וְכָתוּב we must construe the Bib.

linal test as it is written (literally, e. g. *Shukh Sh-VIII, 6* as an interpretation of *Deut. XXII, 10*), & c. fr.—H. Nam 65.  
 3 שְׁמֵרָה שְׁמֵרָה שְׁמֵרָה שְׁמֵרָה that a change of form of a static object gives prominence (comparing the third to *ma'aseh* in value) is written (indicated in the H. linal test) and has been taught in the Mishnah.—V. 373

[illegible]

**297** = *to take a pencil writing copy; transfer.* Ab. V, 6, Fol. 24<sup>r</sup>; Rife Deot. 28b (of things counted in the last hour of the sixth day); שפצתי שפצי the art of writing and the writing up (the tablets) (Ba. XXXII. 10, Babel to Fol. 1, c. שפצתי and the pencils), Mebh. Eshell, Vay-nam, s. 8 only שפצ. Ab. Zar. 10<sup>a</sup> קטן את צ' אב שפץ תי they (the Romans) have neither (original) type nor language; (III. 10<sup>a</sup>) (cf. שפצתי). Y. Meg. I, 21<sup>b</sup> bat, v. פתח. Bab. 81<sup>b</sup>, Meg. 8<sup>a</sup> (שפצתי צ', v. נפתחי) (Sh. ע פתחת שפצת פתחת, strike out שפצת, v. Nidd. D. II s. L., a. Meg. 6<sup>a</sup>).—שפצתי written Law, opp. רע בראשית. Yoma 28<sup>a</sup>, a. fr.—Meg. 18<sup>a</sup> דני תנא ליה without a written copy, from memory.—Fol. 21<sup>b</sup>, a. e. צי יד שפצת שפצת construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—ד שפצ signifier. Keth. II, 8 sq., a. fr.—Tosef. R. Kam. VII, 4 וְהָיוּ ד' חֲמִישׁ ז'.—Gen. R. s. 48 וְהָיוּ ד' חֲמִישׁ ז' רַק הָיוּ כֵךְ מִכֶּסֶם... שָׂרָם לֹא wherever you find in the Biblical text the plain writing, i.e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted), where the dotted prevail you must interpret the dotted, e.g. וְהָיוּ (Gen. XVIII, 9) read וְהָ, where is he (Abraham)?; Sh. s. 78, Gen. R. to VII, A.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 21 וְהָיוּ ד' חֲמִישׁ ז') וְהָיוּ ד' חֲמִישׁ ז' we read it as it is written (and as amended in the Kabb.) A. fr.—וְהָיוּ ד' חֲמִישׁ ז' Talm. Maas 1; Num. R. s. 22, beg. וְהָיוּ ד' חֲמִישׁ ז' government papers containing orders of hard measures against the Jews. Keth. R. introd. הָיוּ ד' חֲמִישׁ ז' royal decrees. Ez. R. s. 20 וְהָיוּ ד' חֲמִישׁ ז' (some ed. וְהָיוּ) until my son shall have studied documents; a. e.

222 II, 2222, 722 ch. name—Targ. Y. Lev. XIX,  
16 (h. text 7222) —Targ. Y. Gen. XI 5 III, 6 (marriage  
contract, v. 7222). Targ. Ex. XXXII, 16 (h. text 2222);  
a. fr.—Lev. R. a. 28, and 7222 7222 722 what your sacred  
writ says—FL. 7222 (7222), 7222, 7222. Targ. II Esth.  
IV, 12. Ib. VII, 10; a. a.—Gen. R. a. 10; Lev. R. a. 22 72  
72 722 evil decrees against the Jews of Coesarea (v.  
preced.): Tanh. Hock. I.

773 v. 373

1772 m. ch. - b. 1772, writer, supposed (old B. owned books). Koh. R. to II, 18 R. Meir was 7000 in 2 as exceeding, a 10000 copy, a 1000.

כתובת, v. כתובת.

כתוב, v. כתב I.

**כתוב** m. (כתב) *Biblical verse, passage*; *הַכִּתּוּב the Bible text*. Hag. 18<sup>a</sup>, a. fr. כדבר הכ' במה הכ' what does the text speak? Ib. 18<sup>a</sup> לא מסר הכ' אלמ' וכו' this proves that the Law intended to leave it to the discretion of the scholars to decide &c.—Pes. 8<sup>a</sup> עקם הכ' שמנה וכו' the text made a circumlocution of eight letters (more than would have been required). Sifra introd., beg. אחד מב' אחד a standard rule derived from one verse. Ib. end אחד אומר וכו' כ' אחד verse reads . . . , and another reads &c.; a. fr.—Pl. כתובים, Sifra l. c. Snh. 45<sup>b</sup>; Meil. 11<sup>b</sup>, v. לכתב; a. fr.—[Ex. R. s. 20, v. כתב.]—Esp. *K'thubim, Hagiographa*, the third part of the Bible. Keth. 50<sup>a</sup> חזרה נביאים וכו' חזרה (תנ"ך) Pentateuch, Prophets and Hagiographa. B. Bath. 14<sup>b</sup> וכו' של כ' וב' the order of the books of the Hagiographa is: Ruth &c. Meg. 31<sup>a</sup> ומשולש בכ' and for the third time intimated in the Hag.; a. fr.

**כתובא** ch. same.—Pl. כתובאי, כתובאי. Y. Ned. I, end, 37<sup>a</sup> כדקדושא כ' as sacred as the Biblical writings.—Esp. *the Hagiographa*.—Taan. 9<sup>a</sup> מירי דכתיבא כתובאי מי איכא מירי דכתיבא כתובאי is there anything written in the Hagiographa that is not intimated in the Law? B. Bath. 8<sup>a</sup> אראוריחא כתובא עברת אראוריחא what is written in the Law, thou didst act against what is written in the Law, the Prophets and the Hagiographa. Keth. 106<sup>b</sup> דאקרייך כתובא he who taught thee the Hagiographa has not taught thee the Prophets; a. e.

**כתובא** m. = *writer, notary*. Y. Gitt. IX, 50<sup>c</sup> bot. Y. Snh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> ר' חנינא B. H., the notary.

**כתובת** f. (preced. wds.) *writ, deed, esp. marriage contract*, containing, among other things, the settlement of a certain amount due to the wife on her husband's death or on being divorced; *K'thubah, the wife's settlement, widowhood*. [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14<sup>d</sup> מדרש כ' מדרש the Shammaites made the wording of the marriage contract the text for legal interpretation; *that she must receive her widowhood*, for he writes to her &c. Ib. ר' מאיר עבר כ' וב' B. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בחולה כתובת the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14<sup>b</sup>; 16<sup>b</sup> לאשה כ' חתונה Simon b. Shetah introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82<sup>b</sup> כל נכסיו חתונה ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32<sup>b</sup>, sq. Bab. ib. 10<sup>a</sup> חתונה אשה מן החזרה the widowhood endowment is intimated in the Torah. Ib. כתובה אלמנה אינה וכו' the endowment of one that married as a widow is not Biblical. Ib. 56<sup>a</sup> כתובה רבנן the widowhood is a Rabbinical institution. Ib.

IV, 2 כתובתה שלו her widowhood belongs to him (her father). Ib. IX, 8 הפוגמת כתובתה v. פגם. Ib. 9 . . . הוציאה גט if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—Pl. כתובות. Ib. גובה שתי כ' if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr.—*כתובות K'thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**כתובת** f. (b. h. כתבת; preced. wds.) *writing, inscription*; *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 וכו' חקוקה וכו' an etched-in writing was found on his (Jojakim's) body. Gitt. 20<sup>b</sup> כ' ק' in the case of the slave's emancipation being etched in on his hand (so as to be indelible).

**כתובתא** ch. = h. כתובה. Targ. Y. II Gen. XXXIV, 12 (h. text כתובת).—Keth. IV, 7 (in a Chald. formula of the marriage contract) לכתובתא security for thy widowhood. Ib. 10 אינון ירחון כספ' כתובתך they shall inherit the amount of widowhood stated in thy K'thubah. Ib. 87<sup>a</sup> ושקילנא מכתובתא and I may take it in advance as partial payment of my widowhood; a. e.—Pl. כתובתא. Targ. Y. II Gen. XXXI, 15 לחוד כתובתן except our settlements (deposited with our father).—Kidd. 70<sup>b</sup> כמה כתובות many marriage contracts were torn (marriages cancelled) in Nehardea.

**כתובתא** v. ביהובתא.

**כתונת, כתונת, כתונת** f. (b. h.; v. כתון) *the priest's undercoat*. [linen.] shirt, undergarment, esp. the priest's undercoat. Yoma VII, 5. Ib. 35<sup>b</sup>; Tosef. ib. I, 21. Zeb. 88<sup>b</sup>. Gen. R. s. 84, v. פגוד; a. e.—Pl. כתונה. Ib. s. 20, v. אור II, 3. [Post-biblical תלניק.]

**כתושא** v. כתושא.

**כתות** v. כתות.

**כתוב** m., **כתובא** f. (כתב I) 1) *written; it is written*, v. כתב I.—[Targ. II Esth. VII, 10 כתובי some ed., read כתוב, v. כתב II].—2) *כתוב K'thib*, the traditional spelling of Biblical words, opp. to קרי, K'ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K'thib חוצא (חוצא), K'ri חוצא; v. Treat. Sofrim VI, 5; VII, 4. Ab. Zar. 24<sup>b</sup> (ref. to I Sam. VII, 9) ויגלה (with feminine suffix). Snh. 20<sup>a</sup>, v. פרה; a. v. fr.—Pl. כתובין. Ned. 37<sup>b</sup> ולא קריין וכו' the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. הלכה). Ib. הלכות ולא כתובין those (quoted) are those read but not written; and those written but not read are &c.; v. Treat. Sofrim VI, 8—9.



**כְּתוּבָה** (Ketubah) is writing, both in the sense that it is a writing, and what is needed to make it one, and is bringing the two ends of the paper close together. Men. 44. כְּתוּבָה פְּתוּחָה is a mode of writing, and at all times (not stone inscriptions). Both כְּתוּבָה וְפְתוּחָה thus (using the left hand) is and the way of writing. In tract. to **כְּתוּבָה**, Dent. VI. 9. כְּתוּבָה שְׁמֹרָה that the writing must be perfect. Ib. 10<sup>a</sup> (exp. 104. Ps. XL. 1. v. 104). כְּתוּבָה לְפָנֶיךָ אֱלֹהֵינוּ a sweet commemoration, a writing, a gift, Yalk. Gen. 31. Gen. 47. וְכָתוּבָה שְׁמֹרָה from the time the letter of divorce was written to the time of its delivery. Ib. 47 (ref. to Dent. VI. 9-11) **כָּסֵף יָדוֹ כְּתוּבָה שְׁמֹרָה** only he who is under the obligation of binding the Talmud on his arm is to be writing (the scrolls of the Law &c.). Keth. 102<sup>a</sup> **כָּסֵף יָדוֹ כְּתוּבָה** and is **כָּסֵף יָדוֹ** (verbal dedication) called "writing" (commitment), as it is — the word **כָּסֵף** in *Talmudic texts*. Hor. 16<sup>a</sup> **כִּי לֹב יָדוֹ** if a person is reading the Sh'ma is in doubt as to whether he is at **כְּתוּבָה** (of Dent. VI. 9) or at **כְּתוּבָה** (of Ib. XI. 30), he must go back to the first **כְּתוּבָה**, Y. Ib. II. 2<sup>a</sup> **כָּסֵף יָדוֹ** (loc. cit.).

5555. v. preced.

החידוש, בתליקן, בתליקן

תש"ז, ח. כה

1950, 1951, 1952

**שֶׁמֶן, שֶׁן** m. (שֶׁן) a ointment on a camel's back. B. Mets. 28. שֶׁמֶן שֶׁן שֶׁן spooned honey is fit for a bandage for a camel's sore back, v. שֶׁמֶן.

**דָּבַדַּב** (דָּבַדַּב) *crushing, pounding*. **Salh. 74** דָּבַדַּב  
 בִּלְבָבָא . . . a poor man eats his bread without pounding  
 the grain before grinding to remove the husk. v. **דָּבַדַּב**  
**Beza. 1<sup>b</sup>** דָּבַדַּב אֶת הָאֲדָמָה but (by crushing the clods of  
 earth) does he not do the (forbidden) act of pounding?  
**Cant. R.** to 1. 3 דָּבַדַּב בִּלְבָבָא . . . דָּבַדַּב בִּלְבָבָא as the oil can-  
 not be improved except by pounding (the olives), so can  
 Israel only by suffering. **Men. 55<sup>a</sup>** דָּבַדַּב . . . דָּבַדַּב **Ms.**  
**M.** (ed. דָּבַדַּב, corr. acc.) as the olive gives forth its oil  
 only through pounding &c.; **Yalk. Jer.** 159.

**כִּדְדָה** m. (b. h. כִּדְדָה 1—*gained from*; *pounded olives*. Men. VIII, 5. Ib. 86<sup>a</sup> כִּדְדָה אֵין בַּמֶּלֶךְ the Biblical *kathēth* means *pounded*. [Ib. 5<sup>a</sup>, v. preced.]—2. *pl.* כִּדְדָה (ent. פֶּסֶת, v. preced.) *bread or pastry made of pounded wheat, delicacies* Midh. Till. to Ps. XV, 1; Y. a. k. Ps. 164 כִּדְדָה (עֵד) who had for sale various fine pastries and all sorts of [good] things.—3. (comp. b. h. כִּדְדָה) *scab* on an animal's back from friction. Sabb. VIII, 1 (75<sup>a</sup>) כִּדְדָה רֶגֶל לֵיתֵי עַל יָדָה (v. Rabb. D. S. a. l. note) *honey*, as much as required for putting on a scab (v. כִּדְדָה, Ib. 77<sup>b</sup>, v. אֵין כִּדְדָה א. אֵין כִּדְדָה, Ib. כִּדְדָה כִּדְדָה He created the snail as a remedy for a scab; Y. Ber. IX, 18<sup>a</sup> בעֵל כִּדְדָה ed. Lehman. (ed. כִּדְדָה, v. כִּדְדָה—4) (also כִּדְדָה *compress of rags* (comp. כִּדְדָה, כִּדְדָה, pad. [Tosef. Mikv. VI, 10 כִּדְדָה כִּדְדָה, v. כִּדְדָה, v. כִּדְדָה]—*Pl.* כִּדְדָה, כִּדְדָה. Tosef. Sabb. XII (XIII), 14; Sabb. b. 184 כִּדְדָה dry com-

[illegible][illegible]

1908

三、

12-5, 1944

577 (b)(1) to be completed, dated, initialed and signed

*Nf. 223*; to be stained, marked R. Mark 10<sup>2</sup>; Yeb.  
1884, sent to Jan 11, 1884, as a specimen with 223—  
First Pn 2230 stained. Made Yeb. 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2

572 ch. name — Part pass. 572 davis road 11-10-72  
Targ. 14, L. 18.

**Q** *on* (the *h* passed) 1) dark-red stone, esp. stone on a woman's clothes or body, as an indication of an emergency (v. 100). Nidd. 6: 77b was *nyda* a man found on her makes her husband retroactively pay, at the time when she last washed herself. Is. 57: 27b *nyda* a widow to the law concerning leprosy. Is. 58: 1 Y. 11: 1 47b *nyda* is not subject to the law An. 6: 20a, 6: 21b. If there were Is. 58: 1 sq. based on Y. 11: 1 a *nyda* paid by h. 6: 8. Talm. Yoma 8: 1 7b. R. Han. 47b led to Ps. XLV. *nyda* *nyda* *nyda* pay, are rewarded with gold of Gifer.

**N<sup>o</sup>. 79.** 七十九. *ch. same, chün-shan* Tang Jao II. 79—  
H. 七十九, 七十九. Nold. 54. [See, we not care wrong,  
a corrupt, v. Hald. II. S. & I. M., M. & note, a Tok.  
Sam. 126.]

12. 1. 1912.

$\beta$  in (v) printed: *Quarterly*, Vol. XXVI, 1, 1904.  
ib. B. Bath. IV, 1, 1907 ed. *Zool.* Var. 1907.

552. Y. H. Hsu, Y. H. Hsu, and Y. H. Hsu.

פָּתַח (comp. פָּתַח) to join, connect. פָּתַח — (Mish. Ter. to Pa. II. 3 פָּתַח ed. Bab. פָּתַח, read פָּתַח, v. פָּתַח)  
 פָּתַח (denom. of פָּתַח) to carry, to shoulder Y. Shab. VIII. 2 פָּתַח פָּתַח carries *ed. frons* (in the ballistical year. Y. Nidd. II, beg. 47<sup>a</sup> בְּפָתַח פָּתַח פָּתַח carried vessels with wine for libations. (Bab. Ber. 4<sup>a</sup> פָּתַח פָּתַח — B. Kam. 31<sup>a</sup> פָּתַח פָּתַח he hanted for the sake of *carrying* the burden on his shoulder. Ket. 11<sup>a</sup>, sq., Bab. 1<sup>a</sup>, Ps. 9<sup>a</sup> Erub. 85<sup>a</sup> פָּתַח פָּתַח פָּתַח people rest and rearrange

their burdens on it. [Bets. 25<sup>b</sup> שלא יבאנו provided one allows not the chair to be carried on shoulders, v. אֶלְנָקִי; perhaps to be read: יבאנו *Nif.*]

**בְּחָה**, *Pa.* same. Sabb. 8<sup>a</sup> חֲמִשָּׁה עֲלֵיהֶם ולא Ms. M. nor do they not use it for rearranging burdens; וראי בְּחָה וְעִייל Ib. 119<sup>a</sup> מְבַחֲשִׁין עֲלֵיהֶם people surely use it &c. Ib. 119<sup>a</sup> מִי לֹא מְבַחֲשֵׁנָא קַמֵּיהֶוּ Ib. 119<sup>a</sup> מִי לֹא מְבַחֲשֵׁנָא קַמֵּיהֶוּ should I not carry things in and out for their reception? —Esp. to carry a person (in a chair) on shoulders, v. אֶלְנָקִי. Yoma 87<sup>a</sup>; Snh. 7<sup>b</sup>. Bets. 25<sup>b</sup> חֲמִשָּׁה לְחֵם (v. Rabb. D.S. a. l. note 8) they carried them; (ed. *Ilhpa.* carried themselves to be carried).

*Ilhpa.* אֶלְנָקִי to be carried on shoulders, v. supra.

**בְּחָה** m. (preced.) *carrier, porter.* Tosef. Ber. II, 7. Kel. XXVI, 5 חֲבֵר הַיָּד הַזֶּה to protect his clothes. Y. Kidd. II, beg. 62<sup>a</sup> חֲבֵר on the testimony of the carrier (that delivered the goods); a. e.—*Pl.* בְּחָהִים. Y. M. Kat. III, 82<sup>b</sup> bot.; Y. Ber. III, 6<sup>a</sup> top לֹא נִמְכָּר לֵב when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38<sup>b</sup> [read:] וְכָל חֲמוּשֵׁי בְּשִׁמְיָתָא the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e.—an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95<sup>b</sup>; B. Mets. 15<sup>b</sup>; a. e.

**בְּחָה**, *ch.* same.—*Pl.* בְּחָהִים. Y. Shebu. VII, 38<sup>a</sup> top לֹא נִבְרַח לֵב paid the porters with orders drawn on the retailers (sellers of provision &c.).

**בְּחָה** m. (b. h.; v. בְּחָה) 1) *joint, shoulder.* Shebi. III, 9 חֲבֵר אֲבִיר כִּי בִּיאֵן וְכִי heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); על חֲבֵר those which are carried, two or three at a time, on the shoulder. B. Mets. 68<sup>b</sup>; Tosef. ib. V, 6 מְבַחֲשִׁין לְחֵם where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. s. 56 (ref. to Gen. XXII, 6) כֹּהֵן שֶׁהָיָה לִּי לִּי like him (the culprit) who carries his cross on his shoulders; a. fr.—2) *grapes on an arm of a vine which branches off into twigs*, contrad. to grapes hanging down from the trunk. Peah VII, 4 what is gleaned (belonging to the poor, Lev. XIX, 10)? כִּי לֹא חֲבֵר the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20<sup>a</sup> bot., v. פְּסִיחָה.—*Pl.* בְּחָהִים, constr. בְּחָהִים. Pesik. R. s. 20 כִּי לֹא חֲבֵר it is proper to carry her on (human) shoulders; a. e.—[Yalk. Gen. 161; Y. Sot. I, 17<sup>b</sup> bot., v. פְּסִיחָה.—Tosef. Kel. B. Bath. II, 4, v. בְּחָהִים.]

**בְּחָה**, *ch.* same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 חֲבֵר, a. fr.—Kidd. 81<sup>a</sup> חֲבֵר placed a halter over his shoulder. Y. Kidd. I, 61<sup>a</sup> bot. חֲבֵר מִסְתַּמְךָ אֶתְחָהֵר. Y. Sabb. I, 8<sup>a</sup> חֲבֵר מִסְתַּמְךָ אֶתְחָהֵר. Y. Sabb. I, 8<sup>a</sup> חֲבֵר מִסְתַּמְךָ אֶתְחָהֵר. Targ. Ex. XXVIII, 12; a. fr.—B. Mets. 107<sup>b</sup>

as much space along the riverside as is occupied by those dragging the tow.—[Lev. R. s. 21; Yalk. Sam. 126 חֲבֵר, v. בְּחָהֵר.]

**בְּחָה**, v. בְּחָה.

**בְּחָה** m. (sub לשון) *Coptic language* (?). Snh. 4<sup>b</sup>; Zeb. 37<sup>b</sup>; Men. 34<sup>b</sup> (Ar. s. v. טַט, some ed. גִּדְפִי, emp. גִּדְפִי).

**בְּחָה** f. = בְּחָה, v. בְּחָה.

**בְּחָה** (b. h.) *to knot, tie, join closely.*—Denom. בְּחָה, בְּחָה.

**חֲבֵר** (denom. of בְּחָה) *to tie a wreath, to offer a crown.* Lev. R. s. 24 חֲבֵר לַחֲבֵרִית the angels wreathed the three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 חֲבֵר מִכְתָּרִים לְפָנֵי וְכִי חֲבֵר בְּחָהֵר (in enigmatic speech) קְדוּשָׁה he took counsel with the crown-maker (him who ordains the scholars, the Nasi).—[Tanh. Ki Thissa 6 שֶׁחֲבֵר, read: as Pesik. Shek., p. 15<sup>b</sup>].—*Part. pass.* מְבַחֲשִׁין *adorned, distinguished.* Meg. 12<sup>b</sup> (in being called *Jehudi*, Esth. II, 5) מְרַדְּכֵי מִ' בְּנִימֻסֵּי הָיָה (כְּדָר) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

**בְּחָה** ch., *Pa.* בְּחָה (preced.) *[to turn around, emp. בְּחָה]* to wait upon, hope for. Targ. Job XXXVI, 2 Bxt. (ed. אֲמָחֵן). Targ. Is. XLII, 4 (h. text יחל). Ib. LI, 5 יִבְחָחֵן (ed. Wil. (oth. ed. יִבְחָה, *Af.*).

*Af.* בְּחָה same, v. supra.—*Part. pass.* מְבַחֲשִׁין *made to wait, dependent upon.* Targ. Mic. V, 6 (h. text יִבְחָחֵן).

**בְּחָה** m. (b. h.; preced.) *garland, crown.* Hull. 60<sup>b</sup> the Moon said חֲבֵר אֶפְסָר . . . בכִּי אֶחָד מִלְּכֵי is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 Pharaoh's crown. Sabb. 104<sup>a</sup> (play on letters) וְקִשְׁרָ לֶךְ כִּי לְעוֹלָם (כִּי) and he will wreath a crown for thee in the world to come; a. fr.—*Pl.* בְּחָהִים. Ab. IV, 18 חֲבֵרִים שְׁלֹשָׁה כִּי הֵן . . . על גְּבִיהֶן there are three crowns, the crown of the Law (learning) . . . , but the crown of a good name rises above all of them. Sabb. 88<sup>a</sup>; a. fr.—Ib. 89<sup>a</sup>; Men. 29<sup>b</sup> לְאוֹתֵיהֶן קִשְׁרָ providing certain letters with crown-lets (v. זִינָן).

**בְּחָה**, *ch.* same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e.—*Pl.* בְּחָהִים. Targ. Is. III, 23 (ed. Wil. בְּחָהִים).

**בְּחָה**, v. sub בְּחָה.

**בְּחָשׁ** (b. h.; v. בְּחָה) 1) *to crush (olives), to pound, beat* Shebi. IV, 9 בְּחָשׁ וְכִי בְּחָשׁ he may crush olives and use the oil for ointment in the field. Sabb. 74<sup>a</sup> חֲבֵר let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. בְּחָשׁ. Men. VIII, 4 (86<sup>a</sup>). Tanh. Huck. 8; Pesik. Par., p. 40<sup>a</sup> וְכִי חֲבֵר אֶתְחָהֵר and pound it (the burnt body). Koh. R. to VII, 2 חֲבֵר על הַלֵּב



why do mountains beat their hearts? a. e.—Part. pass. **נִסְרָס** (f. **נִסְרָס**) crushed. Men. 80<sup>b</sup>, v. **נִסְרָס**. Tract, deflowered. Y. Kidd. 1, 59<sup>a</sup> top, v. **נִסְרָס**—?) to press, to be closely joined, grouped. **נִסְרָס** is a thick hair grows in a ramification forming a sort of arbor. Psal. 11, 5 **נִסְרָס** if the ramifications are intertwined; Y. ib. 17<sup>a</sup> top (read.) **נִסְרָס** **נִסְרָס** (v. H. B. to Kil V, 5) what does this **נִסְרָס** mean? Does it mean, like the pebble in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answer. **נִסְרָס** **נִסְרָס** **נִסְרָס** **נִסְרָס** **נִסְרָס** **נִסְרָס** reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

**נִסְרָס** (f. **נִסְרָס**) to be crushed, pounded. Targ. Ki Thabo 3 **נִסְרָס** **נִסְרָס** **נִסְרָס** as oil is pounded, and the more it is pounded, the better it becomes. Y. **נִסְרָס**. Ter. 1, 3 **נִסְרָס** **נִסְרָס** crushed olives. Tosef. ib. III, 14 **נִסְרָס** **נִסְרָס** designated for pounding, a. fr.

**נִסְרָס** to crush to powder.—Part. pass. **נִסְרָס**, f. **נִסְרָס**. Tosef. Ohol. II, 3 some ed. (oth. **נִסְרָס**, ed. Zuck. **נִסְרָס**; Y. Naa. VIII, 56<sup>a</sup> **נִסְרָס**).

**נִסְרָס** (to come in contact with) to wrangle, fight (comp. **נִסְרָס**). Y. Psal. IV, 1<sup>a</sup> top **נִסְרָס** **נִסְרָס** if two persons were fighting about a (forgotten) sheaf. Tosef. Psal. II, **נִסְרָס** ed. Zuck. (Yar. **נִסְרָס**, corr. acc.). Sifre Deut. 47 **נִסְרָס** **נִסְרָס** **נִסְרָס** (ed. Fr. **נִסְרָס**) four governments disputed about it (each naming it differently); Yalk. Num. 743 **נִסְרָס** (corr. acc.); Pesik. Zutr. Deut. ed. Bab. p. 9 **נִסְרָס** **נִסְרָס** . . .; ib. p. 80 **נִסְרָס** (corr. acc.).

**נִסְרָס** ch. same. 1) to crush. Targ. Y. Ex. XXX, 24.—Part. pass. **נִסְרָס**, f. **נִסְרָס**; pl. **נִסְרָס**; **נִסְרָס**. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text **נִסְרָס**).—2) (—h. 52) to touch, strike, afflict. Part. pass. as ab. Targ. Ps. LXXXIII, 14 (ed. Wil. **נִסְרָס**). Targ. Is. XXVIII, 1 (h. text **נִסְרָס**). Ib. LIV, 4; a. e.—Dem. **נִסְרָס**.

**נִסְרָס**, **נִסְרָס** 1) to wrangle, fight. Targ. Y. Gen. XXXII, 25, sq.—Gen. B. a. 49, beg. **נִסְרָס** **נִסְרָס** was quarrelling with her maid. Lev. B. a. 9 **נִסְרָס** . . . **נִסְרָס** **נִסְרָס** and I never saw two quarrel with one another without making peace between them. Ib. a. 23 **נִסְרָס** **נִסְרָס** Ar. ed. Koh. (ed. **נִסְרָס** **נִסְרָס**)—2) usually **נִסְרָס** **נִסְרָס**

to be smitten, afflicted (with leprosy). Targ. Ps. LXXXIII, 2. Targ. Y. Ex. II, 23 (comp. Ex. B. a. 1). Targ. Y. Gen. XVI, 1. —(Gen. B. a. 44, Yalk. ib. 77, v. **נִסְרָס**).

**נִסְרָס** to press, lay periodically. Shab. 20<sup>b</sup>, Hull. 1<sup>a</sup>, v. **נִסְרָס**.

**נִסְרָס** Ps. 82 [to join closely, to a friendly or hostile union];—Demom. 73,] to press, crush. Part. pass. **נִסְרָס**, one whose parts are crushed. Sifra Kama Par. 7, ch. VII; Kidd. 25<sup>b</sup>; Babb. 29<sup>b</sup>.

**נִסְרָס** 1) to strike. Gen. B. a. 22 (with ref. to Ps. LXXXIX, 24) **נִסְרָס** **נִסְרָס** he began to strike him, Yalk. ib. 26, Yalk. Ps. 416. Mide. Till. to Ps. XXIII **נִסְרָס** **נִסְרָס** (the angel of death smote fifteen thousand and some of them. Ber. 61<sup>a</sup> (play on **נִסְרָס**, Deut. XXVIII, 9) **נִסְרָס** **נִסְרָס** expose yourselves to being smitten (by death) over the study of the Law.—2) to pound, pulverize. Ab. Zar. 44<sup>a</sup> **נִסְרָס** ground it (the bronze serpent) to powder.—Transf. (comp. **נִסְרָס**) to discuss, argue. Ber. I. a. 3 **נִסְרָס** **נִסְרָס** first discuss and then quarrel them Kamma.—Part. pass. **נִסְרָס**, f. **נִסְרָס**, pl. **נִסְרָס**, v. **נִסְרָס**.

**נִסְרָס** ch. same. 1) to join closely, be grouped. Targ. Job XXX, 7 **נִסְרָס** **נִסְרָס**, read. **נִסְרָס** (ed. **נִסְרָס**, h. text **נִסְרָס**).—Demom. 73, **נִסְרָס**—2) to strike, v. infra.

**נִסְרָס** 1) to pound, crush. Ab. Zar. 44<sup>a</sup> **נִסְרָס** **נִסְרָס** **נִסְרָס** **נִסְרָס** by law it was necessary to grind it (the bronze serpent) to powder, v. **נִסְרָס**.—2) to ally, form into factions. Targ. Y. I Num. XXIV, 20 (play on **נִסְרָס**, ib. 24/2 **נִסְרָס** cause nations . . . to form alliances and incite them against one another.—Part. pass. **נִסְרָס**, v. infra.

**נִסְרָס** 1) to be powdered, crushed. Sifra 21<sup>b</sup> **נִסְרָס** **נִסְרָס** **נִסְרָס** the man which the Laleb must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Hull. 29<sup>b</sup> **נִסְרָס** **נִסְרָס** (or **נִסְרָס**, v. supra). Ib. 71 **נִסְרָס** **נִסְרָס** the more it is crushed to powder, the better it is suited (for covering the blood). Yeb. 103<sup>b</sup> **נִסְרָס** **נִסְרָס** (or **נִסְרָס**) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) to come in contact (hostile or friendly, comp. **נִסְרָס**). Gen. B. a. 78 (ref. to **נִסְרָס**, Gen. XXXIII, 6) **נִסְרָס** **נִסְרָס** **נִסְרָס** said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.













FOR USE IN  
LIBRARY ONLY

FOR USE IN  
LIBRARY ONLY



APR 5 1976

FOR  
LIBRARY ONLY

FOR USE IN  
LIBRARY ONLY

For use in  
the Library  
ONLY

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

PJ  
5205  
J3  
1903  
v.1

Jastrow, Marcus  
A dictionary of the  
Targumim, the Talmud Babli  
and Yerushalmi, and the  
Midrashic literature

For use in  
the Library

FOR USE IN  
LIBRARY ONLY

← N.B. !!



